This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

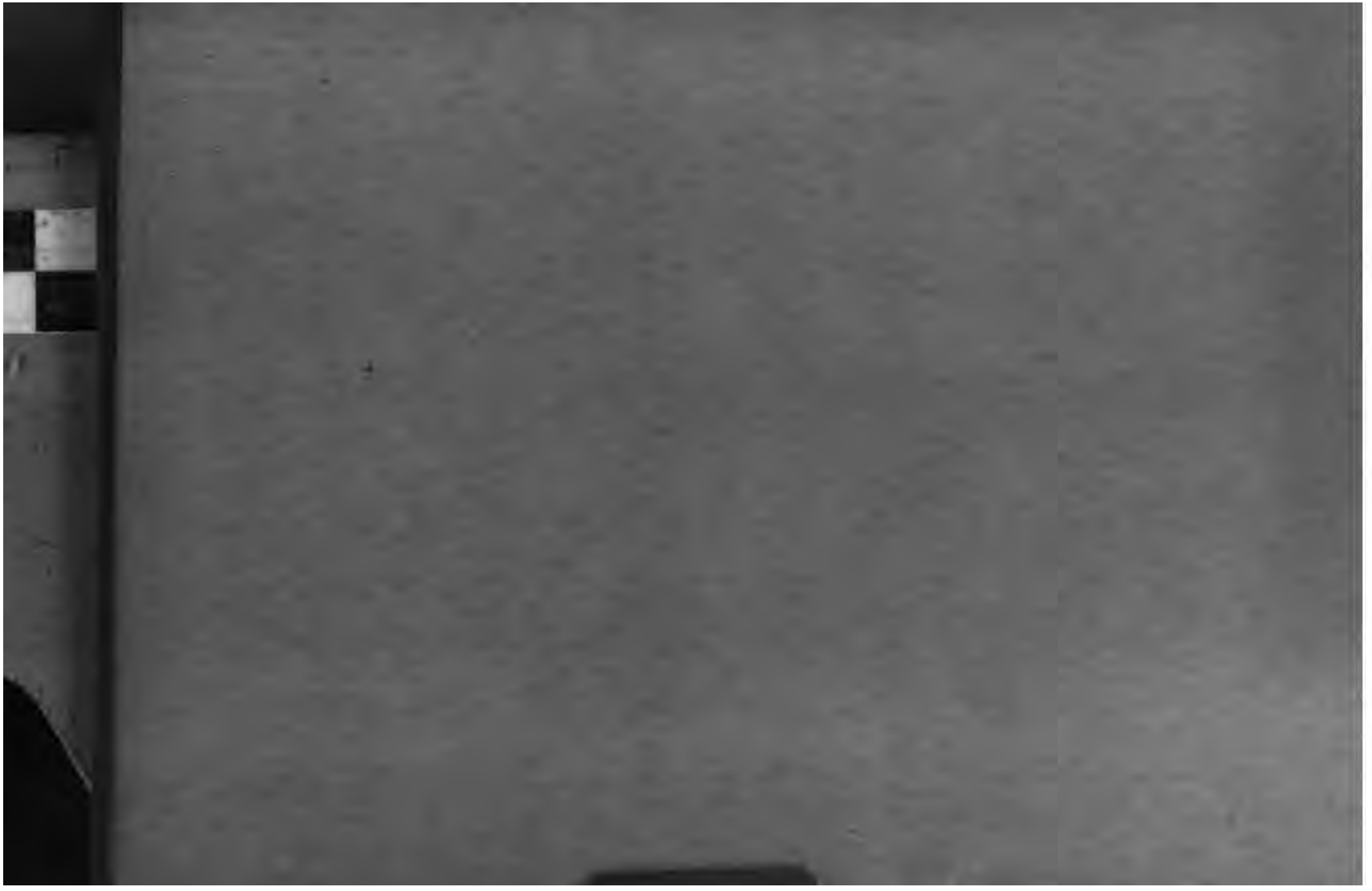
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



MISSIONS

A BAPTIST MONTHLY MAGAZINE

PUBLISHED BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY, THE AMERICAN BAPTIST HOME MISSION SOCIETY, AND THE AMERICAN BAPTIST PUBLICATION SOCIETY

VOLUME II

NEW YORK PUBLIC LIBRARY

BOSTON -.- NEW YORK -:- PHILADELPHIA
OFFICE, FORD BUILDING, BOSTON
1911

PUBLIC LIBRARY
545011
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1919

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
L. C. BARNES, D.D., New York, Field Sec'y
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 413 N. Y. Life Building, Omaha, Neb.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 808 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. R. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2060 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MRS. C. A. ROBINSON, Home Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSION SOCIETY OF THE WEST

2060 Vernon Ave., Chicago

MRS. ANDREW MacLEISH, Chicago, President
MISS CARRIE E. PERRINE, Home Sec'y
MRS. M. E. KLINE, Treasurer
MISS M. E. ADKINS, Foreign Sec'y

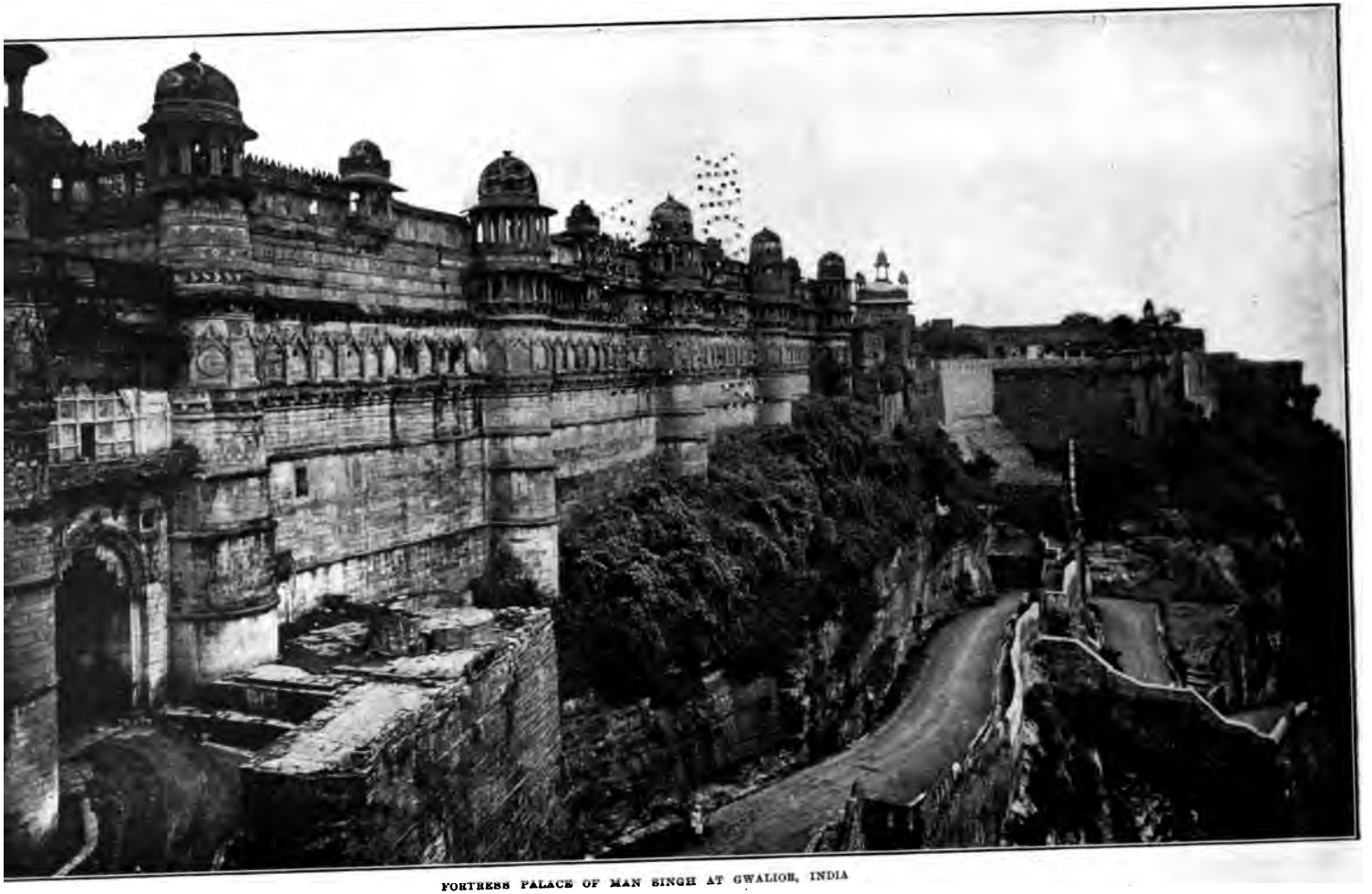
THE DOOR OF THE NEW YEAR

We pause beside this door:
Thy year, O God, how shall we enter in?

. . . . . .

The footsteps of a child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press, undefiled;
"Enter through Me," He saith, "nor wander more;
For lo! I am the Door."

—Lucy Larcom.



FORTRESS PALACE OF MAN SINGH AT GWALIOR, INDIA

Neighborhood and Brotherhood

JOSEPH COOK said that "the nineteenth century made the world one neighborhood; the twentieth century should make it one brotherhood."

The world has been marvellously opened during the last fifty years to the gospel messenger and his message.

It is less than a brief century since nearly every nation was fenced in by a thousand idiosyncrasies and gazed with jealousy, suspicion and surly defiance, if not with hatred, upon every other people. At that time, to be a foreigner was to be an enemy. Nations were then largely ignorant of each other, or knew only what was worst, and interpreted what they knew of outsiders in the most uncomplimentary way. Selfishness was supreme to the inter-racial attitude. Even among Christian nations this was largely true; but, for non-Christian people the terms used were "infidels," "pagans," heathen," "barbarians," and such like. And the sentiments expressed by these words were heartily reciprocated, with compound interest, by the non-Christian world in such epithets as "mletchas," "foreign devils," etc. To-day a marvellous change has overtaken Christendom in this respect.

Consider the modern cosmopolitanism of the Christian. He has become, generally speaking, a new man with a world vision and a world sympathy. There has come into the spirit of man the sense of universal brotherhood, a neighborly interest and sense of kinship, revolutionary in its influence upon man everywhere.

The Christian obligation to serve and to save all men, regardless of race, language, or color, is the new conviction and fresh inheritance of our time.

—John P. Jones, D.D., in The Modern Missionary Challenge.

The Year 1910

THE year 1910 was marked religiously by the great missionary Conference in Edinburgh, which drew together from all parts of the world a body of delegates without parallel in the races and interests represented. None who was present will doubt the permanent influence of the meeting. New points of contact were discovered. New light broke in upon leaders who had never before sat in such mixed Christian fellowship. New sense of the vastness of the missionary enterprise was born; and also a deep consciousness of the need of closer coöperation and a striving after a real oneness of spirit in the service of the common Master. The strongest influences of the Conference were the unseen, which will work like leaven until in the mission fields the effects will by and by appear, and not there alone, but in the churches of the home lands as well. Moreover, the nine volumes of Commission Reports which are now finding place in the libraries of ministers and interested laymen the world over will put the literature of missions upon a new plane, and be a contribution to the cause of missions that would alone be worth all that the Conference cost.

The year also witnessed many of the remarkable inspirational meetings of the Laymen's Missionary Movement in this country, culminating at Chicago. In this case, again, the results cannot be tabulated or in large measure be perceived immediately. That thousands of men in the churches who had given little or no thought to missions as something touching them were led to think seriously about the matter, and also about a different kind of church membership and one that meant more to the kingdom of God, is certain. East and West, North and South, there was a rising tide of interest, an awakening to the significance and responsibility of the missionary call upon the Christian church. The work is now being followed up, and in increasing degree by the denominations, which are organizing movements to coöperate with the interdenominational movement, and thus carry the good work into the local churches. Conferences in smaller cities have also formed a part of the program in the closing months of the year, and will continue in the months to come. In these we shall coöperate.

Speaking generally, there has been no marked revival in the churches, aside from this of the missionary spirit, which necessarily involves the entire spiritual life. There is reason to believe that in the year to come the churches will show clearly the effects of the new interest and activity of men, and the recognition by thousands that the church has a work for and claim upon men and their best brain and strength.

For our denomination, the year has seen the final establishment of the Northern Baptist Convention in constitutional form. The Chicago Anniversaries were characterized by dignity and harmonious working out of plans for close coöperation and increased efficiency. There was nothing to indicate that we are not greatly to gain by the changes that have taken place, which give us greater unity and proper denominational self-consciousness without detracting from a true independence. Under coördination our mis-

sionary societies are moving forward as far as the budget limitations will permit. If the new order has not yet brought the churches to make their offerings earlier in the year, so as to relieve the treasury burdens and the wearing apprehensions, there has been some improvement, and it must be remembered that system cannot get to work nor church habits be changed in a day. Patience is easier when it is known that we are on the right track and working along progressive and approved lines. Let us give the apportionment-budget plan a five years' trial, and then see the results.

The year 1910 will also be memorable among us by reason of the real beginning of the Baptist Laymen's Movement, with the coming of Secretary Stackhouse to throw himself into the work. Here again we shall not expect a hurrah campaign or a "boom town" method. The Secretary is not spectacular. He will not shout from a housetop—nor even in MISSIONS—what great things he is about to do, but he will tell about things, great and small, after they are done. And as our people come to know him, they will be sure that the potencies wrapped up in this Laymen's Movement will not be left undiscovered and unused. Faith and the far look should gird us for success in this endeavor.

In our mission fields, at home and abroad, there have been during the year no conspicuously outstanding features. The revelation of need has been steady. The Sudan and Congo Commission brought back its recommendations of increased support for the Congo missions, and the Mexican Deputation found in our next-door neighbor large opportunities; and these reports should lead to larger resources for both countries in the coming year. Meanwhile, the great body of missionary work goes on in all parts of the world; and the interest of our home churches shows increase and not diminution; which leads to a hopeful look into the New Year 1911. Recalling that 1910 gave birth to MISSIONS, on this our first anniversary we wish for all our readers, and all Baptists, and all disciples of the Lord Jesus—a

HAPPY NEW YEAR!

Good Things Coming

OUR readers ought to know what a feast of good things is coming in this new year. The pages of MISSIONS will be crowded with matter of interest that should not only delight our present readers but bring us double the number. Articles already in hand cover wide ground. Here are the subjects of a few of them, to indicate the scope and character:

On the War Path among Blanket Indians, by Field Secretary Barnes, who will also tell us of his transcontinental wanderings and experiences; Outline of Free Baptist Mission Work, by Dr. Thomas H. Stacy, long time Secretary of their Conference Board; Missionary Efforts of the Churches in the Philippine Islands, by Rev. A. A. Forshee, of the missionary force there; Practising Medicine without a License, by Rev. J. Frank Ingram, of China; A Day's Work on the Foreign Field, by Rev. W. C. Mason of Assam; Touring in the Rains, by L. Ward B. Jackman, up near the Thibet line in Assam; A Year at the Central Tabernacle in Tokyo, by Rev. William Axling; A Missionary Itinerary in North Dakota, by General Superintendent D. D. Proper; Metlekatla, Alaska, the Scene of the Red Man's Transformation, by Felix J. Koch; Bread on the Waters, or the Word of God for the Japanese Navy, by Dr. George E. Burlingame of San Francisco; In Monterey, Mexico, a sketch by Georgia T. First; How the Akron Church made Its Mission Exhibit; The Missionary who Gave a Written Language to the Kachins, by the Editor; Story of a Checkered Life, by Louis R. Patmont, a native of Russia; Life at an Industrial Experiment Station in India, by Director Samuel D. Bawden, pioneer in a new line of missionary endeavor; Camping Snap Shots in the Garo Hills, by Rev. G. G. Crozier, of Tura, Assam; A Bible of Filipino Manufacture, by Rev. P. H. J. Lerrigo of Capiz; Colporter Work in an Oil Town, by Rev. J. L. Limes of California; Forty Years of Pioneering as Sunday School Missionary, by Mr. Edmunds of Minnesota; The Uplift of the

Madigas, by Rev. George H. Brock of the Ongole Mission. So we might go on and fill a column. Nearly all of the articles named are illustrated.

But now a word as to some things planned. First, a series of articles on missionary problems, such as self-support, an educated ministry, the Christian's relation to heathen society, and how to rear Christians of a second generation. Another series of sketches illustrating The Day's Work of missionaries on diverse fields. "My Experience in Personal Work" is the general title of another projected series. Already we have begun an important series on the "Missionary Efforts of the Native Churches," an intensely interesting subject as showing the missionary development of missionary products. Stress will be laid on special correspondence from strategic points the world around, and a number of writers of the first order have agreed to give broad surveys of great fields. The subject of immigration, which is again forcing itself upon public attention, will be treated in a series of articles by the Editor, who made special investigations in Europe last summer with the point of immigrant departure in view, and the possible improvement of conditions prior to embarking for the new land. Rev. J. H. Franklin, who was one of the commissioners to the Sudan and the Congo, has promised several travel articles, and has a large collection of photographs, mostly taken by himself. Dr. Dearing has sent many photographs also, and will continue his enlightening "Echoes from the Oriental Press," now that he is within reach of the sources of information. A number of the missionaries who recently sailed for the first time will tell us of their initial experiences.

Of course, the departments will be continued, and there will be at least one new one, devoted to the Baptist Laymen's Movement and the Brotherhoods. When Secretary Stackhouse gets into the harness and has a breathing spell, he will take charge of this department and make it a right-hand helper in his broad work. Another feature to be developed is a Missionary Item Box in which will be put all sorts of interesting items from all sorts of missionary fields, so that we know in brief what our neighbors and fellow-workers are doing. The World Survey will keep the great movements before us. The Missionary Programs will be given a month in advance, so that time may be afforded to prepare them, and secure the material adapted to promote highest interest. Model programs will occasionally be given, and appropriate matter will be found in the magazine, so that program committees will not be at a loss even if they rely upon MISSIONS altogether.

Our difficulty will be, not how to secure reading that will delight and inspire our readers, and make the missionary cause live in the hearts of the people, but to find room for it. It will be a sore disappointment if, with the gradual development of a staff of writers, many of whom are specialists, the second year of MISSIONS is not an advance in value and interest over the first.

Cheapening Religion

A recent writer in the *Atlantic,* under the title "The Cheapening of Religion," has sounded a warning note, and redirected attention to the spiritual values. He shows how various efforts to draw congregations by sensational and advertising methods have tended to the cheapening of religious thought, with disastrous consequences to religious progress and ideals. He proves how absurd it is to suppose that a minister can be a specialist in his own legitimate line—that of spiritualizing human character—and at the same time be dabbling in politics and socialism and all that makes for the materializing of religion. He says: "Deep in its heart the church is aware of its spiritual mission, but the incessant haranguing of the popular reformer, and various other pressures from without, are eating into its faith, and it now seems possessed with a determination to part with no small part of its spiritual function, in order to acquire an uncertain partnership in affairs over which its influence is comparatively slight."

This is something to ponder well. Only as the church is aware of its spiritual mis-

sion and holds tenaciously to it will Christian conquest be made by it. Sermons that are "ninety-eight per cent. political and socialistic, and two per cent. spiritual," will not lead men to that change of heart which alone can make a reformed society. The strength of the church lies in its spiritual power and functions, and to sidetrack or subordinate these is fatal. The *Atlantic* writer is correct in diagnosing the peril of getting away from the basic principle of personal character and redemption. The church is to be interested profoundly in promoting human betterment, but not to mistake her part in that promotion. This lies, to a large extent, not in seeking by direct methods the greatest material happiness for the greatest number, but in exalting the spiritual motive and developing the spiritual life which ranks duty first, and the kingdom of God and His righteousness as the supreme aim. Other ends, however good, must be kept in due relation and proportion.

Large Value for Little Money

WE wonder how many readers of MISSIONS realize the amount of reading matter they received for only fifty cents, the most of them, last year? There were 835 pages, not counting the advertisements. Two good, substantial volumes of over 400 pages each, royal octavo. If put in ordinary book size there would be more than 1,700 pages, or five ordinary volumes.

Of course the amount of matter is not so important as the quality of it, but it is well to have some idea of the amount. As for the variety, the reader was taken into the leading countries of the world, and into all sections of our own. A glance through the index to the first volume, filling over five pages of small type, will be convincing as to the range of the subjects and the wide human interest. Every phase of missionary work at home and abroad was touched upon, if but slightly in some instances. If we have not said much about medical missions, it is because we hope soon to have a full account of that important factor in missionary success. So with some other subjects, which deserve extended description. But several great fields have been covered in thorough manner, indicating the treatment others will receive in due time.

A bound volume of MISSIONS, we venture, would prove a pleasant surprise even to those who have received the monthly issues as they appeared. We wish every Baptist church in our constituency had such a volume in its library. Missionary committees would then have no difficulty in getting up attractive programs, and there would be at hand a storehouse of missionary information and illustration. If churches or Sunday schools or Brotherhoods will order such a volume in advance for 1911, we will furnish it neatly bound for $1; and it will be one of the best investments that could be made. We cannot supply back numbers for 1910, hence make this suggestion for 1911.

As to Comity

WE give elsewhere an article on the subject of "Comity" by Dr. J. W. Willmarth, which came too late for publication in the December issue. One or two others have come in, which will be considered later. One good brother sends a series of questions, asking after each, "Does the Northern Baptist Convention and MISSIONS stand for this?" We can only say that we have not the slightest idea what the Northern Baptist Convention stands for in regard to the matter of comity or any other upon which it has not passed; and we know of no way to find out until the Convention shall declare itself, if it see fit to do so. As for MISSIONS, we thought it might be a good thing to get light upon a subject bound to come up in practical form at home and abroad, and therefore invited frank discussion by the brethren. It is understood in such discussions that every Baptist expresses his own convictions. The purpose of MISSIONS in the present case was to be a medium of opinion, not an unauthorized determinant of it. Meanwhile, the Christmas spirit of peace and good will broods over us all. Jesus Christ is the solvent of all problems.

Note and Comment

MISSIONS enters upon its second year with joy and full purpose to be more suggestive, more stimulating and more helpful both to the cause it specially represents, and to the spiritual life of its readers. The news from mission fields ought to quicken us to personal service in the field that is directly our own. This number has plenty of variety. The Downtown Church and the city problem as a whole demand large attention. Industrial work in the foreign field is just now attracting much interest. Secretary Stackhouse gives his first instalment of news from the field. Mrs. Titterington gives a bright picture of a day with a Chapel Car. We see the work for immigrants at various points. Mr. Peters' experiences are vivid. The Philadelphia summer work may tell our people in other cities what is possible next summer. The Indian sketches are capital for programs, and the field news is very full. You cannot go amiss.

¶ All correspondents will please note the change of address, and put on their communications henceforth simply, "MISSIONS, Ford Building, Boston, Mass." Our mail has not infrequently been sent to us at the address of the Home Mission Society, the Foreign Mission Society, and the Publication Society. It will reach us directly and much more satisfactorily if sent as above, "Ford Building, Boston, Mass." That is why we repeat the address. The dead-letter office shows how singularly common it is to be careless in addressing letters.

¶ Dr. Sale has returned from his trip to our missions in Porto Rico, and will give our readers in the February number his impressions of the work. He went to study especially the educational needs. Mr. James McIlravy, of the Home Mission Board, accompanied him.

¶ The most serious difficulty MISSIONS labors under is want of space. There is vastly more good material than can be used, and we are conscious that some workers may feel in a measure neglected. Some articles also must appear a little out of the natural time, as the Summer Work article in this issue, for example. But it was simply impossible to publish sooner that excellent account of a work that is to go on increasingly in our cities. It has been in type for over four months, but it is necessary to preserve balance in the magazine, and a diversity of interests must be considered. If this January issue does not contain some expected contributions, there is a reason, which we believe our readers and kind contributors will appreciate.

¶ The census gives this country ninety-two million population in round numbers, not including the Philippines and Porto Rico, which would bring the total above a hundred millions, and make us second only to Russia among the western nations. This is an increase of twenty-one per cent. for the whole country. The need of home mission effort in pioneer sections is shown by the fact that the State of Washington has the largest percentage of growth, reaching in the decade 120.4 per cent.; while Oklahoma comes second with 109.7, Idaho next with 101.3, Nevada fourth with 93.4, and others in this order: North Dakota 80.8, New Mexico 67.5, Arizona 66.2, Oregon 62.7, California 60.1, Montana 54.5, Colorado 48.0, So. Dakota 45.4, and Utah 34.7. All the western States were above the average, as were also Pennsylvania, New Jersey, New York, Connecticut and Rhode Island. But the North-

west heads the procession. There is a vast expansion of home mission work before us if the church growth is to keep pace with that of the population in these swiftly developing sections.

¶ New York State still holds the position of the Empire State, with a population above the nine million mark. Greater New York shows an increase of 1,329,000 in the ten years. The people of this single State equal in numbers the population of nearly a score of the States. New York City as an urban center looms up with about seven millions of people, this including Jersey City and Newark and residential places within twenty miles. Surely such centers will exercise a prodigious if not dominating influence upon our social and religious life. The city is the strategic point for Christian effort. It is also the most difficult. All other problems seem small compared with that of purifying our great cities of corruption, governing them honestly and well, and making and keeping them Christian in spirit and practice.

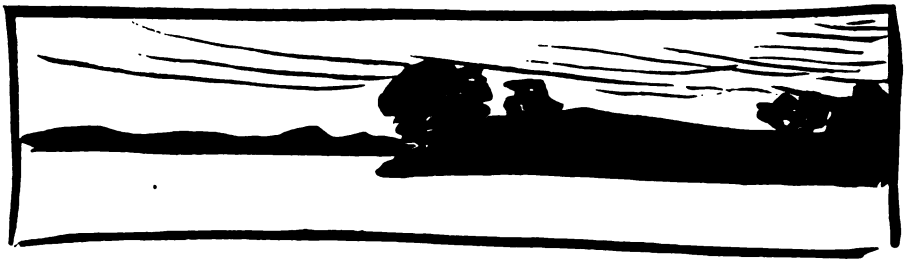
¶ At the request of the Northern Baptist Convention, Dr. A. S. Hobart, of Crozer Seminary, has prepared a list of prayer meeting topics for 1911, and the Publication Society is ready to furnish it at $1 per hundred, postpaid. Its use will be found helpful by pastors and churches. The topics divide the time between the cultivation of individual character, suggestions about civil and social duties, Christian doctrine and missions. Once a month—the first meeting of the month—is given to missions, and the topics fit in with the systematic plan of the Committee on Christian Stewardship. MISSIONS will also follow these programs, furnishing a suggested program and suitable material a month in advance as far as possible. Subscribers to MISSIONS will have all needed illustrative matter at hand, if they keep the magazine on file; and this the missionary committee in every church should do. The Topics can be obtained from Philadelphia or any of the branch houses of the Publication Society.

¶ On another page will be found the farewell charge which an Indian missionary gave to his people as he was leaving them. The story he told made a profound impression, and is well authenticated. We are glad to say that Mr. Hamilton has been able to resume work among the Indians, although with another of the tribes.

¶ The Evangelical Alliance takes the Far East as the special subject for prayer on the Thursday set apart for foreign missions. In the home mission subject for Saturday it lays especial emphasis upon the evangelization of the Jews. We might well include immigrants as a whole, and our work for them.

¶ At the recent elections in Porto Rico, the Unionist party elected every one of its thirty-five candidates for deputy of the House, so that there is not a single representative of the Republican party in that body for the coming year. This emphasizes the dissatisfaction with the political status which was set forth at Lake Mohonk by a Porto Rican, Signor Travieso, whose address we expect to print in large part. The matter of citizenship is a matter that should be settled right at the earliest possible moment. Its delay gives chance for demagogues, and for leadership of not the most desirable sort. The American party and measures must now face a united opposition, but we trust that Governor Colton may be able to overcome all obstacles in the way of the solid progress of the island.

¶ A Mohammedan in London is reported as making the innocent observation that since the ex-Sultan of Turkey gave grounds for Christian churches and schools, he supposed the London County Council would be willing to give the Islamic Society in London ground on which to build a mosque. Of course it would not be easy for a Mohammedan to see why turn-about in such a case would not be fair play, nor why a mosque in London would not be of as much benefit as a Christian church or school in Turkey. But the Turkish ruler undoubtedly recognized the value of the institution he was aiding as a personal rather than official act. There are three Mohammedan mosques in London, by the way. Islam is carrying its missionary propaganda into Christian lands.



No Heroes Now-a-Days?

READ this romance of modern missions and judge for yourself. Three young Englishmen heard the call of God to preach in Peru. Neither English nor American Societies, debt-loaded, could send them. In 1893 without promise of pence from any source they sailed from the United States for Callao, Port of Peru, and landed with just fifty dollars as their united possessions. Nothing daunted, they opened a night school which supported them; in about a year contributions from friends enabled them to dispense with this source of revenue, and devote themselves exclusively to gospel work: the mission then started in Lima developed into a strong, healthy church.

But the interior beckoned. One man remained on the coast "to hold the ropes," while Mr. Fred J. Peters and Mr. Jarrett in 1895 started for Cuzco, the old far-famed Inca capital. It was this city that tried their metal. It is a long, hard five hundred mile ride to Cuzco, up and still up, winding along bridle paths bordering rocky ravines of dizzying depth, until an elevation of 11,500 feet is reached. Beauty of valley and peak and cloud surround this tomb of ancient empire, stories of whose quaint civilization and golden splendor still cause the world to wonder. Breezes of delightful invigoration caress it yet, but the place is neither pleasant nor healthful. Why? Because Spanish conquerors of the long ago wiped out its glory and left behind a constant blight in a formal religion. Whatever of good the Roman Catholic Church may have wrought elsewhere, none can claim beneficent results from its sway in this Inca city where the public practice of all other religion is forbidden. In this isolated spot, all-powerful, and freed from civilization's restrain, nearly all the priests sank in sin below the level of ordinary humanity—so deep the degradation that the stories are told in whispers; they were also almost universally lazy, and so dirty that scores of them were vermin-infested. As monuments, however, to certain phases of Romish activity, there are twenty-four immense church buildings and almost as many more monasteries and convents.

But what of Cuzco itself? It is laid out on the square block system, the streets

REV. FRED J. PETERS

are narrow, cobble-paved and with an open drain through the middle or on each side, into which little drains from each bordering adobe house empties sewage; sometimes these drains become choked with debris, and then the street is a bog of unimaginable filth and sickening odor. The inhabitants number about 20,000, of whom seventy-five per cent. are Indians, and the remaining twenty-five per cent. Peruvians and a few Germans, French, Italians, English and Americans.

After about ten days' life in this place, Mr. Jarrett was stricken with the smallpox—a disease not quarantined although frequent outbreaks greatly decimate the population. There was only Mr. Peters to nurse the sick man, for the priests had commenced a crusade against the "heretics," and under pain of excommunication forbade intercourse with them, and also forbade selling them food. For six weeks denunciations, daily growing more bitter, were heard in all the pulpits; finally a leading friar, addressing an audience of some 2,000 persons, said, "it would be a glory to God and a blessing to the city to put them out of existence."

These words were heard by Mr. Peters as with coat collar pulled about his ears he crouched in a corner of the great edifice. He understood. So also did the people, who acted promptly.

The very next day as he stood in his little home on the outskirts of the town, his sick companion tossing in the delirium of fever, a great tumult caused him to look out of the window. A shouting, hurrying multitude, with sticks and stones, thronged up the street, surrounded the house, and pelted it, while others made ready to apply the torch which should burn it over their heads. Death seemed certain. But a little boy who had surreptitiously sold them milk, and who knew there was no harm in them, had heard the men plan their diabolical plot and had gone to the chief of police and told him all. Fortunately the chief was a man willing to do his duty; he was also a Liberal. Thus it happened that just as the torch was about to be applied, a squadron of mounted police dashed into their midst, scattering the fanatics, who quickly faded out of sight. From that day a police guard was constantly kept over Mr. Peters and Mr. Jarrett.

The Catholic prelates, however, triumphed, in that the heretics were expelled from the city, the prefect in the name of the Peruvian government signing the command. Only twenty-four hours were given in which to make preparations, and not even a physician's certificate as to the danger to the sick man, or a petition signed by some six hundred leading Liberals who desired that they be permitted to remain, could secure a respite. The Spanish consul, himself a Catholic but indignant at the treatment accorded inoffensive Protestants, procured two horses for them. This was all that was done for their comfort or safety on that five hundred mile journey.

As they rode out of the city in sadness, all the bells in the twenty-four churches clanged jubilantly; while in public procession, with songs and chants, and carrying their famous black idol (the Lord of the Earthquakes), so venerated that it is usually taken out only once a year, Catholic clergy and laity to the number of several thousand wound triumphantly through the streets.

Nineteen days the two men were in the saddle; sometimes two days at a time without food, and at all times with only such sparing quantities as they were able to beg of friendly Indians. Sometimes they were at an altitude of 16,000 to 17,000 feet, riding through snow and hail, and shivering miserably as the wind pierced their wet summer garments; sometimes wet and cold they slept in partially sheltered nooks; at other times they plunged 10,000 feet down steep declivities into "pockets," hot as ovens, and swarming with mosquitoes, sand flies and scorpions; they crossed cañons 100 and more feet deep and as many wide on wickerwork bridges, the frail structures sinking into a crescent with their weight and swaying with every motion of their body—once one of the horses broke through with one leg and it was with great difficulty and peril that he was extricated. But all dangers were safely passed. And when they reached Lima

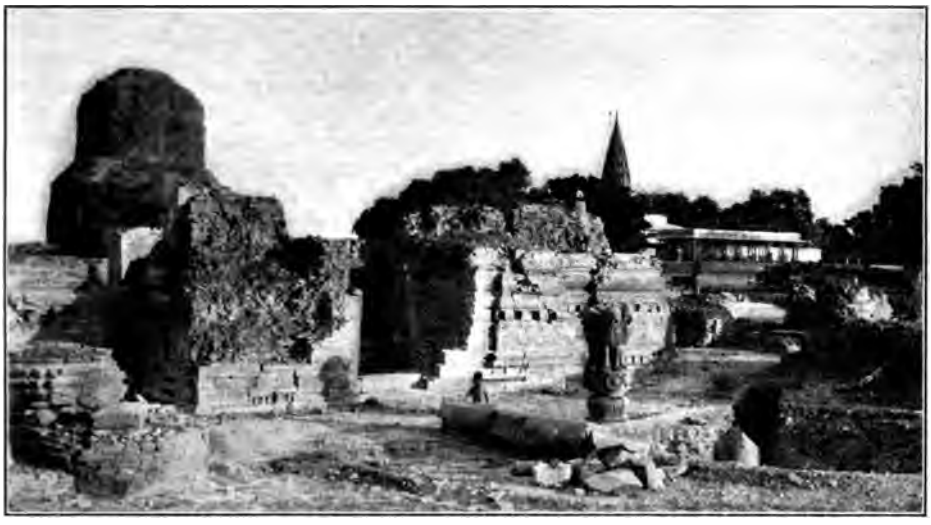
their case was presented to the Peruvian Government, which paid them an indemnity for their sufferings and the outrage inflicted; the prefect who allowed himself to be the tool of the priestly party was also reprimanded. The Liberals through the newspapers gave publicity to the incident, and by the indignation aroused secured increased religious liberty for all.

A second attempt was later made to preach in Cuzco; but after about seven months was abandoned, because of the opposition which amounted to persecution.

Mr. Peters meantime returned to England and learned photography, for he had ascertained that *business* was always protected. Therefore the third attempt to enter Cuzco was as business men. The studio and store which was opened in 1899 won both friends and business. In about a year a few friends were invited to a gospel meeting, since which time meetings have been held uninterruptedly; there is now a strong church of splendid men and women who have borne bitter persecution gladly. As for Mr. Peters himself, his conduct was so exemplary that he won the esteem of the city and was elected alderman of Cuzco, in the voting running far ahead of prominent Catholics. Four years he served them in public capacities.

To educate his children, he was forced to leave Peru, reaching the United States in 1907. But the call of God to serve Spanish-speaking peoples has come again, and in December, 1909, Mr. Peters accepted service under the American Baptist Home Mission Society, and has gone to Cuba to start an industrial work in connection with the El Cristo Schools.

A HOLIDAY SCENE IN A PORTO RICAN TOWN



ANCIENT TEMPLE NEAR WHERE BUDDHA PREACHED IN INDIA

A Million for Industrio-Educational Work

THE EDUCATIONAL WORK THAT INDIA WANTS TO-DAY

By Rev. W. H. Hollister, of Mysore

THE great famines and "periods of scarcity" that have afflicted vast areas in India during recent years have brought the dawn of a new era in educational work. The trend of thought until very recently among educationists and in mission circles has been strongly in favor of confining the scope of education for the great masses to the "three R's." Many have failed to realize that this, good as far as it goes and all-important, is not the education that will grip broadly the masses. Instruction in all that indicates the nobility of labor with the hands and develops the good sense needful to make that labor not only profitable but desirable, has more vital connection with India's uplift than many realize.

It is well to have thus forced upon us consideration of the problem of combining ordinary educational work with training in such industries as farms, gardens and work shops make essential. Such combination of instruction may fittingly be designated *Industrio-Educational Work.*

Let us glance at the conditions calling for revision of our methods of training. The boys and girls of India come into the world with normal mental powers. It is pleasing to note their development in early years. They imitate their elders in household duties; in the care of flocks and herds; in farm work or in the marts of trade as aptly and successfully as do children in England or America. For a dozen or more years their minds unfold beautifully and naturally in the great kindergarten school of real life. Not all days afford new lessons. There is much of repetition for daily life in the household and much that goes to make up the old patriarchal type of rural and city life is simple and narrow in its scope.

At twelve or thirteen years of age the average child has graduated in the school of its environments. The sheep, oxen and poultry have no new lessons to teach them, for they are of meek and quiet disposition and there is no struggle in their mastery or care.

The plough that the descendants of Abraham and Herodotus used is still their stand-by and its repair, or renewal, from a tree branch is a simple problem.

The sickle produced by the village blacksmith from an old file, or other scrap of steel, never presents the difficulty of a loose nut or a broken pinion to tax mental and physical resources. The threshing of grain by the old, old process of trampling with oxen on the threshing floor has no charm or power to awaken into activity the constructive talent lying dormant in the youthful mind. The lesson of lifting grain to a higher platform or awaiting a stronger breeze to blow the chaff from the falling grain is simplicity itself when compared with a modern fanning mill. The narrow scope of village life brings the boy or girl of thirteen to a point where little can be learned of the things which brighten and ennoble life. Then comes, if it has not already begun, the period of struggle for existence; for the girl the agonies and crosses of motherhood or the still more terrible trials of widowhood. For the youth there may be better toil in practical bondage to others or a no less burdensome and profitless life on lines of his own choosing. The prematurely aged at fifty have the mental structure of the child of thirteen, except there be added the knowledge of evil, of the bitterness of defeat or the still more blighting knowledge growing out of success in intrigue, treachery, deceit and dishonesty. I write not of all but of multitudes; not of those who rise to the top or those who help make and then fail to enforce good laws, but those to whom Longfellow's phrase "dumb driven cattle" very aptly applies.

We are learning to bear in mind that what will uplift these depressed masses will elevate all above them. Is there a method of education that will lay hold of them and lift with a force they cannot comprehend but will nevertheless welcome? They hunger for material betterment. They greatly need the uplift of new emotions from within, for in a true sense they must work out their own salvation, but these new aspirations must be from seeds of our planting. How have these masses gained knowledge? Mainly by *seeing* things done and *imitating* the doer of them.

The farmer, the carpenter, shoemaker, blacksmith, tailor, etc., never teach their craft or art as we understand teaching. "Do as I do" is the sum and substance of their instruction. Has the church set for its missionaries the task of educating the people of India by the thousand only? Or is its aim to educate the millions in the things that make for noble and right living? If this last, we must wisely combine the education they want and that grips them with that which is taken with more or less doubts and fears as to its inherent worth. The plowman will walk miles to see a better plough and that plough will grip him with hooks of steel. The secret that makes a field of grain far better than his, he will hunger for and go far to learn. The man that will tell him how to feed himself with less of agonizing toil is the man he wants to meet and sit down and talk with as friend with friend. The Christians of India must be taught and thus be enabled to teach others the things for which the masses of India hunger; or for which they will hunger as soon as their dormant faculties are given a glimpse of its beneficial influence. In Kolar our work seems to center in industrio-educational work. We believe it one of the best means of reaching and uplifting the masses, fit them for, and pave the way for really successful lives. We are teaching students not only the knowledge gleaned from books, but also how to plough, sow and reap; how to work in wood, stone and iron; how to carve out by their own efforts life's best, sweetest, brightest possibilities for themselves and others. This is the hardest kind of educational work. It combines the difficulties of the average school room with all those of shop and farm. But it pays, for it lifts broadly and mightily. It not only lifts from the bottom up but its magnetic influence grips powerfully all classes. There is now a new India and an old India. Old India still sleeps. The new India, many millions strong, is young, powerful and wide awake. In a whole-hearted way and with intensity of purpose it seeks those things that make for the betterment of all. It is the new India that wants industrio-educational work and will make it a power hitherto unrecognized except as seen dimly by a few.

I greatly desire the attention of men of means whose business instinct quickly discerns the logic of current events and who act promptly and to the point. No less do I desire the ear of young men of great diversity of gifts; laymen or clergymen with an instinct for mechanical work; for the details of large business enterprise and so filled with love for India that they will dedicate their lives to its redemption in this line of work. There are times when it is more important to teach how to plough, sow and reap, how to forge steel or make a chair, than to teach multiplication tables.

I cannot get away from the conviction that God is calling me to ask the business men of England and America to raise a fund of *one million dollars* for Industrio-Educational work in India.

It is perhaps incumbent on me at this juncture to suggest this million dollar fund may well be interdenominational. It should be administered by a strong Board or Commission composed of representatives of such societies as give promise of doing effective work. A careful study should be made of the whole field with an eye to present and future needs.

I plead that it should be borne in mind constantly that the work is first, last and always educational. This should be so emphasized as to debar all thought of commercialism just as definitely as does the training of the school systems of any country. At the same time, in the methods of training, the material worth, as represented by the cash value of the work accomplished, should be kept in mind so persistently as to correct the all too prevalent trend of thought that keeps the eye on what is received for service rather than the fair equation of service rendered for the wages received. In all this my eye is fixed on the practical value in building up character and instilling all that makes up a full, rounded manhood through the process of thousands of boys and girls, young men and young women working their way as far as possible through school and developing their own as well as the nation's latent resources. Because India's people are a pastoral people it will be important that every industrio-educational center should have more or less extensive gardens, orchards and farms where the latest and best of knowledge bearing on these lines can be taught. Improved methods of fertilization of worn out or heavily cropped soil and of irrigation are two fundamental needs of India to-day.

Each industrio-educational center should also have workshops in which both primary and advanced training should be given in the trades and mechanical arts which the need of the locality may make advisable.

The time is ripe for large plans. Missionaries have been learning by many and varied experiences what to do and what not to do. The latter lesson is no less important than the former. We need $1,000,000 to lift our work on this line out of its experimental stage and make the effort worthy of the intense, far-seeing, cosmopolitan methods of churches that hold an abundance of wealth and have trained some of the greatest minds and set in motion some of the most potent forces of the world's history.

I believe this million could be so expended that government would duplicate the expenditure. That would ensure a great work.

Does some one say this is asking overmuch for one phase of the work? I submit it is not for one phase of the work but a corrective agency or influence for the life-flood that flows through all departments of the work. Do this and all else will be easier and better. Is this appeal premature? Then is the Laymen's Movement premature! I am persuaded laymen are ready to respond to this appeal if we in the mission field widely endorse the plan.

MISSIONARY BAWDEN'S ENDORSEMENT

Rev. S. D. Bawden, our industrial superintendent in Ongole, who has been prosecuting this work with vigor and success, writes in endorsement of the general plan. He says: "Mr. Hollister is the missionary in charge of the Kolar Normal and Training Institute, and has for a good many years been working at the problem of industrial education here in India. His suggestion of $1,000,000 for industrial education sounds like some

of the letters I have already written in regard to our work; for the work is one whether it be done by the Methodists in Kolar or by the Baptists in Ongole, and his suggestion of a united effort along the line of industrial education for the sake of the uplift of the people of India is one that appeals to me very strongly. The thing that I am most anxious to do is to find just what we ought to do in order that I may be able to say to the people at home that we have a plan that is feasible, and workable, and sensible, and then I feel sure that they will be ready to support it for the sake of the Master and for the sake of the people of India. I am hopeful that our new Industrial Missionary Association may be a help in securing such an agency for the advancement of the work.

A Model Village Church

By Rev. Frank Kurtz, Madira, South India

HAVING had to look after the station of a brother missionary while he was on furlough, and then to build a bungalow in my own station, two years had passed since I had last seen the village. Meanwhile cholera had visited the place and a number of the Christians had died. Still worse, a heathen priest had taken advantage of the general fear and led astray several, and some of these had been excluded. There had also been frequent quarrels and the pastor himself had been under discipline and had finally left the village. His son, who had built up a good school, had also left for the Training School in Bapatla. The new teacher who was sent to take his place left for pastures new after only a brief stay. Under the circumstances, the missionary approaching this village did not have very high anticipations. In fact, it seemed to resemble quite closely some of the churches about which Paul writes in Corinthians.

On arrival I was much surprised to find the chapel schoolhouse in excellent repair and giving evidence of a recent coat of whitewash. In another village not far away, the chapel built at the same time had been allowed to fall into ruins.

Here an English-speaking teacher was at work trying to reorganize the school, and already a number of the caste boys were attending to learn English. The chapel is located in a little compound by itself between the Christian hamlet and the caste part of the village. The villagers were all speaking of the "ish-school," as the Telugus call it. At the service on Sunday the chapel was well filled, and if all the hamlet had been Christian it would not have been large enough to hold them.

At the close of the service we found there were some candidates for baptism. Four of these came from a nearby heathen hamlet. The elders of the church had brought them and also several women from their own community. After the baptisms the church assembled again in the evening for the communion.

On Monday, among the many things needing adjustment we found that a village official was encroaching upon the Christians' cemetery and trying to plow a part of it up for a rice field. After considerable effort and much talking an arrangement was made suiting both parties. The church is very far from being an ideal one, but it is a model church in that it is alive and working amidst such adverse circumstances. In many respects it would be more gratifying to see a church whose pastor was always faithful, and the people pious, but it is rather the church described above that gives promise of the conquest of India for Christ.

PASSAYUNK, DOWNTOWN, FOREIGNERS LARGELY; FORMS OF WORK AND PLAY

Vacation Bible Schools

By Rev. E. A. Harrar

CHAIRMAN OF COMMITTEE CONDUCTING THE PHILADELPHIA WORK

THE church fully aroused to the need of interesting, winning and holding the boys and girls in the Bible school and for the church, is ready to hail with delight any legitimate and practical movement which ministers to this end. Such an agency, which has made its appearance in the past few years and is rapidly spreading through our great cities is "The Daily Vacation Bible School." As the name would indicate, they are opened in vacation time, in the months of July and August, for six weeks, five days a week, 9 to 11.30 A. M. each day.

A DISTINCTION

A sharp distinction must be drawn between the vacation Bible school and the summer schools which are conducted in public school yards, and under the direction of the Board of Education, or other such agencies. These do provide the children with amusement and industrial instruction, but they bar out that which, in the judgment of the advocates of the other type of school, is *the essential thing,* the use of the Bible, and religious (not sectarian) and moral instruction. There is no place in the public school for such instruction, and with the wide diffusion of literature calculated to dull the sense of God and blight the developing character, a few minutes once a week in the Sunday school are not sufficient to implant that seed which brings a harvest of righteousness. Therefore we believe there is an unparalleled opportunity for the church to devote six weeks every summer to this work. The boys and girls in China and India, on the frontier, and in the slums need our money and our effort, but not to the utter neglect of our own boys and girls. It is the church's opportunity to win their admiration, their love, their coöperation. The church is the rightful and only agency that can conduct a vacation *Bible school.*

OBJECTS DIRECTLY ACCOMPLISHED

I. In the lives of the Children:

1. For a period every day they are taken from the baneful influences of the

street and kept in contact with those whose lives are clean, helpful, and inspiring.

2. Truth is permanently embedded in their memory and heart by means of song, prayer, Bible and verse, and simple talks.

3. They are encouraged to be industrious, using spare moments in making from inexpensive material little trinkets for ornamentation, or articles of usefulness.

4. They are taught by precept and example habits of cleanliness of person, dress, and speech.

5. They are taught new, helpful games, and in these games—in fact, throughout the day, at work or play—how to remember and exercise the Golden Rule.

6. They are taught the lesson in a language which cannot be disputed that the church of the Lord Jesus is their best friend; that she does not exist for herself, but for others; that she receives but to pass on as a faithful servant.

II. In the lives of the Parents:

1. The busy mother is relieved of anxiety as to the safety of the children, and when they return to her she becomes a sharer in the good cheer of the morning. For example, in one of the schools the opening song every morning was, "I am so glad that Jesus loves me." The children went home to sing that song, and to have scores of mothers join in singing until throughout the town it could be heard day after day.

3. It engenders a spirit of good-will toward the church conducting the work. It has opened many a closed door and established a bond of fellowship and been the instrument of leading parents to Christ. Scores of lapsed Christians, too, have been won back to the church, and the whole church fired with missionary zeal.

III. In the lives of the Workers:

1. These are usually young Christians, and there is no better place to practise the graces which come with the

WISSAHICKON, FIRST IN PHILADELPHIA; STARTED FIVE YEARS AGO

SOUTH BROAD, DOWNTOWN, BETTER CLASS ITALIANS; HALF THE SCHOOL FOREIGNERS

new birth than in these schools. Patience, good humor, wisdom, gentleness, love. The fact of standing as examples of Christianity before the children and the consciousness that Jesus will be exalted or dishonored, as the worker succeeds or fails in presenting him aright, will gird the life of every worthy worker with watchfulness over word and action, and will do much in fixing a beautiful character.

2. It gives opportunity for the study of boys and girls at close range, and at a time when they are not under the restrictions which seem to prevail on Sunday in the Bible school, or in the ordinary day school; and thus the worker becomes better prepared to deal with the child as a teacher in the Bible school.

3. It brings out what is in the worker in the way of tact, ingenuity, adaptability, and talents, thus helping many young people to find themselves.

In brief, an aroused community whose doors are wide open to the pastor of the church and his helpers.

An enlarged Bible school; in one case from an average attendance of 165 to 277 in four years, and in every case additions in proportion to the follow-up work.

An awakened church membership.

THE METHOD

I. Workers. At the head of each school is a young man studying for the ministry, who receives $100 for eight weeks' work. (In the Philadelphia schools, Crozer men have been used and President Milton G. Evans has paid one-half of the above amount). His first helper is one acquainted with kindergarten work. Then as many volunteer helpers as the church can provide. Thus binding the local church closely to the work. The student goes on the field one week before the school opens, visits the neighborhood, trains his helpers, etc. At the expiration of the six weeks' school, he visits every home from which the children have come and on the back of the child's registration card makes a note of such information as will help the pastor in future work.

II. Daily Program. Opening at 9 o'clock, the first thirty-five minutes are spent in a gospel service, singing gospel songs committed to memory, reciting passages of Scripture, prayer and Bible stories.

Following this, a work period, when they are taught all forms of kindergarten

work, reed and replica work, basketry, hammock making, sewing, knitting, hemstitching, etc. Then follows a play period. The closing exercise consists in a review of a part of the opening exercise.

III. The Cost. For a school of 200 the entire cost including salaries, is about $160. The entire cost per child averaged 57 cents and ten nationalities were reached.

All material and industrial instruction books can be had of Milton Brady Company, 1209 Arch Street, Philadelphia. Catalogue on application. Song books, Bible story books, etc., at American Baptist Publication Society, 1701 Chestnut Street, Philadelphia.

THE WORK IN BAPTIST CHURCHES IN PHILADELPHIA, SEASON 1910

Conducted under auspices of the B. Y. P. U.:

Number of schools		14
Boys enrolled	1,399	
Girls	2,037	3,436
Total attendance, 30 days		42,358
Homes visited		1,559
Workers: Paid	29	
Volunteers	160	189

Attending two-thirds of the time of enrolment, and given a free outing, 18 car loads.

From eight to twenty hymns were committed to memory, besides thirty passages of Scripture by all the children and over 2,000 additional passages in the various schools.

THIS WORK IS DONE IN NEW YORK, AND SHOULD BE DONE IN EVERY CITY AND TOWN THE COUNTRY OVER

CALVARY, DOWNTOWN CHURCH, SURROUNDED BY ITALIANS, JEWS AND NEGROES

A Day With "Glad Tidings"

By Sophie Bronson Titterington

IN the heart of the Big Horn Basin, Wyoming, lies the little town of Powell, the headquarters of the government's great Shoshone irrigation project. In every direction from the town lie fertile fields, young orchards and the beginnings of many homes. The refreshing green of the cultivated lands is a vivid contrast to the dun gray of the surrounding desert. No matter in what direction the eye may turn, majestic mountains, the loftiest peaks crowned with perpetual snow, range upon range, meet the vision. They form a gigantic barrier, guarding the broad Basin from the unbroken force of the winter tempests. To a reverent heart, they suggest the words of Holy Writ: "As the mountains are roundabout Jerusalem, so the Lord is roundabout His people, from henceforth and even forever."

Sidetracked in the little town on that memorable Sunday, stood the beautiful chapel car "Glad Tidings." For nearly four weeks it had been a center of blessed influences. Not only had souls been won for the Master, but scattered Baptists, newcomers to this land of opportunity, had found within it a holy reminder of old church homes and their associations. This Sabbath day had been set apart for gathering results and organizing a Baptist church, which should include in its membership all the Baptists on the Shoshone project.

It was a beautiful, ideal midsummer Sunday, seeming to have been vouchsafed for this gathering of the Baptist clans. From far and near they came, and at the morning service the car was crowded. The workers whom God had used so blessedly—Rev. and Mrs. Eugene A. Spear, in charge of the car, and Rev. H. B. Foskett, pastor-at-large for Northern Wyoming,—were fairly radiant with the joy of this harvest time. Mr. and Mrs. Spear voiced the swelling emotions in uplifting song, or led the jubilant chorus of the congregation in the sweet old gospel hymns. Flowers, rare indeed in the new land, crowned the organ, and the very atmosphere proclaimed the occasion a sacred festival.

A strong, grand sermon by the pastor-missionary struck a lofty keynote for the new organization. A basket dinner provided an opportunity for happy, Christian sociability, and made those who had been strangers, brethren and sisters beloved. In the early afternoon followed the formal organization service. Fifty names were enrolled as charter

members of the new pioneer organization, which bears the name of the Powell Valley Baptist Church. All ages were represented. A strong band of stalwart young men, and intelligent, enterprising men and women, beside a hopeful contingent from among the boys and girls, form an almost ideal combination for future growth and power.

The crowning event of the day was the baptismal service. The baptistry was the wild, beautiful Shoshone River, probably the first time its waters were ever used for this impressive, symbolic rite. In its hurrying course from its mountain source to the thirsty, waiting plains below, it found time to linger in a sheltered spot, spreading into a quiet pool, overhung by great trees. A drive of three miles and a walk of a mile and a half brought the assembly to a beautiful beach with rapids below as the river hurried on its beneficent mission. The overhanging trees formed a green background to the scene; curtains were stretched for dressing rooms, and the assembled company numbered not less than one hundred and fifty. Seven candidates awaited the ordinance, and as the evangelist led them into the rippling waters, and laid them beneath the waves, the hearts of parents and friends were thrilled with a solemn joy. Those who had prayed with aching hearts that the salvation of God might come to this new land, where the forces of evil had so intrenched themselves, felt almost like Simeon of old. One of the privileged ones who this day put on Christ by baptism was a woman who for years had denied herself this privilege because her husband ridiculed and opposed her in making a profession of her faith. To her, this scene seemed like that where our Saviour was baptized, and certainly the topography of the land was similar, and the rushing waters no less swift. Two young women were from homes where the parents are not Christians, and their hearts were filled with longing to win the parents to this new and wonderful joy they had recently experienced. There were a brother and sister who had been believers for some time, but had never before had the opportunity to confess Christ; the mother an earnest Christian, the father on the shore, making light of the scene. Another brother and sister, the latter with a peculiar joy shining out through her face, this being the first time she had ever witnessed a baptism, went forward. There was also a young lad whose natural fear of the water had kept him back until that morning from offer-

ing himself as a candidate. As he rose from the liquid grave, he said to the evangelist, "I feel so much better. I know He will help me."

A prayer of thanksgiving to the Master who had made this scene possible, and the song, "Shall we gather at the River?" sung from full hearts, many shedding tears of joy, closed the scenes of this impressive and wonderful day.

At the evening service in the car, a young man who had been especially helpful at the services at the river, and who had been converted during the preceding week, rose, and in a tone of deep earnestness said:

"I want to tell you that if you baptize again before you leave, I am ready. I ought to have told you so this morning, and when the other boys were being baptized, I felt heart-sick that I was not one of the number."

Thus we have pictured one day in the work of one chapel car in the frontier country. Can any one measure the good that eternity will reveal as accomplished through this single agency of evangelization?

Evangelism in Connecticut

By Rev. Clifton K. Flanders, State Evangelist

TO very many people the work of an evangelist suggests but one thing, namely, the salvation of sinners. But to the Baptists of Connecticut, whose ears have been accustomed to the word evangelism and whose hearts have ever been open to its gracious influences, the idea of a revival of religion is as broadly comprehensive as the ancient festivals of the Hebrew people, as scientific as the latest discovery or the coming of spring, and as logical as Shakespeare's conclusion, "Now is the winter of our discontent made glorious summer."

Under the writer's observation, to many a church has a series of evangelistic meetings meant all this—a festival, a discovery, a new life and the warmth of "glorious summer," but also very much more. One pastor writes, "The benefits from the meetings to my church and the community cannot be reckoned up." Another states, "You have done my people incalculable good." Still another writes, "I feel that I am pastor of a new church." While one other says, "The increase to the working force of my church is fully fifty per cent." These expressions, unsolicited, from among the many show the value which some pastors place upon this work in its constructive character and wider scope.

Not all the small churches are weak and not all the large ones are strong. It is seldom for one, and often not for a few, to determine what is the greatest need for a revival in a church. That congregation which eagerly filled the offering plates again and again at a recent service had a revival of giving. Some churches need this and also a revival of *for*-giving, a revival of love, a revival of the prayer-meeting with its genuine petition and cheerful testimony. And it goes without saying that we all need the renewing of the vision and a reëmphasis of its application.

Special meetings have been held in many churches the past season which were not conducted by the convention's representatives. Several of the pastors

have exchanged with each other in the conducting of services to gratifying outcome. Some others have done their own preaching, and had the aid of a gospel singer. Others still have united in calling to their help a general evangelist with associates. Quite a number of requests were responded to by our State Secretary, Dr. Coats, and Colporter Newton. These are spoken of as productive of excellent results.

Twelve churches have invited the State Evangelist to conduct missions with them during the season. Some of these have been at the centres with both large and small churches, and others in remote sections of the country far from railway communication; one of the latter fields requiring a drive of fourteen miles by stage to reach it.

It is refreshing to observe the genuine interest in the gospel which is awakened by the direct presentation of it, whether in the densely populated city or in the sparsely settled country. And it is again gratifying to notice that among those who respond to the claims of Christ are found representatives of all classes and ages. Some have passed the allotted age, to find at last the light that "never shone on sea or land"; while others with sweet young faces bright with life's expectancy have dedicated *whole* lives to Jesus as Saviour.

To one who has had an opportunity to observe conditions from the standpoint of evangelism, too much emphasis cannot be placed upon the value to the churches remote from the centres and therefore deprived from sharing in the larger religious movements of a plan of operation through the Convention and Home Mission Society, whereby these churches may have the benefit of the same forces and helpful ministries that are utilized by the larger and better equipped fields. Through the State Evangelist, with the moral and financial backing of the denomination, the smallest of our churches can have the benefits, with accompanying accessories, of a full evangelistic campaign.

There are few churches that do not have a welcome for the accredited evangelist. The fear of questionable methods of appeal, exaggerated statement, undue attack upon the emotions, and the overturn of constructive teaching, is giving place to a genuine respect for New Testament evangelism. That the perfervid utterances and methods of scismatics still continue does not deter the churches from giving its proper place to a wholesome and necessary fervor. The presence of the Holy Spirit is not denied simply because its simulation leads some people into disorder. Wisdom, cheer and comfort come from "His face" in these seasons of refreshing.

The methods used in these missions are very simple and the machinery at a minimum and in the background. Five points are emphasized in all this work: 1. Prayer: Small circles of prayer in homes at daily stated hours; preparatory prayer-meetings before each general service; prayer slips to be returned to the pastor with names of unsaved people for whom interest is felt; prayer lists to be kept before the Lord of Harvest in increasing numbers; prayer in the larger meetings; often a simultaneous prayer from many lips. 2. Proclamation: The very best that God can help us to give. 3. Praise: We make much of song in the meetings. Usually a good chorus is gathered to strengthen this feature of the work. Solos, duets and other musical numbers are often introduced. 4. Confession: Generally at every service opportunity for a silent or brief two-word testimony. 5. Immediate obedience to the commands of Christ in the forward steps of the Christian life.

It is blessed to see men and women in mature life, young men and women, and boys and girls, surrendering their wills and lives to the Saviour; it is good to see the churches take on new courage and strength; it is comforting to share in the new thrill of joy and hope which comes to the pastors; and there is great compensation in the approval of one's brethren; but in the last analysis the Word is our greatest assurance. Paul said that God gave evangelists to the churches. To feel that one is a gift of God to these churches, that He not only permits but sanctions the undertaking, is supreme approval.

An Open World

BY AUSTIN K. DE BLOIS, D.D.

IN 1800 the continent of Asia, the continent of Africa, the archipelagoes of the Pacific, were closed to Protestant Christianity. In 1793 Wm. Carey landed in Bengal. He journeyed to India in a Danish vessel, because the British East India Company allowed no missionaries to travel by their ships. For the same reason in 1807 Robert Morrison sailed for China in an American vessel.

British India was forbidden territory, so Carey lived long under Danish protection at Serampur. China was locked and double-locked, so Morrison took up his residence on neutral ground, in "the factories" or trading settlements of Canton. Japan's enfranchisement was more than half a century in the future; Korea's sleep was to be undisturbed for more than eighty years. In 1812 Judson was refused permission to land at Calcutta, and so turned toward Burma and took refuge in Rangoon. In 1817 Robert Moffat inaugurated his work in South Africa and John Williams, the martyr-missionary of Polynesia, began his heroic voyages among the islands of the sea. In the entire heathen world, 100 years ago, there were one hundred foreign missionaries, half as many mission stations, and perhaps a thousand native converts.

Fifty years later Japan and Korea were still hermit nations; vast territories in India and Africa were utterly untouched by Christianity, and feeble beginnings had only just been made in China, and were confined to the five treaty ports. So the history of missions is chiefly the record of fifty brief years, less than a single lifetime.

To-day the entire eastern world, the erstwhile dark continent, and the thousand scattered islands of the Indian and Pacific oceans, are sown broadcast with Christian influences. There are 6,000 mission stations, most of them very well equipped and vigorously directed. There are 16,000 missionaries and nearly 100,000 mission workers, native and foreign. There are two million native Christians. The preparatory work has been done. Foundations have everywhere been laid. The Scriptures have been translated into hundreds of languages and dialects. Hospitals, dispensaries, schools, colleges, printing establishments abound in all lands. The pioneer period has closed. The age of progress and conquest has begun.

A BOND OF UNION

The missionary enterprise occupies a unique position in foreign lands. It is a silent but mighty agency of reconciliation among the nations of the earth. Between the representatives of foreign powers, both political and mercantile, and the natives, there is a great gulf fixed. No man knows the native as the missionary does. In order that the peoples of eastern lands may be understood and influenced, three conditions must be met. The foreigner must speak the language of the natives. He must live amongst them. He must be ruled by an unselfish motive in his dealings with them. The merchant rarely fulfils more than the first of these conditions, and that one only in part. With the diplomat the case is the same.

The traveling journalist or tourist fulfils none of the conditions. The missionary fulfils them all.

He interprets the West to the East, the East to the West. He is the living link between the highest Christian gifts and graces and the profoundest heathen need. He talks with the people in their own tongue. He lives with them. He lives for them.

THE SCOPE OF MODERN MISSIONS

Foreign missions is a reform agency, a philanthropic force, a healing ministry, a moral crusade, a cultural propaganda, and a regenerative spirit. This large enterprise, with its world-sweeping vision and the swing of its lofty purposes, reinforces all humane activities. Whether it be foot-binding in China, child-marriage in India, outrageous cruelties on the Congo, loose morals in Japan, political corruption in Korea, slavery in Zanzibar, cannibalism in Tierra del Fuego, infanticide in the South Seas, sorcery in New Guinea, or primitive savagery in Barotsiland, whether it be sin or sickness, ignorance or poverty, vice or lawlessness, the foreign missionary is ever the valiant warrior, the herald of truth, the knight of the white cross, the dauntless foe of every evil thing.

Foreign missions is a personal force. Its aims are always eminently practical. It has millions of the best men and women in the world behind it. Its unity of aim, its variety of interests, its unceasing labors, its amazing effectiveness, its abundant fruitfulness, and its ever-enlarging scope of effort, make it supreme among world energies.

✤

Commendable Carefulness

The Canadian government is much more careful than ours in respect to the quality of immigration which it admits. A writer in the London *Times* says that fully one hundred thousand persons are expected to leave the United Kingdom for Canada this year, in addition to the large numbers who will go thither from the United States and other countries. The British contingent, he says, will be composed in great part of well-to-do people. The total direct transfer of money by the one hundred thousand immigrants is expected to be not less than from $20,000,000 to $25,000,000. More than that, in many cases the old folks left behind will aid the settlers in the new world until they get established. This will mean a great gain to the Dominion; a very different gain from that which the United States will receive from a million of immigrants from Italy and Russia, who will bring not only far less money but a very different character and training; and who will help still more to drive the American farmers in the northwest and far west across the borders into Canada. We are the losers all the way around by this sort of transfer, which is constantly going on. Canada scrutinizes carefully those who come in from the old world, and makes it plain in advance that certain elements need not apply. It seems almost hopeless to talk about more salutary restriction laws for the United States, in spite of the very plain proofs that under our present laws we are not able to keep out the insane, the criminal, the undesirable from the money or moral point of view. The creation of a sane public sentiment upon this question is one of the important tasks set before us. The whole matter must be lifted out of politics, to begin with, and be held as one of national concern rather than one of votes. Canada is setting us a good example of proper self-preservation and interest.

✤

The Work Demands the Best

The London *Spectator* quotes the remark of a Chinese student that to avoid misunderstanding it might be well for England to send better educated men and women to his country as missionaries. Without any reflection upon the character or acquirements of the missionaries that have been sent out from England or other lands to China, there is no doubt that the very highest type of trained and talented men and women are required for the work that is to be done in the new China. All missionary boards understand this. Not every student volunteer can be accepted at once by the boards. The call of the foreign field is for the best.

THE INCOMING PEOPLES FOR WHOM THE DOWNTOWN CHURCHES MUST CARE

The Downtown Church

By E. P. Farnham, D.D.

SECRETARY OF THE CHURCH EXTENSION SOCIETY OF BROOKLYN

ON every hand is recognized the very serious problem of the downtown church. The problem is diverse. Sections of our great cities, uptown and downtown, are subject to swift invasion of foreigners in astonishing numbers. Hence it comes to pass, in the brief period of two or three years, that the character of a large community is distinctly changed. For example, within a few years two foreign invasions—a Hebrew and an Italian—have changed the face of nature in the Harlem district of Manhattan. The far uptown region that a few years ago was the mecca for well-to-do Protestant families and enterprising Protestant family churches, now finds itself face to face with the downtown problem. Borough Park, a pleasant residence suburb of Brooklyn four or five miles south of Borough Hall, acquiring a thriving Protestant population of five or six thousand by 1906, with promising outlook for five or six Protestant churches, by 1909 finds itself about one-third Hebrew, well distributed, with an Italian colony pressing hard on one side. One Protestant minister sets out to make the acquaintance of his new neighbors on either side, finds them both to be cultivated Hebrews, with a stranger waiting to be introduced to him—another Hebrew, hat and purse in hand, asking if the parsonage is for sale.

The term downtown then is an idle misnomer. The church that we are discussing is more numerous in the Bronx, north of the Harlem River, than in lower Manhattan south of Canal street; is just as easily found ten miles out from the city hall as in the older parts of any of our great cities. The modern downtown church is the church facing all town problems. It is letting go, rather than dismissing to regions beyond and parts unknown, not a few of its staunchest members; it is revealing on its church and Bible school rolls a more or less intimate touch with five or six nationalities or tongues; it is ceaselessly troubled to know how to maintain its budgets for beneficence and current expenses; it is in

ir over the modern and
ving demand for entertain-
asure for their own sake;
quiems and miserere chants
ne of puritanical positive-
endeavoring to be serene
: in the presence of an in-
d absenteeism often posi-
:ening.

"all-over-town" downtown
conditions that cause dis-
acute in one location than
'et the factors of foreign
customs and the exceeding
'orking them all into a spir-
ıosaic, the swift and radical
ıvironment and sustaining
the disregard for former
vangelistic appeal, the easy
cience releasing from church
ıe magnificent distances and
e, strength and many five-
order to reach the familiar
rship—these and doubtless
are present and active and
he majority of our city
'he strong family church,
nd homogeneous congrega-
le school, maintaining with
budgets and demands for
: home and abroad, is a rare
he last quarter-century ex-
ır great cities.

ıe modern church adapting
nged and changing condi-
t is the estimated value of
ıloyed? Questions on this
sent to experienced work-
ı and settlement, and their
here gratefully acknowl-

VALUE OF METHODS

said in fidelity to the truth
ciation of efforts put forth:
ıds of work employed abun-
given of the possible adapta-
Christian church to chang-
ıs and of the devotion and
few of its members. Wit-
ɔwing scheme outlined and
ınges in operation in an in-
'ch or church mission house:
nent for men and women:
ıip and evangelistic service;
lay afternoons; open-air services; Bible classes; house-to-house visitation; people's drawing-room; pleasant Monday evenings; workingmen's club; labor bureau; penny bank; sick benefit society; Christmas club; mothers' meetings; medical mission or dispensary; distribution of food; general relief committee; rummage sales; choirs, orchestra and band.

II. Department for young men: Bible classes; study classes; choir and orchestra; reading room and library; lectures, essays, debates, etc.; gymnasium and athletic clubs; labor bureau; lookout committee and look-up committee.

III. Department for young women and girls: Girls' parlor; Bible class; mandolin club; singing class or choir; cooking class; sewing and millinery classes; literary classes.

IV. Department for boys: Bible classes; singing classes; boys' choir, fife and drum corps; boys' brigade; gymnasium and athletic drill; first aid to injured; outdoor games; cross-country walks and runs; summer camp; summer garden.

V. Department for younger boys and girls: Bible schools; junior society; lantern services; band of hope; children's play hour; country holiday fund; Christmas and other festivals.

VI. Add to this scheme practical suggestions from other sources: (a) the grocery department, where—as at St. George's—groceries are sold at wholesale prices to the poor of the parish, and temporary help given when needed; (b) the Summer Fresh-Air Work of many city churches—a single church last summer sent 587 persons to its summer cottage, and through all the church and Christian agencies New York alone sends into the country forty or fifty thousand people every summer, softening the hearts of multitudes toward all religious givers and workers; (c) the Vacation Bible Schools, rendering a beautiful service and causing wonder that more unused churches are not thrown open for this ministry of college men and women to the boys and girls thronging the city streets, and patrons more easily found; (d) the trade school and manual training school; (e) the day nursery; (f) the kindergarten, ranking with the nursery very high in practical service.

It will be admitted that any downtown church attempting to minister vitally and sympathetically to its community in one-half of the methods above suggested can-

not be accused of indifference to the temporal or eternal welfare of human souls.

A VARIED SERVICE

What now is the estimated value of methods employed? This value depends, be the methods simple or elaborate, upon the spirit and vision of the church and of the worker, and upon the efficiency with which the method is prosecuted. The value of an elaborate schedule of service artistically printed and artistically attached to the closed iron gate of a downtown church can be accurately estimated to be worse than worthless. It excites criticism to the point of contempt. It calls for profanity, not for prayer, and gets what it calls for. A good method becomes practically worthless through inefficient handling. Of all the methods suggested few are of doubtful value when rightly employed. But the saving quality of uncommon common-sense must be supplied. From the answers to the questions concerning value of methods, these are selected out of a wide variety:

1. Shall foreigners be brought into American churches immediately on their response to Christian appeal? Yes, if the American church is equal to the opportunity, and if the foreigner is equal to the opportunity. But where there are generous numbers of converted foreigners not yet speaking our language they will prefer to speak and hear the glad tidings in their own tongue.

2. Do you favor teaching industrial arts, music, instrumental and vocal, to girls and boys? Yes, emphatically, and from many sources.

3. How far would you go in popularizing the Sunday night service? Far enough to really serve the people. That means a good deal farther than some preachers would go, who are characterized as more anxious to save ancient forms of service than the souls of men.

4. What best solves the problem for the downtown churches? (a) Nothing best solves the problem—it is still unsolved. (b) The warm right hand with a warmer heart in it. (c) No pains should be spared to make the church the center of the social life of the people.

5. What method of endowment or permanent financial support for the downtown work can you suggest? (a) Denominational control and administration of endowment funds. (b) What I would like to see would be a fund given to a joint commission representing Protestantism, the income to be used for downtown work, the characteristics of which should be dignity in worship, devotion in service, and doggedness in persistence. "It's dogged as does it."

NOT YET AWAKE TO THE NEED

It is a serious fact that relatively few members of our city churches appreciate the call of the modern city to the Christian church. In certain communions the call has uttered itself more convincingly than in others, and generous recognition should not be withheld where due. But speaking in respect to the wide field of possible ministry, comparatively few churches have responded to the call with that spirit of generosity and contagious enthusiasm that means victory.

A sane writer, knowing from personal experience the field of which he is speaking, paints a vivid and true picture of many another church and downtown parish: "The pastor and the workers are alive to the opportunities and are in love with the work, but *are greatly burdened and hampered because of a lack of funds and workers needed to cope even measurably with the demands of the situation.*" Then he goes on to say what ought to be done: "The house ought to be kept open all day Sunday and every day in the week. All about are the attractions of brilliantly illuminated saloons and places of amusement. This corner ought to be made more attractive than any of them—a place of light and music as well as of prayer. The work should be so manned and organized that every phase of work possible in that location could be carried on systematically and with vigor. *But the fringe of the possibilities has hardly been touched.*"

A GREAT PLAN OUTLINED

That describes literally the situation in our great cities. Scarcely touching the fringe of the possibilities. Methods have been discovered, employed, approved. But adequate resources are not forthcoming. Foundations for the investigation of the causes of poverty, for the culture of the

intellectual life, for experimentation in the fields of science aggregate many millions of dollars. But foundations for specific religious work are yet wanting.

I should like to see a few hard-headed and tender-hearted Christian stewards attack the problem of evangelizing our foreign population after this fashion: First of all, a very clean and decent tenement district provided, and kept clean. In this district, school privileges with provision for every real want from the nursery and kindergarten to the teaching of useful arts in the home and shops and store, remembering Colonel Parker's illuminating motto that "The whole boy is to be sent to school." That means that every child has a physical, intellectual and moral nature. I would have the children taught to play, to sing, to study, to work, to worship. I would not segregate the children from the public school, but I would supplement it. This district should have a church, not a hovel, nor a basement, nor a hall, but a church, with wide doors on four sides, a Christian church, teaching divine fellowship and human brotherhood. Is there any man among us who would not like to see this experiment tried? The experiment of keen-visioned and great-hearted Christian stewardship for once deliberately attacking the problem of the tenement district and engulfing foreign population. Speaking of the great human tides that are sweeping in upon us, a writer of wide study and observation remarks that, "unless the church equips herself now to assimilate and Christianize this growing stream of immigration, in a few years the oncoming rush and swirl of alien population will simply daze and paralyze the church, from which she will not recover for a century."

WHO WILL LEAD?

There are good men and true among us, who are spending wakeful nights to know how wisely to administer the vast resources committed to their care. Is nobody wise enough to suggest to them how to do it, and to lead them forward in prosecuting these great tasks? Tell them this: that whole droves of moral microbes and poisonous bacilli will soon be sweeping up the avenues to their private parks and brownstone fronts, if radical remedies are not applied and applied soon. Remedies are at our command. We can apply them if we will. We certainly will if we can be aroused to see the need, and the certainty under God of satisfying the need. We verily seem to think, because the alert mind of the Great Teacher drew a certain lesson from the then customary methods of Palestinian farming, that twenty centuries afterward nothing can be gotten out of that teaching apart from crooked sticks for plows, and lazy bullocks for power. Such reasoning is fallacious, the whole of it. It begins with false premises. It proceeds with undistributed middles. It reaches utterly false conclusions. When has Almighty God intimated that He could not make use of generous material recources for the upbuilding of His kingdom? I suppose He could profitably employ an extra ten million of dollars every year for the next ten years in sane and Christian and hence in marvellously fruitful ministry to human souls in the metropolis of the western world. We are constantly despatching troops without muskets or rations. That servant of God who is so ethereal as to be able to live and toil without food and raiment must be promoted to a higher sphere. It has been divinely ordered that the financial cost of redeeming and fashioning human souls into the divine likeness shall be great. A true home life is costly. Christian education, genuine Christian culture is costly; permanency of religious teaching power and character-making power is costly. Wrote Horace Bushnell half a century ago, "After all, there is no cheap way of making Christians of our children." It is not thoroughly understood, but it ought to be understood, that if our great cities are to be redeemed unto God, great investments must yet be made in the discipline and preparation of wise and able workers for their tasks, in equipments comprehensive and worthy of the work to be done, and in the treatment of all human souls of every tongue and tribe and nation as possible and true candidates for divine Sonship.

Richmond Hill.

A REMARKABLE BRIDGE IN CHINA—SINGLE SLAB OF STONE NEARLY FORTY FEET LONG

Swatow Baptist College

BY REV. A. H. PAGE,
CHAIRMAN EDUCATIONAL COMMITTEE

THERE is one. It is no longer a dream. We could not send our boys to Shanghai because of the distance and expense, and the handicap of a different language; and so we are training them here in daily contact with the work that needs them.

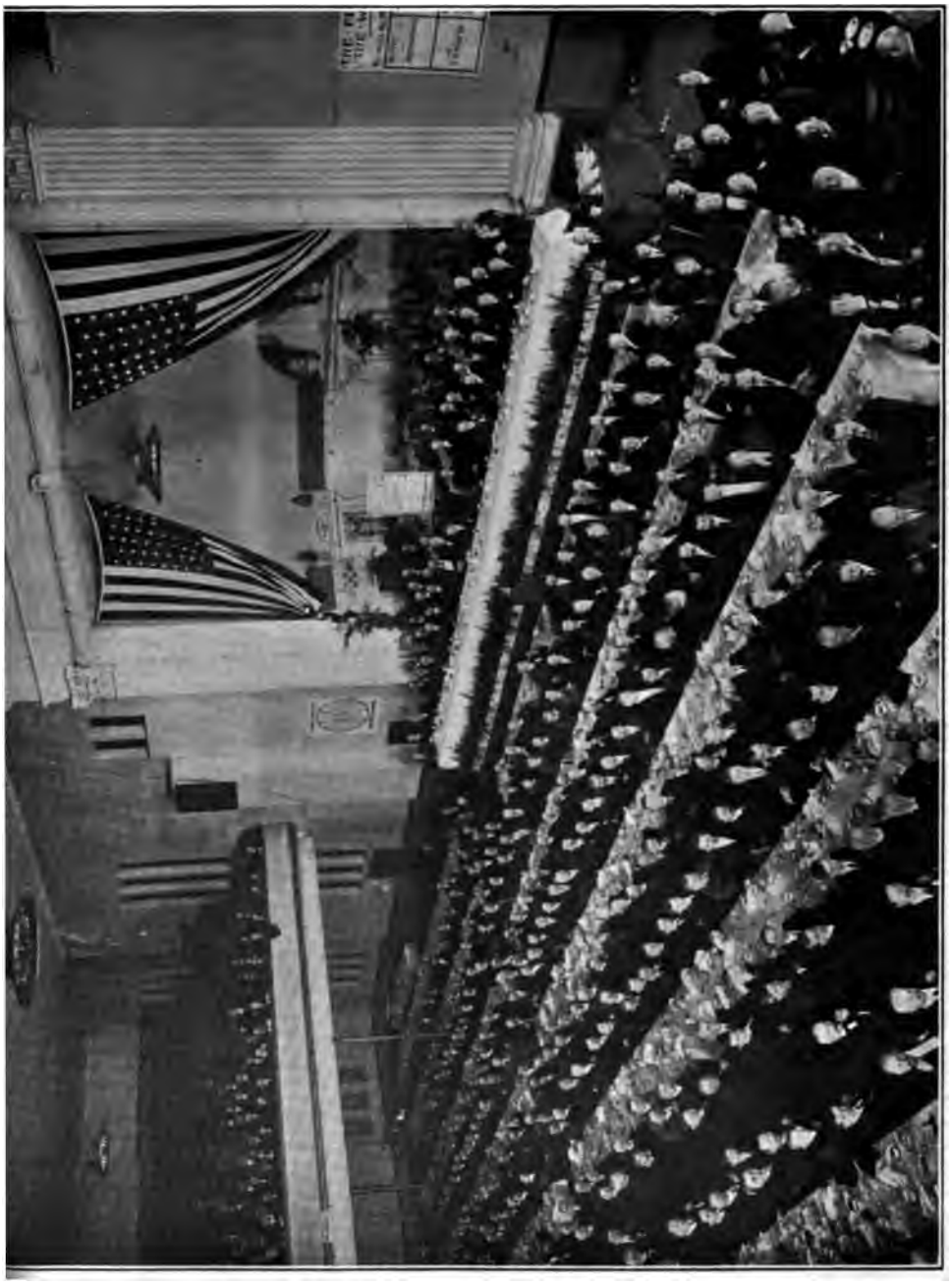
To be sure there is no building. That is still a dream. But we are teaching a college curriculum, and what more does the definition require? Of the curriculum of our recognized sister at Shanghai we have taught and are teaching everything in the freshman and sophomore years except higher physics and spherical trigonometry, and are starting classes in the junior work of geology and calculus.

Our new building will accommodate the academy alone for a few years very well. But the lower schools are already crowded beyond the limit of comfort, and with the college department, the "quick preparation" school and the academy all in one building, we shall feel the need of another at once.

A college building is by no means our only need. We in South China have been backward about expressing our needs. We have hoped that by urging one or two most imperative ones each year we might finally see our desires in a measure fulfilled. Meanwhile other children have cried louder and received more attention, while our work here constantly outgrows its equipment. For example, this year we have centered our whole plea on our greatest need, that of physicians. But at the same time the opportunity for foreign evangelists is unparalleled, the need of women evangelists especially is fairly distressing, and for buildings we need, besides dwellings, a girls' academy, a Bible woman's training school, a college, a grammar school, a medical college and several hospitals. These are not things that we should simply like to have. They are things that we need. Each one is a specific need that we keenly feel as we work. Our work is growing at every point. Stewards of the Lord! generals of His material forces! investigate and see if the holy strategy demanded of you does not require a college building for South China.

Help us to give this region an educated ministry. The gospel here for the most part has reached the lowest classes first. But here as everywhere it raises every class it reaches, and so makes its foundation strong for the time when the missionary prop shall be removed. But these classes, without the education that Christianity fosters, do not furnish many pillars. Help us to raise them, both the classes and the pillars.

Swatow, China.



THE LAYMEN'S MISSIONARY BANQUET AT ROCHESTER

The Northern Baptist Laymen's Missionary Movement

CONDUCTED BY SECRETARY W. T. STACKHOUSE

MEETINGS for men have been held in many places since the fall campaign was undertaken, and we are rejoiced to report that many of these meetings have been attended with more than usual interest and power. If the interest shown in our meetings in general is a prophecy of the future missionary activity of the Baptist denomination, then only one right conclusion can be reached, and that is, the Baptists have decided to come to their own, and to realize their part in the work of giving the gospel to the whole world.

It will be impossible to describe all these meetings in one short article, nor can we fully describe any one meeting. Our purpose is to mention some of the outstanding features of these meetings that indicate progress.

INTERDENOMINATIONAL MEETINGS

It will be remembered that the Interdenominational Committee of the Laymen's Movement decided to conduct a series of Conferences, touching mainly the centers where conventions were held last year. It has also been arranged that conventions be held in a number of the larger centers that could not be worked last year.

It is our policy as Baptists to do everything in our power to make these conferences and conventions a great success. In fact, as soon as it is definitely known just what centers are to be worked we will make a special effort to have our laymen and pastors attend and support these interdenominational meetings in force. Much has been gained for our people from these meetings and there are still greater things to be attained in the future. In this connection, therefore, we would like to urge our people to hold themselves in readiness to attend in large numbers, and to heartily coöperate with the other Christian bodies, that the greatest results in the interests of the Kingdom may come from these large gatherings.

GEORGE C. WHITNEY,
President Baptist Laymen's Movement

It has been the privilege of the writer to attend, so far this season, one conference and two conventions of an interdenominational character. The Conference

was held at Buffalo and the Conventions at Rochester and Toledo. That our Baptist forces have gained inspiration from these gatherings is clear from the following facts.

The Buffalo Baptists have decided to hold a great Baptist rally on the 15th of this month. The report of this meeting will be given later, but to show the interest already awakened I have only to say that about eight hundred men have accepted our invitation to be present on that occasion. This meeting will be followed by a campaign of intensive missionary education, and an every-member canvass for larger missionary gifts.

THE ROCHESTER MEETING

The Convention at Rochester was a great victory for the Kingdom. There were, it is stated, nearly 1,700 men at the banquet on Saturday evening, Nov. 19th. The meetings that followed were full of interest and power. All denominations have become active. Some churches are now in the midst of the every-member canvass. Some already have pledged four times what they as churches gave last year.

The Baptists of Rochester stood second in their Foreign Mission offerings last year. They are now aroused to greater effort for the coming year. Three or four of our churches have already decided on the every-member canvass and are at work. They have also decided to greatly increase their contributions to the missionary, and, in some cases, to the other objects of the church. One of the most tender and impressive meetings I ever attended was held in the Park Avenue Baptist Church on Friday, Dec. 9th. God was very near to us. There were about 100 men present. There was no division of opinion. The one purpose in every mind was "forward." It was refreshing to see that body of strong men standing up to vote on a series of resolutions that meant a splendid increase in practically all the beneficences of the denomination and for the salary of an assistant to their esteemed and able pastor, Dr. West. It was still more refreshing when volunteers were called for to do the canvassing, to see those strong men stand up and gladly offer their time and services. God is surely in this Movement and He makes His work a great joy to the workers.

It was my privilege also to be with our forces in the First Church, Lake Avenue, Second Church, and Calvary. I found all intensely interested in the Kingdom. And I am confident from all I can gather by contact with the pastors and churches of Rochester that we will yet see a record here that will be hard to surpass in missionary activity.

OTHER BAPTIST MEETINGS

Laymen's meetings have been held in connection with our Baptist work at Pittsburgh, New Castle, North Tonawanda, Brockport, Fairport, Newark, Niagara Falls, Fredonia, Jamestown, Albion, and other places. These meetings have been for the most part well attended, and the interest has been deep. Every meeting pointed to victory. The outlook is surely one of hopefulness. At North Tonawanda the full apportionment was reached last year; and if I interpreted the feelings of our noble band of men and their efficient pastor correctly, this church will exceed the apportionment the coming year.

At Fredonia we had a large meeting of the men of that church, together with our men from Dunkirk. I am assured by our devoted pastors on these fields that the apportionment will be reached by these churches.

Space compels me to hold other facts for a later issue. Let me say, however, in closing, that our secretaries and missionaries have been doing great service in these meetings. It is our intention so to arrange our program after the first of the new year that our entire available force will be in campaign work between New York and the Pacific Coast. A part of our force will be with the Interdenominational Movement, a part will conduct intensive city campaigns similar to that now being held in Buffalo, while another section of our force will do follow-up work along the line of the Conference and Conventions.

The keynote of the Movement is forever Forward!

Devotion of Indian Women

THEIR FUTURE AS NURSES AND NEEDLE WORKERS

INDUSTRIAL education for Indian girls is the best method to help the Indian woman, according to Miss Estelle Reel, who was appointed Superintendent of Indian Schools twelve years ago by President McKinley, and has made the Indian women her special study. Writing on this subject in *Good Housekeeping,* she says:

"I had always had their cause at heart, but something I witnessed years ago made me realize how much they needed help. I had been in the saddle a week, travelling through isolated reservations, when I landed one stormy night at a little hotel in a mountain town.

"Before I retired I stood at my bedroom window looking down into the deserted street. Across the way, huddled in the shadow beside a mean saloon, stood a group of squaws. Each one had a papoose strapped to her back. The heads of the squaws were turned away from the stinging blasts of sleet; they stood silent and motionless, as Indian women do. Each one had a husband drinking in the saloon. She was waiting to take him safely home.

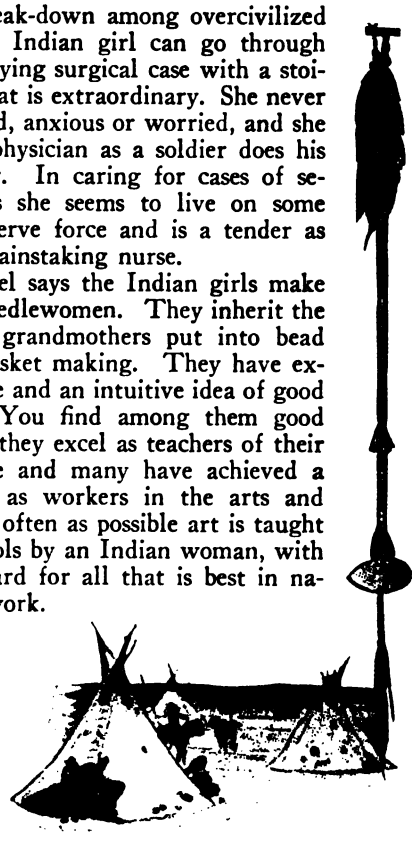
"In the morning I looked out of the window. It was still blowing, sleeting and snowing. There, ankle deep in slush, stood the little group of squaws. It seemed to me they had not stirred a foot. They were wetter, more bedraggled and their blankets were drawn tighter around them. The Indian woman will stick to a drink-sodden husband till he drops dead, or she does. The government is fighting the whiskey evil on the reservations with every weapon it possesses, but the Indian brave will drink when he wants it and can get it—just as the white man does. A squaw knows nothing of divorce; she would not listen if you told her of it."

Miss Reel believes there is but one method to help the Indian woman; that is to educate her from childhood along industrial lines. Until a few years ago there was absolutely no future for the Indian girl except to marry. That was the best thing, provided she could find a decent, energetic, ambitious husband, only—there are so many of the other sort.

The educated Indian girl looks for a higher type of manhood in a husband than satisfied her mother. If she does not find her ideal she is perfectly capable of earning her own living. You may find in her any one of the various traits that fit her for special work. She makes a superb nurse.

Hospitals which have trained Indian girls are making a constant effort to enlist others of the race. The Indian woman has infinite patience, forbearance, generally a magnificent physique and no trace of the "nerves" which so often cause a break-down among overcivilized races. An Indian girl can go through the most trying surgical case with a stoical calm that is extraordinary. She never gets flurried, anxious or worried, and she obeys the physician as a soldier does his commander. In caring for cases of severe illness she seems to live on some strange reserve force and is a tender as well as a painstaking nurse.

Miss Reel says the Indian girls make splendid needlewomen. They inherit the skill their grandmothers put into bead work or basket making. They have excellent taste and an intuitive idea of good coloring. You find among them good musicians; they excel as teachers of their own people and many have achieved a high place as workers in the arts and crafts. As often as possible art is taught in the schools by an Indian woman, with a high regard for all that is best in native handiwork.



THE BAPTIST FORUM

Concerning Comity and Coöperation

By James W. Willmarth, D.D., LL.D.

CONCERNING the matter of "Comity," etc., on the foreign mission fields, I submit a few thoughts in response to the invitation of the Editor. There are certain principles of action which must absolutely govern us at all times; and we can lawfully arrange for comity and coöperation only so far as they will permit.

I. *Loyalty to Jesus Christ.* Whatever he teaches we must believe and maintain. Whatever he commands we must do; anything important enough for him to direct is important enough for us to obey. We can make no compromise here without disloyalty to our Master.

II. *The New Testament contains his teachings and commands*, including those of his "apostles and prophets," who spoke by his authority. We must therefore take the New Testament as our sole rule of faith and practice; we can compromise nothing here without disloyalty to our Master.

III. *Strict Baptist principles and practices* are not, primarily, "denominational peculiarities." It is largely false and misleading to represent the different denominations as "divisions of the same army," differing only in "non-essential" matters of no very great importance—at least, so far as we are concerned. Baptist principles and practices are an integral and important part of New Testament Christianity. We cannot compromise or undervalue them without disloyalty to our Master.

IV. *Other Christians have the same right of private judgment as ourselves.* We should respect this right, recognize piety and devotion wherever we find it, and may, as far as may seem expedient, coöperate with others who love the Lord, just so far and no farther, as may be consistent with loyalty to our Master, as above defined.

V. *The Field is very large*—we cannot occupy it all. It is therefore lawful and wise, in many cases, to make divisions of territory and to abstain from unnecessarily beginning work where others are laboring; provided that we make no compromise or undervaluation of our principles; and provided, further, that we make no iron-bound and perpetual arrangements, which would shut doors which God opens to us, or forbid us to give sympathy and aid to any Christians who come "to know the way of the Lord more perfectly," anywhere; leaving us free to judge of duty whenever such a case arises.

I am sure that we ought, in arranging for comity and coöperation, to be very careful not to bind ourselves with entangling pledges and alliances; and never to compromise in the least our loyalty to our Master. He has given us to see the truth for which we stand for the benefit of all. We may reasonably and rightfully arrange to avoid unnecessary waste and friction; but we must not betray our trust. "If ye love me," Jesus said, "keep my commandments."

I cannot help adding one obvious and very important thing. Our contention that immersion is the only baptism and that "infant baptism" is not a part of New Testament Christianity, is now conceded by the scholarship of the world. We seem to be on the eve of victory. How unwise and disloyal it would be now to retreat and compromise! If the "evangelical denominations" would accept the verdict of scholarship and the

obvious teaching of the New Testament by accepting and practicing the immersion of believers only, with its wonderful symbolic meaning and heaven-given powers, an enormous and insuperable obstacle not only to full coöperation, but to "Christian unity" (so called), would be removed and more would be accomplished in a day for unifying the whole body of regenerated men than can be accomplished in a century by the man-made plans and devices that some are now proposing. The divisions among real Christians now existing are not provided for in the New Testament; they are not the fault of those who loyally obey the Master; they are the fault of those who, through mistake or carelessness or stubbornness, do not obey some of his important commands.

The sum of the whole matter appears to me to be this: Comity and coöperation only so far as is consistent with absolute loyalty to Christ and in a flexible manner, so as not to bind us to refuse the will of God as shown in his Providence. I have endeavored to indicate in this contribution to the discussion what these limits are. May our leaders have wisdom from above to "know what Israel ought to do"—no more, no less.

Philadelphia, Pa.

The Dedication at Bradford, Massachusetts

We give a picture of the monument at Bradford, Mass., which was dedicated in connection with the centennial of the American Board. The stone is erected on the historic spot where the American Board was organized a century ago. The services were made especially impressive by the commissioning of six young missionaries, numbering within one of the original Seven who gave themselves to the foreign work, among them our own Judson. The monument was unveiled by a Bradford Academy girl, daughter of Dr. C. M. Cady, a missionary of Kyoto, Japan. The pastor in Bradford, Rev. E. S. Stackpole, was formerly a missionary. We are indebted to him for the photographs of the stone and its inscription. The Baptists were remembered in the dedication at Andover, not only by the memory of Judson, but by the reading of a hymn by Dr. S. F. Smith, composed while he was a student in Andover in 1830.

PICNIC OF HUNGARIAN SUNDAY SCHOOLS, PITTSBURG, PA.

A Model Missionary Association

BAPTIST MISSION WORK IN THE PITTSBURG DISTRICT

By Rev. H. C. Gleiss, Superintendent

ONE of the busiest centers of traffic in all the land is Pittsburg. With its fiery furnaces belching forth fire and brimstone night and day; its fleets of coal, sending their black diamonds to all parts world; its matchless industries in w, plate and flint glass, it leads the of the world in its monthly ton-

Although reaching twenty-four heavenward and burrowing down nto the earth, Pittsburg is always ed for space. During the past fifor twenty years new towns have g up among us like mushrooms, the approved fashion of our great nterprising West. Just now the and Laughlin Steel Company, the t independent steel corporation in untry, is putting about twenty milof dollars into their new mills and at Woodlawn, eighteen miles from the heart of the city. Already there are 5,000 people in the town and within two years there will be 10,000. What marvelous opportunities for mission work. Here in this new town, we Baptists began a regular weekly prayer service last March, the first in the town. In April we organized a Sunday school; in May provisions were made for a gospel tent; in June our tent was erected, a series of special meetings held, and regular preaching services established; in July the church was organized with 28 members, 3 of whom came by baptism. Thus in a measure, at least, the Baptists have caught the aggressive spirit which is in the air.

In speaking of the Baptist work in the Pittsburg district, it is necessary to remember that we have here two separate organizations—the Pittsburg Baptist Association, which does practically the work of a State convention, and the Pittsburg

and Allegheny Baptist Union, our church extension society for the city. These two distinct corporations make it difficult to report the work done, but we have been able to keep so close together that all of the work has been planned in absolute harmony. When we speak in this article of the work in the Pittsburg district we mean the whole work done by the two sister organizations.

It will be seen that we do not confine our work to the city proper. The territory included is about the size of the State of Connecticut, with a population of more than 1,500,000. In this territory every line of missionary work is carried on by our Baptist organizations—pioneer mission work in new towns, as well as missions in the heart of the city; aiding weak and struggling churches, and church extension. Deals are now pending to secure property for three young churches, and plans are developing for four new chapels. There are loan funds, out of which weak and burdened churches are aided. All of the time a spirit of evangelism is fostered, and part of the time an especial evangelist is employed. The orphans and the aged and infirm are cared for in a recent enterprise. Then lastly, but not of least importance, is the work done among the foreign-speaking people.

At the last meeting of the Association the report of the board of directors showed that 40 people had been employed in mission work during the preceding year. Of these, 22 labored among the American, and 18 among the foreign-speaking people. The Association expended $14,860 in its missionary work. At the same time the Pittsburg and Allegheny Union expended $10,532, or a total of $25,392 in one year. Of the 75 churches in this Association 25 were organized during the last ten years.

SUNDAY SCHOOL OF THE RANKIN CROATIAN-SLAVIC MISSION

Perhaps the most remarkable single exhibition of interest in the missionary work is the manner of the observance of Children's Day. The offerings on that day amounted to $6,700. Here it must be explained that for about twenty years there has been an especial arrangement with the Publication Society, whereby our local workers get under the effort, make it a great missionary occasion, and the results are then divided between the Publication Society and the local work.

The work of city missions is one of appalling gravity. There is nothing now before the Christian world that demands more careful thinking and praying than

work among these varied peoples. Work is being done among the Hungarians, Roumanians, Slovaks, Croatians, Russians, Italians, Swedes, Germans and Jews, and also Chinese, Welsh and English. Space will not permit to go into details, but some notable victories have been won, some excellent characters developed, and a strong church life shown.

Very gratefully we acknowledge the generous help extended by our missionary societies. Without their help the work could not have been accomplished. The Home Mission Society, the Publication Society, the Woman's Home Mission Society and the State Mission Board have all aided in this work.

Pittsburgh, Pa.

HUNGARIAN BAPTIST CONVENTION OF THE UNITED STATES. THE CHURCH IS THE FIRST HUNGARIAN BAPTIST OF HOMESTEAD, PA., REV. L. L. ZBORAY, PASTOR

The Shan Mission, Burma

By Rev. H. C. Gibbens, M. D.

DURING the vacation of the school at Mongnai, our headmaster and an evangelist took five of the larger boys of the orphanage and school and went on an evangelistic trip which lasted twenty-eight days, and was filled with interesting experiences for all. They visited ten large villages, spending from one to four days in each place. With one single exception they were very cordially received everywhere, the people not only coming out to see the magic lantern at night and remaining long after the pictures, until 12 o'clock in some cases, to talk over religious subjects, but also coming out during the day and staying with the teachers most of the day, in many instances not giving them time to eat or rest, until they were compelled to avoid the people by going into the jungle to rest before the evening service.

The head men of the villages were as cordial as could be, and in some cases called their people together to listen to the messages of the visitors. Generally the Burmese priests would not come near the meetings, but the priests of other races came and were very friendly indeed. Many tracts and Gospels were given away during the first part of the trip, so there were none left to even sell on the latter part. One priest was very friendly and was willing to accept the gospel. He said he had never done any other kind of work in his life, and what would he have to eat if he accepted Christianity? Sometimes the preachers and the boys would divide up and each one take a group of people and explain a passage of scripture or read a tract and explain its meaning to those who asked questions about it. At one large village where they were exceptionally well received they remained four days, which were filled with personal talks to many of the chief men of the locality. At one meeting when the Buddhists failed in their arguments they said the preachers were the bridge between the old way and the new, and all agreed the new way was very good. We hope soon to follow this trip by another in the same section.

ASTRONOMY AND THE SHANS

Mark Twain's fanciful sketch of a man who was transferred from the last century to the court of King Arthur where he had ample use for the knowledge and inventions of our times, is being duplicated frequently by the experiences of missionaries in heathen lands where the state of knowledge and invention takes on the character of an even more remote past than the times of good King Arthur. These remarks are called forth by the appearance of Halley's comet which has excited much comment and not a little uneasiness among the people

A WAYSIDE IDOL IN BURMA

of Mongnai. Because of the widespread interest on the subject and the general incorrectness of the teaching in the Buddhist monasteries concerning things celestial as well as things spiritual, the missionary spent some evening hours on an old book on astronomy, and then at a church prayer meeting after the regular subject had been thoroughly discussed, gave a talk on the movements of the earth and a portrayal of the orbits of the earth and of Halley's comet, with a discussion on the nature of comets, etc. The folly of superstitious beliefs concerning the relation of the comet to any one's life or health was also pointed out. To show the people how regular this comet was in its movements, I told them when they would be able to see it in the evening sky, etc. Since that talk about the comet I have been surprised by the statements from Buddhists that there were two comets—one in the morning sky at first and one in the evening sky later on! I have had also to repeat again and again about the movements of the earth and give proofs of its being round, etc. These things have made me decide to purchase books and a suitable telescope on our return for popular talks on astronomy. The application is: if Gautama Buddha made so many mistakes about the things of this world, how *can* he be believed concerning the world to come? The need for such talks is found in the following beliefs: "In the center of things is Mount Meru, which rests on three feet, each one a ruby. Between these feet dwell the Nats. The sun, moon and stars are dwelling places for Nats. Below the earth in rock are the sight hells. Seven ranges of mountains girdle the earth with seven seas interposed, and in them the four great islands." Map makers will please take note.

Ⓜ

Some of Elder Tyson's Experiences

ALL preachers appreciate an occasional compliment. The frontier missionary is no exception to this rule. Once upon a time one happened to me, and it was on this wise: I had spoken at the young people's rally at a Nebraska association. At the close of this session the committee on religious exercises announced that I would preach the missionary sermon at night. As I passed out through the vestibule I felt a hand clutching at my coat sleeve. Turning around, I saw a swarthy looking brother from the mountains of Tennessee. His hickory shirt, buttoned awry, and seersucker coat, too short of course, added to his ungainly appearance. He very eagerly grasped my hand and asked: "Are you agwine to make that old bazoo work agin to-night?" With at least a show of modesty I told him that I supposed from the announcement that I was expected to preach the gospel again at the evening session. Looking me very earnestly in the eye and giving my hand a tremendous squeeze, he said, *"I like to hear it go—it makes the worter come in my eyes!"* I have always believed that the good brother intended it for a compliment. It was the unvarnished kind, and that's the kind I like.

A COWBOY SHAVE

Out in Chase County, Nebraska—it was at the little village of Chase—I was greatly in need of the services of a barber. The nearest professional was at Imperial, twenty miles away. The only alternative was to accept the offer of a genuine cowboy who said he often "scraped the boys." Common bar soap was the only kind at hand. He put his left foot on a chair and, placing me on another where I could use his knee for a head-rest, he commenced operations with the vim which characterized him when he went to rope a steer or bust a broncho. I was bearing the ordeal with all possible fortitude, striving at least to keep back the tears. "Ain't your skin a leetle bit tender, Elder?" asked the cowboy. "Not that I know of," said I, determined to be brave. "Well, I thought it was, 'cause the blood is kinder oozin' out wherever I shave ye." And it was not hard for me to believe him.

The Russian Baptists of Pueblo

By Rev. Milton Fish

GIVING the gospel to the Slavs of Pueblo, although a young work, has had a steady and substantial growth. It has been identified with the devotion of Brother Peter Kmita. Formerly he was a teacher and an earnest worker for the Orthodox Catholic Church. In 1904 he heard Rev. John Kolesnekof preach in Scranton, Pa. The preaching angered him. He denounced the preacher as a Jew. But after Christ entered his heart with new life he was gladly baptized. At once he became a colporter among his people. While working hard in Chicago he was prostrated by tuberculosis. He reached Pueblo very sick, unknown, and short of funds. He first called upon the pastor of the Mesa Baptist Church. Though he had no English letter of credential, the spirit of Christ in his personal influence constituted his credentials. During that first meeting, the pastor felt that Brother Kmita had a mission in Pueblo. God has verified that impression, has strengthened our brother's body, and established him in the confidence of the Russians.

In Pueblo live people of thirty different nationalities. At present there are about three hundred Russians, the same number of Poles, fewer Croatians and Bohemians, about two thousand Austrians, and about the same number of Servians. With the exception of the public school and the mission work, these people have practically no contact with Anglo-Saxon civilization. Socially they are unassimilated. The Methodists and Baptists are the only Christians who are giving them the gospel. The Methodist work consists of a class of six or seven Polish children. The Methodists have no worker that speaks the Polish language. The Baptist work is conducted by one who is at home in the Slavic lan-

THE MEN'S BIBLE CLASS IN THE PUEBLO SLAVIC MISSION

guages. Up to date, he has worked mostly among Russians, all of whom are men without families. In the spring of 1908 Brother Kmita received his commission from the American Baptist Home Mission Society. In the meantime, he sent to Texas for his friend, Peter Shostak, who was baptized with him. When converted he was an illiterate man. Since 1904 he has learned to read and write both Russian and English. He has a winsome personality, and may enter a training school.

This Brother Shostak has been of incalculable assistance in the Pueblo Mission. While colporter to the Slavic communities of Colorado, he has used Pueblo as a base of operations. Recently he has been distributing the Word in Missouri and Kansas. He has been imprisoned for selling without a license. He has only with rare tact avoided collision with quarrelsome bigots of his own people. Both he and Brother Kmita have gone with those under conviction to the priest. But the priest could not withstand the wisdom and spirit with which they spoke. While they have been called Jews; while those who attend the gospel meetings are persecuted and driven from the boarding houses; while some have blasphemed concerning the meaning of baptism, the work has prospered. Many Russians, not yet Christians, ignore the priests and commend Brother Kmita and his work. Even some Polish men are forgetting their race antipathy for the Russians. They are really willing to listen to a Russian preacher. Eleven Russians have united with the Mesa Baptist Church. Still others are converted. All the gospel meetings (except baptismal and communion services) are held in a boarding house near to the steel works. Besides the gospel meetings—four each week conducted by Brother Kmita—Miss Greene, a member of the Mesa Baptist Church, conducts three English classes for them.

Among the fruits of the Spirit the following are noticeable: 1. Cleanliness: This is in marked contrast to the habits of the unconverted Russians. Once converted, they become foes to dirt on the person, on clothes or in rooms. No housewives in Pueblo can surpass these brothers in that virtue, that is next to godliness. 2. Puritan Ideals: The questionable indulgences of some church members they abhor. With them, baptism involves separation from intoxicants, tobacco, cards and dancing. 3. Fraternalism: They will share their last dime with a brother who is sick or poor. Their whole life finds its center in the Christian group. Christian fellowship is their recreation and inspiration. No lodge, no other interests, divide their oneness in Christ. 4. Constancy: As yet none have lapsed in Christian living. 5. Prayer meeting habit: They have two week-night prayer meetings. They work hard about roasting furnaces. Rarely does one who is able to do so fail to attend prayer meeting. With a nucleus of fifteen Christians, their prayer meeting attendance ranges from fifteen to twenty. On the whole, the mission promises to become sturdy and large. The migratory habits of the Russians are due to the uncertainties of the labor market. This constitutes the only internal hindrance to the work.

Devotional

A Prayer for World Salvation

ALMIGHTY GOD, grant, we beseech Thee, that Thy Word may be preached in the earth, until all nations shall have heard the glorious truth of the one living and true God; the intellect no longer degraded; the reason no longer offered up in superstitious sacrifice; but man, body, soul and spirit Thine—Thy wandered child, Thy strayed sheep, but called by Thy undying love back to Thyself, until at last the wide, wide world shall know the Father-God, and there shall be but one fold and one Shepherd, one God and Father of us all. Amen.

✤

PRAY—

That it may please God to pour out abundantly His Spirit upon the churches as they gather during the Week of Prayer.

That it may please Him to send the spirit of revival upon the churches of our own and all lands.

That it may please Him to grant a special blessing on the days of intercession for mission fields and workers at home and abroad.

That it may please Him to raise up new workers to take the place of those who have fallen upon sleep.

✤

This Same Jesus

Looking backward is one of our most dangerous and debilitating sins. Men sometimes say: "O for the days of Whitefield! O for the days of Wesley! O for the days of Luther! O for the days of the apostles!" What we ought to say is: O for the belief that the same Jesus who ascended into the heavens has come back again, and that he is here in his invisible representative, the Holy Spirit, as truly as he was in the city of Jerusalem on the day of Pentecost.—*Charles E. Jefferson.*

Unprofitable

That word is, as you know, an expression of the market-place. It speaks of an investment which has been made and has not turned out well. . . . God has, as it were, invested His capital in this world—"He gave His only-begotten Son." And what has been the return for that divine investment in your life and mine? Has it been a profitable investment so far as you are concerned? What has God got in return for the love He has showered upon you, the grace with which He has enriched your life, the opportunities which have been close to your hand day by day?—*J. Stuart Holden.*

✤

The Book of Books

"Six million, six hundred and twenty thousand and twenty-four copies," is the report of the British and Foreign Bible Society's sale of Bibles for last year. Moreover, the same organization estimates that during the 106 years of its existence it has issued no less than 222,000,000 copies of the Scriptures—a record that undoubtedly stands unequalled in the history of book publishing.

✤

Seed Thoughts

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are moments when you have done things in a spirit of love.—*Henry Drummond.*

Is the church just a lifeboat being pulled through a stormy sea full of struggling souls, while the crew sings joyfully "That will be glory for ME?" No, No, and No!

"I shall see Him face to face and tell the story, Saved by grace." Don't wait until you see Him face to face to tell the story. They know all about it over there. Tell it to the folks here and now who don't know anything about it.

A Farewell Charge

By Rev. Robert Hamilton*

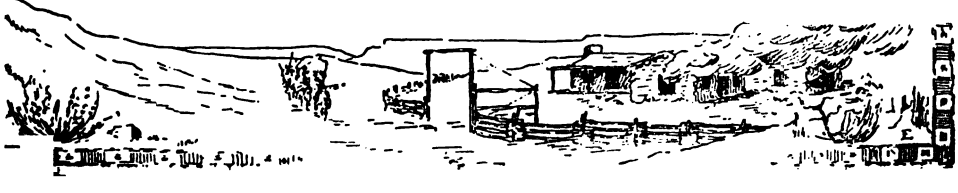
DEAR friends, I am going away. Perhaps I am looking into your faces for the last time. But I will bear you on my heart always and often talk to the Father about you. Most of you Cheyenne Christians heard the gospel from my lips for the first time and have been baptized by me. When I came to the Indians we had but two churches among the blanket tribes with less than one hundred members. Now we have an Association with seventeen churches and over one thousand members. Many more have found Jesus and have gone home to be with Him. God has greatly blessed you and if you are faithful to Him a great many more will find Jesus in the years to come. Jesus is expecting you to convince all these unsaved Indians that His road is good.

You who have just started in the Jesus road may be tempted to go back into the old roads; but you will never be satisfied in the old roads. A young man who had gone back into the mescal road came to our meeting last winter and said that he had been very unhappy since he had gone back. He said the Christian Indians had turned away from him and that the mescal followers had no confidence in him. It seemed as though he was alone and apart from all men and was glad to come back into the fellowship of the Christians. The old life you lived before you found Jesus cannot make you happy any more because you do not belong there.

When I was at the Osage Agency a man was pointed out to me who had a strange history. Some years ago he died; the Indians wrapped him in a blanket, put him in a box and carried him to the top of a high hill which overlooked the camp, and put the box on the ground and covered it up with stones as is their custom of burial. That night the man came to life again, kicked the lid off the box and came out. In the morning about sunrise he wrapped his blanket about him and walked down to the camp. When the Indians saw him coming they ran out with hoots and cries of fear and drove him away from the camp. His wife and family would not allow him to come into their tepee. What business had he there? He belonged to another world. The years have passed and this man is now the richest man of all the rich Osages, yet he lives to this day apart from his people. They will not let him come near them. He buys his food from the store and eats it without cooking. When I saw him he was sitting on the curbstone eating some peaches out of the can. At night he wraps his blanket about him and lies down on the hard pavement.

Your baptism means something like that. You have died to the old life with its sinful roads, you were buried with Jesus in the water grave, and you rose again to walk in a new life. Now you belong to Jesus and the Jesus people. The grave is between you and the old camp, but keep your face turned toward heaven. Keep in close company with those who are traveling that way. If you do this you will find heavenly food, sweet, fresh water and flowers all along the way.

*This devoted missionary, after fourteen years of successful work among the Cheyenne Indians, felt obliged to go to Colorado for the health of one of his family. Forty-two had been baptized at the Indian Association, and he was asked to give a farewell talk and charge to the new converts. The story of the Osage Indian is true and known to many Indians.—ED.



HINDU LABORERS COMING TO THE PACIFIC COAST

The Newest Immigration Problem

THE HINDU INVASION OF THE PACIFIC COAST

By Geo. E. Burlingame, D.D.

FIVE thousand men from India entered the port of San Francisco during the past twelve months. They come to work in lumber camps and on the railroads. There are said to be three thousand in the Sacramento Valley of California. Every steamer from the Orient brings its contribution to this new element in our foreign problem. The photographs here presented were taken on the *Nippon Maru* on her arrival at Quarantine at San Francisco, August 27, 1910. Nearly one hundred Hindus were in the party. They are Sikhs from the Punjab, a turbaned host of eager immigrants looking for the promised land of which they have heard in their native villages.

A strong sentiment is developing on the Coast against this form of oriental immigration, and organizations have been formed to restrict, and, if possible, prevent the ingress of these Indians, who promise so little of advantage and so much of difficulty to the Pacific Coast States. Many of them are turned back at Quarantine and refused admittance under the immigration bureau regulations. Several cases have come up in which the rulings of the bureau have been contested. It is reported in the local press that a group of people, including wealthy women interested in theosophy, are undertaking to champion the cause of the Hindus and make their examination easier, with a view to their securing admission.

Obviously there are two problems involved in this new phase of the foreign invasion. The civic and social question concerns the ability of the nation to assimilate this class of immigrants and their probable effect on the communities in which they settle. Little can be said in favor of their coming, from this point of view. Their habits, their intense caste feeling, their utter lack of home life—no women being among them—and their effect upon standards of labor and wages, all combine to sustain the position of those who seek to close the doors against this strange new stream of immigration. The other problem concerns the welfare of the thousands who are already here. Shall we allow them to encyst themselves in our national body? Are they capable of being westernized, Americanized, evangelized? The new problem creates a new duty in civic and religious circles.

San Francisco, Cal.

For the Missionary Meeting

Falsehoods Are Boomerangs

A CONVERTED Italian, in telling the story of his life, shows how falsehood reacts. He says that as a boy he grew up in Italy a sincere and even bigoted Roman Catholic, serving mass every day as an altar boy, singing in the choir, reciting all the prayers he could, especially those endowed with indulgences, and keeping an account book of all the merits he earned, which amounted to many thousands of indulgence years, by which he was taught he could save his soul from the flames of purgatory, and have some merits to spare to save others. At sixteen he emigrated to America. The village priest warned him to have nothing to do with Protestants nor to go near their churches. Upon asking who the Protestants were, the priest answered that they were bad people, infidels, and that in their churches they worshipped the skeleton of a horse.

When in New York, he heard again from some ignorant Italians the statement that Protestants worshipped the bones of dead horses. Seized with curiosity, he went one Sunday evening into the Italian church of the City Mission Society. He says: "I saw no skeleton there, but heard the prayers, the singing, the sermon, and was impressed with the simplicity of the worship which was entirely new to me. At first I imagined I had gone into the wrong place, but as I was assured by the sexton that it was the Protestant church, it dawned upon me that I had been deluded, and that the priests used such slanders to scare people away from Protestant churches. I became a regular attendant at the church and Sunday school, and when I learned that I could be saved, not by my own merits, but by the blood of Christ, and saved completely without having to burn in purgatory, I threw to the winds my self-righteousness and my merit book, and gave my heart and soul to Jesus Christ for safe-keeping. I began to work for others, and the year after, when the time came for me to return to Italy to enlist in the army, I decided to enlist in the victorious army of the King of kings, where I expect to remain till He calls me home to glory."

Ⓜ

Giving the Best

By Rev. F. A. Agar

IT was the first visit of the missionary to the new, little town of T., and as is very often the case out West, the service had been held in the schoolhouse. After the meeting was over, a man came up to the preacher and asked if he would go home with him and spend the night, "at his place." The preacher gladly accepted the offer, having made no arrangement for the night. The man got his wife and two little girls, and they all went down the street till they came to a two-room log house, into which the man led them. Removing their heavy winter wraps, the woman produced the Bible, which she handed to the visitor, saying: "It's quite late and the children are tired, so we will have worship and then all turn in." After the little service, the man took up the bag and wraps and, opening the door into the only other room in the house, where was placed the *only* bed in the house, he put the preacher's things down, and said, "Good night; I hope you will rest fine." Shutting the door, he left his guest standing inside. Remaining at the door, he heard the man say to his wife, "Well, Ma, wasn't it good to hear the gospel again? Let's see, it's about sixteen years since we last heard it; you-all won't mind sleeping on the floor, will you?" "No," said the woman, "the children are tired and they will go asleep soon. It was good to hear preaching again—that's what it was!"

By this time the missionary had on his overcoat and hat and, grabbing up his bag, he opened the door and shot through the room, saying, "Good by, friends; I will write you later on"; and out of the front door he went, to find his way to the depot, where he paced up and down till three o'clock in the morning, when a train came along. He did not mind that,

for he could not have slept in that bed and let those little children and their mother wrap themselves up in a blanket apiece and lay down on that dirt floor on a cold winter night. But the beautiful spirit of the Lord was in the hearts of those people when they were willing to make the sacrifice for the sake of giving the best they had to the servant of the Lord. Afterward, the missionary wrote those people the best letter he knew how to write, told them the simple truth, and expressed his appreciation.

Have you ever slept on the floor, a dirt floor at that, on a cold winter night, in order that you might hear the gospel of Jesus Christ? "No," you say. Well, have you ever slept in a real way on the floor of self-sacrifice in order to give the best you have so that such people as those in this little story can in their far-away homes on the western frontier hear the gospel, which they have not heard for so long a time?

The Power of Caste

THE iron-clad rules of caste in India still hold back many from an open confession of their allegiance to Christianity. The seed is being sown, however, and in time will bring forth an abundant harvest. On a recent tour in the community near Ongole taken by Rev. J. M. Baker, special visits were made to the caste quarters of the villages. The people came out in hundreds to the meetings and sat on the ground perfectly still for two hours or more and then after going to their homes for food returned to the evening meeting, staying as long as the missionaries had strength to teach them. In one village a merchant of the Komati caste, who is also a land owner, came in two miles to attend the meetings, and after two hours of service he would not go home, but brought his friends and neighbors to the tent and openly declared before them all that he was a Christian and had for some time been praying to Jesus, and that moreover his wife also thought as he did. When asked why he did not be baptized he said, "I am ready to be baptized and I want to be baptized, but if I do I do not know how I am going to live. No one will buy my goods and these men who are now my friends and neighbors will turn against me." This he said before all the people, for his neighbors and friends were perfectly willing for him to be a Christian at heart, but when it came to breaking loose from the caste and being baptized they would object very seriously. Not only would they refuse to buy of him but they would make it impossible for him to cultivate his land. Before them all he said, "If I am baptized I must leave my village and my land, and if it is best for me to do so I will do that, but instead I want these men to listen to my preaching and I want them to become Christians so that we may all come together and be happy in living in the village which belonged to our forefathers."

The Kind of Missionary Pastor Wanted in the West

WE must have a good preacher, combining the rare qualities of a mixer with the business men, a teacher, a pastor, a financier and a booster. His face must be broader than long; his smile must be contagious and sincere; he must be absolutely void of bigotry and conceit; he must be particularly adapted to the requirements of young people and no less those of advanced years who may have no sympathy for the younger class. Now let me know where we can get such a man for $1,000 per year, but a successful successor to C—— must be this kind, and his wife must possess all the virtues above enumerated to a larger degree. In other words, C—— was and is a "Prince of the House of David." He had M—— in his hands. Every man, woman and child was sorry to have him leave town, not only because of his own going, but because Mrs. C—— accompanied him also. F. C. P.

Who is competent to apply for this place?

A Remarkable Missionary Career

THE death of Dr. Clough recalls the wonderful work of the Ongole Mission, and his own varied life, so richly blessed in fruitage. We draw the following sketch from the admirable brief biography written by Mrs. Emma Rauschenbusch Clough and published some years ago by the Foreign Mission Society, only wishing we had space to reproduce her story entire.

In 1836 the first Baptist missionary was sent to the Telugus of southern India, and in that same year, July 16th, a boy was born near Frewsburg, in Chautauqua county, New York, who went out twenty-eight years later to give his life to the work of that mission. John Everett Clough was to render special service and God prepared him for it. He came of sturdy Welsh-Scotch-English stock. In early years he knew the hard but clean poverty of pioneer life in the new States of Illinois and Iowa. Many a time he has said to the destitute pariah in India who complained that he had nothing but porridge to eat: "You cannot tell me anything about poverty. I too have lived by the week on little else than corn meal mush." And the pariah knew that he was understood.

When seventeen, young Clough became chain and hatchet carrier to a surveying party in southern Minnesota, studied algebra and trigonometry in the winter, and presently was sworn in as U. S. Deputy Surveyor, and at the head of a party of fifteen men was sent, when not yet twenty, to survey the wild prairies of Minnesota when Minneapolis was a mere village. His surveyor's certificate was respected when he applied in famine times to the Indian Government for engineering contracts in behalf of thousands of sufferers. With money enough for a five years' course of study, and with ambition to become a wealthy lawyer, he went to Burlington College, where he was converted. His ambitious plans were forgotten, and as a humble follower of Jesus he was destined to go out, a Baptist missionary, to that forlorn hope, the Telugu Mission, known as the "Lone Star," because of thirty years of almost fruitless toil.

In 1862 he was married to Miss Harriet Sunderland, and for a year they taught a graded school together. Then he became for a year colporter in Eastern Iowa for the Publication Society, and his zealous house-to-house visiting proved excellent training for later village itineracy in India. Then came the call to go with Dr. Jewett to work among the seventeen mil-

DR. JOHN E. CLOUGH

lions of Telugus, and with his wife and little boy he sailed in 1864, going around the Cape of Good Hope.

While young Clough was still a surveyor, Dr. and Mrs. Jewett and three of their native helpers knelt one morning at sunrise on a hill overlooking Ongole, and prayed for a man to bring the gospel to this dark place. Twelve years later the man for Ongole began his work, and in the sight of the famous "Prayer Meeting Hill" thousands were baptized in the years that followed.

The first ten years were of seed-sowing. Ongole was a town of 10,000. The work was almost wholly among the despised Madigas, or outcastes. After seven years Mr. and Mrs. Clough came to America, where he raised an endowment of $50,000 for a theological seminary, which has done excellent work. Four men also went out as reinforcements. In 1876 the converts numbered 3,269. Then came the famine which wrought a crisis, resulting

THE BAPTIST MISSION CHAPEL AT ONGOLE

in 10,000 baptisms in a single year—a record that thrilled the missionary world. Seldom has there been a famine with such loss of life. Mr. Clough took a government contract for digging three miles of the Buckingham Canal, between Madras and Bezwada, about 250 miles. He had a village of palm-leaf huts built, and wells dug, and to this camp at Razupalem he invited all who could come and work. There were 3,000 there all the time, many coming and going. The sick were brought on litters; many that walked from villages afar off, grew exhausted and lay down on the road to die. His staff of preachers, thirty in number, were his overseers. Each was responsible for a company of one hundred diggers, and soon became acquainted with them. If any sat down for a short rest the preacher joined them, and heard of the scattered families and those who had died.

While the famine lasted none were baptized. Hundreds came but were told to wait. The preachers, going about on their fields, saw that whole villages were ready. In June, 1878, Mr. Clough wrote to them to come to Vellumpilly, ten miles north of Ongole, that they might reorganize for work, but requested them to leave the converts behind. When he arrived there, however, he found a multitude waiting for him. He mounted a wall to look into their faces and told them he had no more money to give, and asked them to go home. They cried, "We do not want help. By the blisters on our hands we can prove to you that we have worked and will continue to work. If the next crop fail, we shall die. We want to die as Christians. Baptize us therefore!" He dared not refuse longer to receive them into the church of Christ.

Inquiry meetings on a large scale were now held. Each preacher gathered the converts from his special field together, and with the heads of households to assist him, he conducted his examination. Searching questions were asked and many were sent away. On the first day, July 2d, 1878, a beginning was made, 614 were baptized; on the next day, 2,222 followed; on the third day there were 700 more, making 3,536 in three days. The multitude gathered on the bank of the Gundlacumma River, where the water at this season of the year was fairly deep. The six ordained preachers took turns, two officiating at a time. The names of the candidates were read; without delay and without confusion one followed the other. As one preacher pronounced the formula: "I baptize thee in the name of the Father, the Son, and the Holy Ghost," the other preacher had a candidate before him ready to speak again those words and to baptize him likewise. And thus it was not difficult to immerse 2,222 in one day. Mr. Clough did not baptize any during those days. He stood on a bank overlooking the scene, helping and directing. Before the year was over, 9,666 members had been added to the Church at Ongole, making a total membership of 13,000.

And this ingathering continued. The Madiga community was shaken to the foundations; the old gods were forsaken and evil customs put aside. In every case the individual had to give an account of his faith in Christ, but after that the gre-

garious character of a tribal movement had its effect. Families came; villages came. In 1883 Dr. Clough had a membership of 21,000 in his mission, and the nominal adherents counted from four to five times that number. The movement extended over 7,000 square miles and the country became dotted with hundreds of Madiga Christian hamlets.

Ten years of hard work passed, and again the Christians in his field numbered 20,000 and more. Dr. Clough was breaking down under his load. Then Dr. Mabie came to Ongole on his tour of the mission fields, and persuaded Dr. Clough to come to America and find twenty-five men for the Telugus. He arrived in America in 1890, and did not rest until the men were found. He collected $50,000 to send them out, build homes for them and establish new mission stations. He also raised $50,000 to make a college of the Ongole High School. In 1892 he returned to India. In 1893 Mrs. Clough, who had been sojourning in America, died as a result of a distressing accident. She was greatly beloved among the Telugus and left two sons and three daughters. Two of the latter married missionaries and are at work in Ongole and Madras. In 1894 Dr. Clough married Miss Emma Rauschenbusch who had previously been a worker in the mission. When famines again visited India, twice he took contracts under the government to furnish relief for the thousands of the starving ones. In January, 1901, Dr. Clough baptized more than 1,500 men and women, and many more were waiting for the ordinance out in the villages.

While in the midst of this ingathering, in camp twenty miles from home, he fell and broke his thigh. For weeks he lay at death's door and finally was compelled to start on his journey to America on a stretcher. In spite of the best medical treatment, he never regained vigorous health; but, unwilling to be separated from his beloved Telugus, returned to them in 1902. In 1906, forced by increasing weakness, he retired from active service, but remained in India until the spring of 1910, when he came back to America, bearing his heavy burden of suffering until his death, which occurred at the Graham Sanatorium in Rochester, N. Y., Nov. 23d, 1910.

THE FUNERAL SERVICES

On Saturday afternoon, Nov. 26th, many gathered at Newton Center for the funeral services of Dr. Clough. The entire service was impressive and beautiful. The invocation was made by Dr. C. H. Spalding and was followed by the hymn, "Forever with the Lord, Amen: so let it be," sung at the request of Mrs. Clough, who through severe illness was unable herself to be present. The Scripture was read by Rev. M. B. Levy, who also introduced the speakers, of whom the first was Rev. William B. Boggs, D.D., Ramapatnam, South India, who went to India in 1878 to be associated with Dr. Clough. Dr. Boggs emphasized three prominent characteristics of his friend: his independence, generosity, and love for the Telugus. In regard to his rare power, Dr. Boggs said: "He could sway by personal influence great assemblies of native people, Christian and non-Christian, more irresistibly and completely than any man I have ever seen. He could move great bodies of the non-caste people to adopt the course that he commended to them. He was the human instrument in making Christianity a recognized, acknowledged and influential movement, and a large and permanent factor in all that portion of the Telugu country."

Rev. W. L. Ferguson, D.D., of Madras, South India, spoke from the standpoint of the missionary. He dwelt upon Dr. Clough's strength of belief, largeness of vision, simplicity, and capacity for hard work. In a brief resumé of what has taken shape in the Telugu Mission during the seventy-four years of Dr. Clough's life—for he was born the same year that the first Baptist missionary sailed for India to work among these people—Dr. Ferguson mentions that to-day there are to be found there more than 100 missionaries, 60,000 communicant members, 200,000 adherents, day schools by the hundred, four high schools, three normal schools, an industrial school, a college, a theological seminary, and ten dispensaries and hospitals.

The last speaker was Dr. George Bullen, who spoke in behalf of the Board of Managers. He gave his own impressions of Dr. Clough. "He knew how to touch men, how to persuade men, how to win men. He was a successful business man. He was a man of great personality."

The interment was at the cemetery in Newton Center, not far from the graves of Dr. Lyman Jewett, Dr. S. F. Smith and Dr. J. G. Warren, whose names, together with those of Dr. Clough and Rev. S. S. Day, will forever be associated with the history of our Telugu Mission.

Missionary Program Topics for 1911*

January.	OUR WORK AMONG FOREIGN POPULATIONS.
February.	OUR WORK FOR MEXICANS AND INDIANS.
March.	THE WESTERN STATES: STATUS AND OUTLOOK.
April.	THE WORLD'S KING AND HOW HE CONQUERS.
May.	COLPORTER WORK.
June.	OUR DENOMINATIONAL POWER AND OBLIGATIONS (MEETINGS IN PHILADELPHIA.)
July.	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
August.	STATE CONVENTION WORK.
September.	REPORTS FROM CHINA.
October.	REPORTS FROM INDIA.
November.	TRIALS AND TRIUMPHS IN EUROPE.
December.	AFRICAN MISSIONS.

*These topics are uniform with those selected for the Northern Baptist Convention by Dr. A. S. Hobart, appointed to make a program series for the churches.

Our Foreign Populations: Their Conditions and Needs

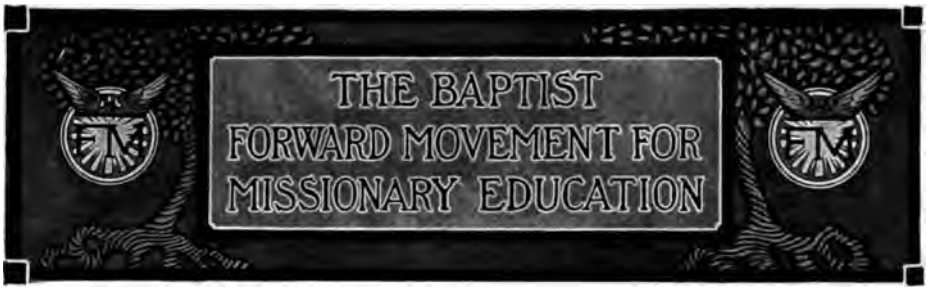
PROGRAM FOR THE JANUARY MEETING

1. HYMN (Patriotic or National). Forward Movement Hymnal No. 34.
2. SCRIPTURE READING. Matt. 25:31-46.
3. PRAYER, especially for the incoming millions, that here they may find the gospel light and life.
4. WHAT THE DOWNTOWN CHURCH CAN DO FOR THE FOREIGN PEOPLES (see MISSIONS, page 29, this number).
5. THE RUSSIAN BAPTISTS IN PUEBLO, COLORADO (reading from MISSIONS, page 45).
6. HYMN. Patriotic selection, or Forward Hymnal No. 33.
7. HOW AN ITALIAN WAS CONVERTED (brief sketch in MISSIONS, page 52).
8. A MODEL MISSIONARY ASSOCIATION (MISSIONS, page 40).
9. THE ITEM BOX (brief items about immigrants gathered from all sources).
10. SPECIAL PRAYERS for the spread of the gospel among the foreign peoples who are making a home here.
11. CLOSING HYMN (My Country, 'tis of Thee).

If the leader can get a copy of *Aliens or Americans?* some interesting facts may be gleaned and some illustrations, which may be substituted for material suggested above. The Home Mission Society will also furnish information about its work among the foreigners, on request.

FEBRUARY TOPIC: OUR WORK FOR MEXICANS AND INDIANS.

Material for the program on Mexico will be found in the fine Mexican article in MISSIONS for December, covering the country and mission work. The number will be sent on request. Two interesting sketches from the Indian field are given in this number. The Home Mission Society will send an Indian pamphlet on application.



CONDUCTED BY SECRETARY JOHN M. MOORE

The Waiting Isles

This is the subject of the Home Mission concert exercise for use by Baptist Sunday schools, March 19th, which is now ready. This program will be found particularly strong in its musical selections. It contains, too, a great deal of information concerning Cuba and Porto Rico and our missionary work there, closing with the following beautiful tableau:

TABLEAU

Twelve girls appear on the platform dressed in white, each having a shoulder sash of red and yellow (Spanish colors) and each bearing a Spanish flag. Six represent Cuba and six Porto Rico. (In a small school, three girls can be employed, or even one, instead of six.)

One of the Porto Rican girls recites a poem, "The Isles Shall Wait His Coming." Cuban girls then sing "Cuban National Hymn." The men of the school sing it the second time, and all the school once more.

After the song is repeated, a larger girl, dressed in red, white and blue, impersonating "America," appears, bearing sashes and flags of United States and Cuba. She relieves the Spanish girls of their Spanish flags and sashes, substitutes therefor the colors of the United States for Porto Rico, and Cuban flags for Cuba. The sashes are the same for both cases.

Then the whole school rises and all sing, "Hail, Stars and Stripes."

As the school is seated, a young woman and man, each bearing a United States flag and an open Bible, enter. The young man says:

"Cuba and Porto Rico! I represent the American Baptist Home Mission Society, and my companion represents the Woman's American Baptist Home Mission Society. We wish to offer you the open Bible."

Cuban and Porto Rican girls answer: "Send us Bibles and missionaries and teachers."

School thereupon rises and sings: "Hail to the Brightness of Zion's Glad Morning."

In connection with this concert exercise, there is provided a monthly ten-minute opening service for use in January, February and March, the same service to be used three times, but with the introduction of new stories and report letters. All this, together with free literature for distribution on the Sunday preceding the Home Mission concert, and attractive envelopes or mite boxes for offerings are provided by the Forward Movement. Orders for samples or supplies for use in connection with this Home Mission period should be sent to the Baptist Forward Movement (New York office), 23 East 26th St., New York City.

✤

The Adult Bible Class and Missions

At the Sunday School Conference of the Young People's Missionary Movement, held annually at Silver Bay, New York, an attempt is made each year to study some particular phase of the problem of missionary education in the Sunday school. This year the subject studied was the Adult Bible Class and Missions, and the piece of constructive work done by the Conference follows. It is especially commended to teachers of adult Bible classes, and correspondence with such teachers is solicited by the Forward Movement.

I. AIM AND SCOPE OF THE ADULT BIBLE CLASS.

The adult Bible class, organized or unorganized, is an integral part of the Bible school of the church with which it may be connected and should be so related; its indispensable text-book is the Bible; and the aim of such classes should be to discover and perform God's world-

program, in His advancing kingdom, *for* and *through* its members. Other aims, however important, are secondary and should be so treated.

II. MISSIONARY ORGANIZATION OF THE ADULT BIBLE CLASS.

There should be a missionary committee of the adult Bible class to provide for and direct the missionary education and activity of the class. The chairman should be a member of the missionary committee of the school.

III. METHODS OF MISSIONARY EDUCATION IN THE ADULT BIBLE CLASS.

The following methods are not mutually exclusive. They may be used separately or in connection with one another as may seem best:

1. MISSIONARY ENVIRONMENT, to be created by the use of such visible objects as charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature.

2. INVESTIGATION OF LOCAL RELIGIOUS PROBLEMS. There are religious problems peculiar to the locality of every adult Bible class which demand investigation, report and prayerful discussion in order to their solution.

3. INFORMAL INSTRUCTION in connection with the Bible lessons.

(a) Introduction into the opening or closing exercises of hymns or scripture, with a missionary significance and the use of definite prayer for missions.

(b) Emphasis upon the missionary interpretation of a scripture passage clearly permitting it.

(c) The use of illustrations from present-day life in the home and foreign mission fields.

(d) Class reporters appointed to bring in items of interest from the mission fields and mention current events which have reference to the progress of the Kingdom of God.

(e) Brief extracts from letters from the mission fields.

4. FORMAL INSTRUCTION—that is, courses of study on special missionary topics.

(a) SUGGESTED THEMES. The Biblical basis and warrant for missions, missionary biography, the study of particular fields, problems and phases of Christian work. There is provided an up-to-date list of courses on these topics, adapted to adult Bible classes. This list and the books referred to can be obtained from the Forward Movement, Ford Building, Boston, Mass.

(b) SUGGESTIONS FOR USE: (1) The Report Method, by which in successive order, resumés of the chapters of a text-book, or topics for discussion suggested in such chapters, are presented to a class from time to time by members of the class.

(2) The Text-book Method, by which a text-book is in the hands of each student, and is studied for a period of successive Sundays. This involves the consideration of a portion of scripture in its relation to the particular topic studied in the text-book.

(3) The Mid-week Study Class Method, by which the class meets at some designated time other than the Sunday school hour.

IV. ACTIVITIES. The adult Bible class should express its missionary spirit and purpose:

1. By encouraging each member to coöperate with the other organizations in support of all the activities of the local church, and to give systematically and proportionately to missions.

2. By engaging constantly in some definite and practical missionary activity (local, home and foreign). See "Fifty-eight Varieties: One Better," 5 cents, to be obtained from the Forward Movement, Ford Building, Boston, Mass.

✤

A Confucianist's Testimony to the Genuineness of Christianity

The work of the colporter in China is full of varied experiences and he never knows as he goes from village to village just what sort of a reception the people will give him. Sometimes he meets frank curiosity and amusement, sometimes respectful attention, sometimes taunts and jeers and sometimes, too, real cordiality and interest. Not long ago a government school teacher not far from Chaoyang, in South China, called a colporter into his school, bought a copy of everything the bookseller had, then turned to him and said: "Your religion is the genuine thing. We are Confucianists, but we don't believe it enough either to practice it or to try to get any one else to accept it. But you Christians give your time and money to your religion, try to make converts, and bear all sorts of reviling and cursing. I am going to help you preach." Such an experience is worth to the colporter all the taunts and jeers and hard work that are his lot.

"The World in Boston"

The great Missionary Exposition which is to be held at Mechanics' Building, Boston, next spring, is enlisting an enthusiastic support from all denominations maintaining workers in the foreign and home missionary fields, and it is hardly too much to say that on no other occasion has so hearty and spontaneous a response been given by the churches of Boston and vicinity to an appeal for a united demonstration on behalf of missionary efforts as has been accorded the plea of the Rev. A. M. Gardner that Boston should lead the way for America in adopting the exposition principle which has proven of such great and lasting benefit to the missionary cause in England.

The purpose of the Exposition as set forth by Dr. Gardner, who fills the important posts of secretary and manager of "The World in Boston," is to illustrate as fully as may be, and by as many methods as are possible, (1) The life of the people in non-Christian lands and in the home mission fields under the American flag on its domestic, social, commercial, and especially its religious side; (2) the work of home and foreign missionaries, and the various methods they employ; (3) the results of missionary labor and the difference the Gospel of Christ is making among the people.

To realize the high purpose aimed at by the Exposition, it is, as Dr. Gardner says in continuing his statement, intended to reproduce as far as possible the fields of missionary operations, both home and foreign. All the non-Christian countries of the world will be included, as well as every kind of home missionary activity. Courts will be arranged representing the different countries. Into these interesting articles of all kinds will be collected and there labelled, classified and explained. Special scenes will also be constructed representing, among other things, a Japanese temple, garden and street, including shops, stores, tea-houses, summer-houses, etc.; Chinatown, including a pagoda, a joss house, an opium den and various industries, shops and stores; an Indian village and bazaar, including a Wayside Shrine, a Kali temple, a Kashmir House, the Towers of Silence, and a Zenana; an African village, including a mission house, church, mosque, devil hut, Yoruba Compound, medicine store, well, granery etc.; and a Mohammedan Lands Section, with a Turkish Mosque and Khan, an Arab Compound, Palestine houses and a Bedouin tent. There will also be a Hall of Religions, containing the representations of seven of the great religions of the world; an exhibit from Hawaii; sections devoted to medical, industrial and educational missions, and work among lepers; Bible stalls, literature stalls, a court containing relics of famous missionaries, a court representing city life and work; and large exhibits representing missionary work among the American Indians, the Negroes, the immigrants, the mountain whites, upon the frontier, and in Cuba and Porto Rico.

On every week-day, afternoon and evening, a "Pageant of Darkness and Light" will be presented, illustrating the triumphs of Christianity in every part of the world.

To enlist the young people of the many churches interested, as volunteer aids to the various departments of the Exposition and as participants in the Pageant, a series of rallies has been held in which the duties of these Stewards, as the volunteers are called, were explained and the purpose of the movement advanced by many of its ablest supporters.

The earnest way in which the work has been taken up in Boston has aroused great interest in other American cities, and Cleveland and Toronto have already expressed their determination to hold similar expositions. The undertaking has already assumed proportions of such importance that the Missionary Exposition Company has been organized in New

City and will undertake the con-
tion of these expositions, thus en-
g the various cities wishing to hold
ir expositions, without incurring the
initial cost, to rent the various
t scenes, villages, temples, courts, etc.

✤

ll to Prayer for the Christian Women

connection with the series of suc-
il meetings held in fifteen places
Detroit on the east to Portland and
and on the west, in honor of the
:e of Women's Foreign Missionary
ties, a call to prayer was issued, with
ollowing subjects covering a week:

AY—Pray for the world-wide work
oppressed and helpless women and
ldren.

IAY—Pray for the Executive and Ad-
iistrative leaders of the Woman's
ısionary Jubilee.

DAY—Pray for our own Committees
l all who have any part in making
plans.

ESDAY—Pray that the people and churches of your State and city may realize this opportunity and privilege.

THURSDAY—Pray for a deeper sense of obligation in all who attend these meetings or are touched by them; for a truer conception of the mission of the church; for more consecration and sacrifice.

FRIDAY—Pray for the indifferent and uninformed women.

SATURDAY—Pray that the sole reliance may be on the power of the Holy Spirit, the sole aim that God may receive all glory always and in all things.

Prayer hour each morning at 9 o'clock.

We suggest that this program might be repeated during the Week of Prayer appointed by the Evangelical Alliance, substituting for the Monday topic, now that the meetings are over, special prayer for the home mission fields and workers, and that American women may realize their opportunity to comfort, teach and evangelize their sisters of foreign birth who are flocking into our country.

Thus the influence of the Jubilee Meetings may be perpetuated and extended.

FROM THE FAR LANDS

A Missionary Rendezvous

: Westminster Chapel, London, Eng-
has introduced in connection with
ork a "missionary rendezvous." An
nal rally will be held every Satur-
vening at half-past seven from Octo-
o May, with Dr. G. Campbell Mor-
he church's minister, presiding. Mis-
ries of all denominations and nation-
ı are cordially welcomed to the ren-
ıus and a few words from them in
d to the location of their field and
ature of their work will be appre-
l. The main idea is to provide an
tunity for fellowship, a word of wel-
and god speed. This is character-
of Dr. Morgan, who is as widely
n and beloved in this country as in
wn.

✤

ı of a Senior Missionary to Burma

Nov. 25th the Foreign Mission So-
received a cablegram announcing
:ath of Rev. E. O. Stevens, D.D., of
ı, Burma. Dr. Stevens was the son of Rev. E. A. Stevens, one of our early missionaries in Burma. In 1848, when but ten years of age, Dr. Stevens was baptized by his father at Moulmein. In 1851 Dr. Stevens came to America for education and entered his father's alma mater, Brown University, from which he graduated in 1861. Continuing in his father's steps, he studied for the ministry at Newton Theological Institution, receiving his degree in 1864. That same year he was appointed a missionary under the Foreign Mission Society and was designated to Prome, Burma. In September, 1865, at Brooklyn, N. Y., he was married to Miss Harriet C. Mason, herself a daughter of one of our missionaries, Rev. Francis Mason, of Burma. The next month they sailed for Prome, arriving there Feb. 22d, 1866. They continued in their work at Prome until 1869, when they were appointed to Moulmein, but returned to Prome in 1900 and later to Insein. In addition to evangelistic and station work, Dr. Stevens has devoted himself especially to Burmese literary work, and has

recently had the pleasure of having published by the British and Foreign Bible Society a portion of the New Testament in Pali. One of his last undertakings was the Historical Sketch of the Pegu Burmese Baptist Association, written in Burmese. Dr. Stevens' faithful, careful literary service will be sorely missed in Burma, and his death makes a wide gap in the missionary circle. He has given forty-four years to the foreign mission cause. He leaves a wife and four children. He was probably the last man living who remembered a personal meeting with Dr. Adoniram Judson. The spirit with which he continued to labor under physical disabilities known to few men ranks him among the missionary heroes.

✤

Dr. Myers' Rare Experience

"Just before I left the Congo country I took part in a picturesque ceremony that I never shall forget. It was the baptism of half a hundred black men who but a few years ago were savage, man-eating brutes. The spirit of Christianity had been carried to them by Dr. Joseph Clark in charge of the mission at Ikoko, on the Congo, and marvels had been wrought. The sharks had been driven back from the shore and the men had waded out and formed a semi-circle in the waters facing us on the shore. Then Dr. Clark began at one end of the line and I at the other, baptizing these savages, who but a short time ago ate human flesh."

✤

Heathendom via Europe

American Baptists will be making a lamentable mistake should they fail to enlarge their work in Europe. When one considers the missionary power of the German Baptists and remembers that through them the Missionary Union is organizing scores of vigorous churches in Eastern Europe and in the Cameroons, Africa, where their work has been so successful that it has won favorable regard by the emperor for Baptist work in Germany, it would seem blindness not to assist as largely as possible such productive fields. France has had, and will have her own peculiar difficulties, but the same missionary spirit has taken hold of many of our younger and older men there. Great advance may be expected in Switzerland, and the French Congo is now on the hearts of the churches. Frenchmen make, I am told, most practical and self-sacrificing missionaries and we may get recruits for Africa and Asia before long now. Mr. Saillens when a young man was refused appointment by the Reformed Missionary Society as missionary because of his views respecting baptism. To-day I am assured the younger missionaries of that same Society to the French Congo practise believers' baptism, and in most cases immerse. Europe is good soil for the sowing of Baptist seed. Let us hold on; nay, let us enlarge instead of decreasing. I feel so deeply on this subject that I find no words with which to express myself.—H. P. McCormick, former General Missionary in France, Spain and Porto Rico.

✤

An Unenviable Sea-Voyage

On my way to North China to visit Mrs. Ufford's parents, I had an experience which I should not care to repeat. The journey was uneventful as far as Chefoo. At Chefoo I took passage on a small Chinese coast steamer for Tengchow. When we left Chefoo all seemed favorable even though storm signals had been displayed the night before. We had not been out an hour, however, before a fog settled over us. As we went on the fog became more dense. Aside from blowing a little squeaky, wheezy whistle a few times, the captain appeared to pay no attention to the fog. At one time we narrowly escaped collision with a large junk. In spite of that, the vessel ran "full speed ahead" from the time we left Chefoo until we came to an abrupt and unexpected stop on the rocks at Changshantao, an island ten miles north of Tengchow. Very fortunately the vessel did not spring a leak, nor was the sea very high. Consequently the passengers, of whom I was the only foreigner, all reached land without mishap. The boat went aground at two in the afternoon, and at nine in the evening the tide came in and floated her off. The passengers had by that time made their arrangements for the night in the villages on the island, so we did not get off for Tengchow until the next morning. We had been twenty-four hours in getting to a place which we should have reached in five!—A. F. Ufford, Shaohsing.

✤

A Logical Agreement

Marriage customs in Burma are peculiar. A missionary reports a remarkable marriage at Haka, the remarkable feature seeming to be that the couple loved each

other. The bridegroom declared he was in love, and the bride said she had waited a long time for him to propose. He paid $15 for her, and deserves happiness. If he makes the home uncomfortable, she will return to her mother and he loses his money. On the other hand, if she decides to go home of her own accord, he gets back his $15. The law seems well balanced, with no complaint possible on either side.

✤

Death of a Missionary's Son

At the hospital in Newark, Ohio, on Nov. 6th, Edgar Heinrichs, the eldest son of Rev. J. Heinrichs, President of the Baptist Theological Seminary at Ramapatnam, South India, in the twenty-first year of his age, passed away after several weeks of severe illness. Both he and his younger brother Waldo were attending Denison University at Granville, Ohio. The deepest sympathy is felt for the bereaved family. Such afflictions as this reveal what missionary life involves with its frequently necessary separation of parents and children. There is no greater self-sacrifice.

✤

Marriage of a Former Missionary

On Oct. 5th, 1910, Miss Melissa Carr, for fourteen years a missionary to Burma, was married to Rev. William E. Whitaker of Willits, California.

✤

Seeking the Light

The following letter from a Japanese to the agent of the American Bible Society is suggestive as showing how the Japanese are seeking the light:

"Dear Mr. Loomis: I hope you are quite well. There are many religions in the world, I know, but my family in past times have not been religiously inclined. As I had a little leisure to-day I took down from the shelf and read in a careless way a copy of the New Testament which had been lying there neglected a long time. To my surprise, I found it full of the words of virtue that are all beneficial to us. And now by this means my family, who have been so long out of the right way, were awakened for the first to take and adopt this teaching as our family religion. But unfortunately we do not know how to believe it and have no one to teach us its way. As the publisher of such a valuable book, I suppose that you are a believer of this religion. If you will be so kind as to let us know how to get out of superstition, please favor me by sending us magazines or books which teach us about it. And also I wish you will report to your native country that I have determined to believe Christianity together with my family.—K. M." This large and continuous demand for Bibles is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is among the students especially a keen desire to know the life and teachings of Christ, and when we consider that more than five million copies of Bibles, Testaments, and portions of the Word have been circulated in this country during the last thirty years, it is a wonder that so many are being sold all the time.

✤

Montclair Church Forward

The pastor appointed a church missionary committee; this committee took the honor seriously and arranged a lively campaign for MISSIONS, with the intention of having it in every family in the church. *Everyland* is also making itself well known among the children, every subscriber looking forward to taking part in the children's pageant, or "Everyland Party" as it is known, the subscription being the entrance requirement. Other features planned are a library, to be developed shortly; a systematic presentation of missionary work in the Sunday school; a Friendship Calendar, in preparation, to be forwarded to our missionary on the field, Dr. Russell Adkins, of Kityang, South China; while a medical box, also for Dr. Adkins, is to be the outlet for the enthusiasm of the young people. Then there is a monthly meeting devoted to missions, the first of which was held on Sept. 28, when Rev. and Mrs. H. J. Openshaw, of Western China, gave a most stimulating talk, and a monthly summary of missionary news was given. Are we not justified in claiming "Montclair Church forward for missions"?

CARRIE B. CHAPMAN.

✤

Foreign Missionary Record

SAILED

From Boston, Nov. 23, Rev. W. W. Cochrane, for Hsipaw, Burma.
From Boston, Nov. 23, Rev. W. H. Roberts, for Bhamo, Burma.
From New York, Dec. 3, Rev. Ola Hanson, Litt. D., for Myitkyina, Burma.
From New York, Dec. 3, Professor L. E. Martin, for Ongole, South India.

BIRTH

On Nov. 1, 1910, at Rangoon, Burma, to Rev. and Mrs. T. J. Latta, a son, John David.

FROM THE HOME LANDS

The New Mexico Convention

The situation in New Mexico has not improved, but rather become worse. The outcome of the State Convention at Tucumcari was that, when the majority voted to remain in affiliation with the American Baptist Home Mission Society, which had labored for sixty years to upbuild our churches in New Mexico and had not only fostered the churches but made the Convention possible, the minority withdrew and organized a seceding convention. So that division and increased bitterness will result and great harm come to the churches and the cause of Christianity in the new State. In the statement which he sent to the Convention, Dr. Morehouse showed how earnestly the Home Mission Society had sought to come to some amicable agreement with the Southern Home Board, but that the proposition for a conference committee had been rejected by the latter. The New Mexico *Baptist Bulletin* says the new Convention claims 45 of the 135 churches, but that only one of them is self-sustaining, and many have only from seven to twenty members; financially it has about one-fifth of the Baptist strength.

During the Convention a number of efforts were made to reach some basis of agreement that would "save the Baptist forces from wasting their strength in suicidal divisions," as the *Bulletin* puts it, but in vain. After the majority had expressed itself on the matter of alignment adversely to the Southern Convention, several attempts were made to nullify this action. The Convention, however, transacted its business, re-elected Rev. P. W. Longfellow, the efficient secretary, and passed resolutions defining a coöperating church as one "that must support with at least one annual offering, if she be able to do so, the work of our territorial missions, and also the work of the American Baptist Home Mission and Publication Societies." Before the struggle was over, the president, Rev. George R. Varney, pastor at Tucumcari, begged that "the strife be discontinued, urging the unfavorable influence which the contention was having upon his church and the unsaved in the town." That is the statement in the official report. The whole affair is signally unfortunate and reflects seriously upon the agitators who have caused the trouble and should be held responsible for it.

✤

OFFICIAL ACTION OF THE HOME MISSION SOCIETY

NEW YORK, Dec. 12th, 1910.

THE BOARD OF MANAGERS of The American Baptist Home Mission Society to the BOARD of the New Mexico Baptist Convention.

DEAR BRETHREN: For about ten years we have maintained cordial coöperative relations with your Convention in the promotion of our missionary work in New Mexico. Long before that, the Society had so well cultivated the field that the Convention itself became part of its fruitage. In 1909, when the question of continued coöperation with the Society was by a majority decided in its favor, we accepted the result with satisfaction and announced the Society's purpose to continue indefinitely. With great persistence the agitation to the contrary was renewed during the year of your Convention closing with November, 1910. Again the majority favored continuance with the Society. Your Board most naturally and properly acted upon the presumption that this action would confirm the purpose of the Society to continue its coöperative work, and accordingly you proceeded in the usual way to pass upon the applications for missionary appointments the coming year.

The Board of Managers of The American Baptist Home Mission Society, at its meeting in October, announced its purpose to stand by the Convention until certain troublesome matters shall be peaceably adjusted, and considers itself morally bound to respect the decision of the majority of your Convention as the established and regular organization of the State. Being mindful also of the embarrassment and distress which would befall the applicants for appointment and the strong friends of the Society in New Mexico by delay in these matters, we have

this day made all appointments as recommended by your Board.

Fraternally yours,
H. L. MOREHOUSE, Cor. Sec'y.

✤

A Sunday Among the Arapahoes

BY REV. O. L. GIBSON

It was my happy privilege to spend a part of last Sunday with Missionary Robert Hamilton and the Arapaho Indian Mission near Greenfield, Oklahoma. This mission consists of a five acre tract of land which is well improved by a beautiful church building, a small mess hall, and a neatly constructed parsonage. The Indians within a radius of nine miles come to this place of worship and attend both morning and afternoon services, camping on the grounds and taking meals in the mess hall during the noon hour.

Mr. Hamilton, who has spent fifteen years of his ministry in the "Indian mission" work, can well be proud of this strong Indian church. After singing two American hymns in the morning service, the pastor requested them to sing "Arapaho," when to his surprise they sang a new hymn which Brother Ridgbear had composed and taught the other Indians previous to our arrival at the church. They listened attentively to the sermon as it was interpreted by Jesse Bent, and at the close of the service gave liberally to the building fund of the Oklahoma Baptist College.

One peculiarity about this church is the large number of Christian men in attendance, and the prominence given to the office of the deacon. The Indians have also been very Christlike in this giving. Last year this church gave to missions the total amount of $22.51, a considerable increase over the gifts of any previous year.

At Greenfield the Baptists have the only religious organization in that part of the country. Under the leadership of Pastor Southall and Missionary Hamilton they are soon to erect a new meeting house. The church is composed largely of young people; but with about seventy members there is a fine outlook for a strong church.

✤

The Porto Rican Association

With a field on this island as large as that of the Presbyterians or the Methodists, we have four male missionaries to direct the work where each of these other bodies has thirteen. Consequently we are compelled to throw more responsibility on our Porto Rican helpers. The Association which met at Caguas showed how well they are responding. During the past year the churches have for the first time supported a missionary of their own on the island. The treasurer's report showed all obligations met and $57 left in the treasury. As a result of this work a new church of 31 members has been organized on their field. The executive committee, consisting only of Porto Ricans, voted to increase their missionary's salary and buy him a horse for his work; also to pay a larger part on the rent of the building used for a church. The Home Mission Society helps in the rent, but there was an enthusiastic desire to become responsible for every part of the expense.

The American missionaries have gradually withdrawn from the management of our church paper published in Spanish, and now we have Porto Ricans as editor and business manager. The paper is growing in favor, and subscriptions unsolicited are coming in from people outside of the Baptist field. The Association voted to send one of its number understanding English to Philadelphia next June as a delegate to the Baptist World Alliance. The report for the year showed the largest number of baptisms yet reported, viz., 379. Our total membership is now 2,083 and our offerings for all purposes $2,875, also an increase over the previous year.—REV. C. S. DETWEILER, Ponce, P. R.

✤

Indian Post-Cards

The Home Mission Society has just issued a most beautiful set of six postcards, illustrating the manners and customs of the Hopi and Navaho Indians. The colors are wonderfully natural and beautiful. The set will be sent, postpaid, for fifteen cents. Address Literature Department, American Baptist Home Mission Society, 23 East 26th St., New York.

✤

Can You Meet This Need?

Rev. E. F. Judson, missionary at Greybull, Wyoming, is in great need of Gospel song books for his mission in Crystal. He needs also an organ for Greybull. The services are greatly hindered because the present organ is one only in name. It is absolutely worthless.

The Second Slavic Baptist Convention

BY REV. V. KRALICEK

The reports from all the Slavic fields were very encouraging. In spite of all the power of our enemies in the camps of superstition and atheism our work was progressive and successful. The twenty churches and missions reported 1,149 members, and 129 baptisms during the last year. Also over $400 was collected among our Slavic churches and missions for church building purposes.

The greatest interest centered around the following three points: 1. How to do the missionary work more efficiently and how to deepen the spiritual life in our churches; 2. How to get a better education for our present and future missionary workers; 3. How to help a missionary worker who needs help in management and education of the church, in removal of difficulties and in evangelistic efforts. It was a common feeling that all three things are of the greatest importance for the present and future development of our Slavic work, and the discussion found its expression in the following resolutions: (1) When we consider the earnest effort of our Theological Seminary in Rochester to support our Slavic students and through the German Department to educate and train our young men for missionary work, we are thoroughly moved in our hearts to give thanks and to advise our Slavic churches to send all money collected among them for educational purposes to our German Department in Rochester. But because we have at present among our Slavic churches many young men who are ready to do missionary work and want to get a sufficient preparation, but are not able to study either in English or in the German language, therefore we beg our Northern Baptist Convention to establish, if possible, a missionary school for Slavic workers in connection with an English institution in a State where Slavs are most thickly settled.

(2) When we consider the interest and support of our Northern Baptist Convention, our Home Mission Society, and our city mission societies in the missionary work among Slavs, we feel very deeply our obligation, and we thank them for it and beg them for increased interest in our Slavic people, not only from the standpoint of a Christian, but also from the standpoint of a citizen of this great Republic. (3) Also among all the Slavic missionary workers it was felt very deeply the necessity of helping them on their local fields in educating their members, in overcoming their difficulties, and in evangelizing the peoples, and therefore it was resolved to beg our Home Mission Society to consider the possibility of appointing a capable man, who would render such help in these matters as might be needed.

President Taft at Virginia Union University

November 23rd was a red-letter day at Virginia Union University. The routine of recitation periods was first broken by a beautifully illustrated and most instructive lecture by the famous naturalist and bird-lover Mr. Henry Chapman. He spoke of the value of birds to man and of man's ruthless slaughter of most beautiful and valuable kinds until whole species are nearly extinct. He then spoke of migratory birds, and especially of the pelicans, and threw on the screen the beautiful pictures which he himself, after years of effort, succeeded in taking at a distance of but a few feet from the living birds in their lonely island haunts.

Soon after Mr. Chapman's lecture, President Taft, in an automobile—following a route in which the committee of arrangements had consented to include Virginia Union University—with six accompanying automobiles, drove into the school grounds. The four hundred and more students of the University and of Hartshorn College and the teachers, gathered in front of the Lecture Hall, greeted him with enthusiastic cheers. President Hovey welcomed him heartily and announced that his Excellency, Governor Mann, would introduce the President of the United States. In a few suitable words the Governor presented President Taft, who spoke from the automobile as follows:

"YOUNG MEN AND WOMEN: I am very glad to see you here this morning, and to know that you are here for the purpose of education. This is a theological school, a college, and an academy. The theological school is for the purpose of educating ministers to lead your people. Objection has been made to the expenditure of money for higher education among colored boys and girls, and I thought at one time that the criticism was well founded; but upon investigation I cannct add up any overwhelming or formidable sum of money that has been devoted to that

cause. The truth is, that there are not foundations enough to educate the minister and the teacher and the professional man who shall be leaders of the colored people in this country. Of course, the main necessity is thorough primary and industrial education, but it is necessary also to have leaders of the race; and there is no profession in which education and thorough knowledge play so important a part as the profession of the ministry. Education, industrial and otherwise, I think is the solution of the difficulties and the obstacles which your race is to encounter in your lives. And I congratulate you on the evident prosperity and the excellence of the education which you are here receiving. Good-bye. I wish you every good fortune."

After a word or two with Presidents Hovey and Tefft, President Taft and his company rode through the grounds and away to the battlefields about the city.

President Taft acknowledges that he has changed his mind in regard to the higher education of the Negro, and that he sees its importance. He emphasizes two or three important facts in that little impromptu speech, facts which some friends of the colored people are slow to learn. He says that the amount spent on higher education for the colored people is not large, not nearly enough to prepare the needed leaders. He emphasizes the necessity of providing these leaders and the importance specially of an educated ministry. Would that these facts might come home with power to some friends of the Negro who have the means of helping Virginia Union University to enlarge its work by erecting a new dormitory to accommodate the young men who ought and who want to be fitted for effective service and wise leadership among their people.

This year the President of the University is making every effort to secure $46,000 for a new dormitory and two professors' houses. He is visiting the colored churches, especially those under the charge of former students of the school or friends of the school, and is giving an illustrated lecture on the school and its graduates. Each former student is asked for an individual contribution and each church for a sum amounting to twenty-five cents a member. It is hoped that one-quarter of the amount needed will be raised from the colored people themselves. They want enough room for their children at the University. They are giving generously. The General Education Board of New York will give another quarter of the amount needed. Who will give the rest? Nearly $25,000 must come from Northern friends. Nearly $10,000 has been pledged; the last $15,000 is what we need now. It means some large, generous giving by those who believe in a Christian and a thorough education for the leaders of the colored people, and especially in an intelligent Negro ministry, which will be equipped to lead the people wisely and to protect them from the harmful effects of false teaching in religion and morals and in matters of race and community progress.

✤

A Girl in the Home Mission School

She had not lived at home for several years. Inclined to be wilful, the girl was given to kind neighbors in a distant town. After a time they, too, realized there might be phases of human nature which neither the ordinary home nor the county school could well develop.

The Home Mission school might be tried, and thither came the girl. A short, sturdy figure which meant strength for self or service. A face which attracted attention because of the combative, Anglo-Saxon nose and well compressed lips; the corners of which turned down rather more than nature needed. The whole physiognomy proclaimed a dogged self-will though modified by a fine forehead.

New surroundings attracted Annie's attention and for some time all went well. But there came a period when a clash was inevitable. The girl was not pleased with the restraint of rule and struck out on her own ideas of deportment. Not easily managed, she was moved about from one dormitory to another, as each teacher failed to find the time, outside of school duties, to subdue such a trying offender. The finality was that Annie must be taken into my own house or expelled. The former was chosen as an experiment. She was to share a large room with two of our studious, law-abiding girls. Again all went well for a season. But a rule was absolutely broken and Annie was as promptly sent to bed for two days; the last meal before she was allowed to rise being bread and water. The following Sunday night was a memorable one for Annie. The usual after-meeting followed the Christian Endeavor service and a number of students remained for prayer, Annie among them.

Earnest petitions were raised for the

girls, and while Miss Kinsman was pleading with God, Fairy Bell Harvey sprang from her knees, crying, "O Miss Owen, I'm a Christian! I'm a Christian!" Most blessedly had the Spirit come to her heart and a happy girl she has been ever since. Not so with Annie. Unknown to us, she had for some time been under conviction of sin; and finally decided during her recent discipline that she would let it be known. Weeping bitterly, she returned to her room. There one of her roommates and I labored long with her in prayer and testimony till, over-wearied, I finally retired, saying, "When Jesus comes, and He will come, you may come to my room." Before I could fall asleep there was a bound and Annie stood at my side, radiant in her acceptance and new-found joy. Later in the night I was awakened by the feeling that some one was near. Putting out my hand, it rested upon Annie, kneeling by my bed; "O," she cried, "I feel so good." Praise could not be repressed, and I rejoiced with the girl.

The next morning the following note was left on my table: "Dear Miss Owen, I thank you very much for correcting me Saturday. Why, if you hadn't sent me to bed then, probably I would have said, 'I goes over the road all the time. Miss Owen don't even say anything to the girls and so I don't care for her rules.' But going over the road without permission has learned me a lesson. I don't blaime you a bit for punishing me because I had really deserve it, and now I am going to try with God helping me to live a Christian life. Forgive me. Your student, Annie Burns."

I venture to copy from a letter Annie has written home: "Father please don't take any strong drink; it is not good for the brains; it weekens your nerve. It also takes affect on your brains. I don't take strong drink and I don't want you all to take it. I am a temperance girl fighting against whiskey traffic."

SARAH E. OWEN.

✤

A Veteran Home Missionary

The *Kansas Baptist*, State bulletin, contains the following from the pen of A. T. Dickerman concerning the Rev. F. L. Walker, a veteran missionary of the Home Mission Society: Volumes could be written of him and his work. Brother Walker came to Oswego, Kansas, in the spring of 1870. He came out to my place on foot and introduced himself as a Baptist minister working under appointment of our Home Mission Society. He placed his membership in the Oswego church and from there as a center preached wherever he could get an audience in all this part of the State. In January, 1871, he became pastor for half time. Soon afterward he assisted in organizing the Baptist church at Coffeyville and served it part time as pastor. Later he helped organize the church at Mound Valley and gave it part of his time. He was a hard worker. Almost every Sunday he preached three times in the school houses for afternoon services. He would begin a protracted meeting in a school house near one of the churches, and before they closed would lead these meetings toward the church center. In this way he never failed to add new members to our churches. He was tireless and practical in his labors. He would walk miles to visit newcomers and encourage them in the Christian life. Not long after he came among us he began to urge the importance of building a house. Into this enterprise he threw himself with great devotion. He solicited aid, taking subscriptions in money, material, or labor. He worked with the men on the building. An incident will show his spirit and perseverance. When the windows came, times were close and there was no money. He walked out to my house in the night and asked if I could help. I hadn't a dollar in the world. "But, have you something that you can sell?" I told him that the only article on my place that could be sold was some corn and it was in the shock. "I will help you husk a load in the morning," said he, "if you will take it to market." So the next morning found us in the field. The corn was soon sold and he had kept the work moving. In 1881 the long, satisfactory labors with the Oswego church closed. Under appointment of the Home Mission Society, Brother Walker went to Grenola. At the end of two years he left good churches at Grenola, Moline and Cedarvale. He also labored in Arkansas City, Wakeeney and Hill City. Moving to Ottawa for its educational advantages, he placed his children in school, and preached for surrounding churches. At Garnett in 1896 he was taken ill and was soon called from his labors—not old in years but certainly advanced in experience and great labors for the Master. He organized nine churches in Kansas and built seven meeting houses.

CHAPEL CAR AND COLPORTER

The Passing of Bible Day

BY C. H. SPALDING, D.D.

This does not mean that Baptist churches and Sunday schools will drop their offerings for the cause of Bible distribution. This they could not do. Since 1883, growing out of the Bible Convention at Saratoga in that year, this Bible Day has been observed. It has had a generous and grateful and gracious recognition. But it has seemed wise to the Board of the American Baptist Publication Society to recommend to the Northern Baptist Convention the discontinuance of Bible Day, and the Convention so authorized at the Convention last May. While the Publication Society surrenders the day and thus relieves itself of the burden of two "special days" in each year, it still has the work to do. The demands are increasing, and the offerings must pour in for the support of this cause. The method may change, but the work must go on. There is a cry for the Bible. The Society will continue to administer this trust. Many individuals have long loved this as a special object of giving. Let them continue to do so.

✤

Sunday School Work in South Dakota

T. H. Hagen is one of the live Sunday school missionaries of the Publication Society. He writes interestingly of a recent visit in South Dakota. The letter shows the power, versatility and influence of the Sunday school:

"I went to Bradley, where I conducted one of the most successful institutes that it has been my privilege to conduct. Bradley is a small town, and the teachers of other schools in town were present, and on Saturday and Sunday I had in the institute every teacher of the public school. The superintendent of the school lives out in the country, and is the chairman of the school district where he lives, and he instructed the teacher of his school to close early Friday morning so that he could attend my institute in town in the afternoon. The Methodist pastor was asked to attend, and he told our pastor that when Hagen came to town he always gave up his service, which he did at this time. One of the practical results of the Institute was the fact that I got them to buy a Teacher's Library, and am sure they will derive much benefit from it. I received a letter from the president of the Y. M. C. A. of the Sioux Falls College asking me to come and lead them in the meetings there during the Week of Prayer for Colleges. I telegraphed I would come and help them, and we had a royal welcome from the faculty and student body. The services were well attended, and the interest was marked from the very first service. At the last service one young woman accepted Christ, and others told me after the service was over that they had decided to live the Christian life. At the last service I was very happily surprised. I dismissed the service, when the students were asked to take their seats again, and the president of the Y. M. C. A. arose and presented me with a handsome leather traveling bag, containing a "traveling companion" and a large Sioux Falls' pennant. The surprise was so complete, and the kindness of the students so marked, that it was with difficulty I was able to say thank you; I could not have made a speech if I had been paid for it."

✤

Converting Mormons

From Mormondom in Utah comes good tidings of the work of L. T. Barkman and family. In a recent letter he says: "We are still preaching the gospel in Springville and God is wonderfully blessing us. Over 80 have professed Christ; many of them are Mormons, So far sixteen have united with the church, mostly heads of families, and we are expecting four or five more to-night. Last night was one of the greatest meetings we ever had; a husband and wife came forward and gave their hearts to God and united with the church. We had been so interested in them. They had been seeking for the true light for a long time. They came to the Car, heard the good old gospel, and then invited us to their home, which gave us a good opportunity to have personal talks. They will be baptized on Sunday night. We

expect to see the work here go on after we are gone. We do not know how soon we will close the meeting here. They want to get a pastor here for all time, and we hope to have it self-supporting or almost so before we leave. Last Sunday we had a church opening, organized a Sunday school of 33, had preaching at 11 a. m. and 3 p. m., young people's meeting at 6.30, preaching again at 7.45. The little church was crowded; we could not begin to seat them all. We hold meetings in the Car during the week and have good congregations every night."

✤

Steady Service in Idaho

L. W. Gowen, the veteran colporter in Idaho, sends an interesting note of work done: "I am at home once more and slept at home last night for the first time since Jan. 31st, 1910. These nine months and twenty-one days have surely been busy ones and in some ways at least more fruitful for the Kingdom than any similar period in the almost twelve and a half years of colportage work. In looking over my record book I see that more than 1,200 families have been visited, nearly 5,000 miles traveled, and almost 800 copies of the Scriptures distributed; there have been eight professions of faith, followed by baptism, and one church organized and built up to 37 members."

✤

How the Laymen's Missionary Conference Corralled a Cowboy

The pastor-at-large of Wyoming, Rev. Wilbert R. Howell, sends the following letter which he clipped from an old copy of the *Wyoming Tribune* of Cheyenne, showing a genuine cowboy's anticipation of the Laymen's missionary banquet and as well the far-reaching interest awakened by the new Movement:

A COWBOY COMING TO THE LAYMEN'S CONVENTION

CHUGWATER, WYO., March 6, 1910.

MR. EDITOR OF THE TRIBUNE:

I have been reading of the new show that you are to have in your city at the close of the week. I expect to be down out of curiosity, if for nothing else. When I told some of the other "punchers" that I was going to ride to old Cheyenne to see that men's missionary convention they laughed at me. But I said, "Well, fellers, we rode all the way to Cheyenne to see 'The Virginia' at Ed. Stahle's opera house; we have traveled as far to see Ringling's circus, and to attend the frontier show. Now I propose to ride that distance to see a missionary meeting by men. I never heard of anything like it. It will be a new sensation. I have rode two days to see some of the meanest horses on earth. I have paid a good price to see some of the best men in the 'ring.' Now I am willing to pay the price to see some of the best men out of the 'ring.'" They say that some of these speakers are "the good fellows" all right. I see by the *Tribune* that it is no one-horse affair. It stacks up with the Ringling's and with the Frontier. I'll sure be down. Count me in on that banquet.

Yours,
CY BROWN.

✤

THE "EVANGEL" IN KANSAS

J. C. Killian and wife, of Chapel Car "Evangel," have already taken hold of the hearts of the people in their vigorous work. They are now in Wichita, Kansas. Pastor Cassidy is a live man. He and these helpers built a tabernacle 28 x 60 feet, and the car is aiding in the upbuilding of a church in this end of the city.

EXTENDING THE WAGON WORK

The Society is planning for larger things this coming fiscal year. The wagon work is to be pushed in Oregon, Washington, Nevada and Idaho if funds will allow.

LITERATURE NEEDED

The Polish paper, heretofore published in Pound, Wis., *Nasze Zycie* (Our Life), is now published by the Publication Society, which issued the November number as the first. The demand for literature for foreign-speaking people is great, and funds should be put into the hands of the Society for this distinctive work.

HAND-TO-HAND WORK

"Messenger of Peace" is moving in coöperation with the Railroad Y. M. C. A. work and the sound of a going of power is in the mulberry trees. Our missionary, Thomas R. Gale, is not only doing excellent work in preaching, but also in the shops, having private interviews with the men, holding impromptu services. In the Springfield, Ill., railroad shops he has a well organized Bible class, composed of the Christians, converts and those who have become interested in religion.

A REAL OBJECT-LESSON

One of the chapel cars is to be in the great exposition, The World in Boston.

A Work of Value

The annual survey of missions in Japan, entitled *The Christian Movement in Japan,* contains the most authoritative and comprehensive review of religious conditions and movements in that country to be obtained. The editor-in-chief is Rev. Daniel Crosby Greene, of Tokio. With him have been associated the leading missionaries in Japan. In former years comparatively few copies of this book have been circulated in America. The publishers in Japan have therefore forwarded a supply to the Young People's Missionary Movement for distribution. Secretaries of Mission Boards, members of executive committees, donors especially interested in Japan, all missionary speakers and other persons desiring to keep abreast with current Christian activities in Japan, will find the volume indispensable. Individuals can be supplied promptly to the limit of the edition in hand, at 75 cents for single copies, postage 8 cts. extra. We most heartily commend this work, which gives an inner view, and are glad it can be obtained. Send to the Movement, 156 Fifth Ave., New York.

✤

Missions in the Magazines

With our own Christmas celebrations fresh in our memories, it is pleasant to read "Christmas in Arctic Lands," in the December *Pall Mall Magazine.* The scene of the sketch is one of the Moravian mission stations in Northern Labrador, and the rejoicings are very real and beautiful. We expect to give an extract later for our young people.

China and Korea are not forgotten in the magazines. The *National Geographic Magazine* for November gives charming glimpses of these countries, the "glimpses" being supplemented by colored photographs taken by the author. Seeking for further glimpses, we come across "A Small Chinese City," in the *Overland Monthly* for November. Here in Yah Jo (probably Yachow is meant, where the Mission Society has a station), we tarry long enough to get a good idea of the various shops and industries. The mission house is visited and the city wall, rising on the south side 200 feet above the city, is carefully observed. We also read the poem in the December *Forum* entitled "The Pilgrims of Thibet."

Not far from China is Siam, and here the glimpses continue. In the December number of *Current Literature* there is an interesting sketch of Chowfa Maha Vajiravudh, the present King of Siam. In a quotation from the Paris *Figaro* we gain the comfortable assurance that "he is the ablest ruler of any Asiatic land." And indeed from the sketch in hand, his talents are varied.

While speaking of recent monarchs, an article in the November *National Review* deserves notice. This takes up the new era in Belgium, contrasting the good works of Albert I with the unenviable record of his predecessor, Leopold II.

Returning to our quest for glimpses, we continue to Japan, which is represented by a dainty story in *Blackwood's* entitled "Tsune and the O Jo-san." Tsune is a gentle Japanese girl who, although separated from her lover because he is an outcast, remains faithful to the memory of her lover. She finally decides to become a nun and is last seen making the Great Pilgrimage of a thousand temples in peace if not in happiness. The *World's Work* presents a strong plea in "A Chance for Statesmanship" for a large-visioned policy in regard to Japan. The writer desires the immigration clause in our treaty with that nation to be cancelled.

What other people say is an ever acceptable topic for conversation and thought. The *Review of Reviews,* recognizing this, has favored us with what the Hindu women think of their American

sisters. Their thoughts are not flattering -minded, they are unnecessarily and inexcusably scathing. On the other hand, the writer of "Burmese Women," in the November *Westminster*, is most appreciative of these Eastern ladies. Yet, having lived in Burma for over forty-seven years, his utilitarian point of view may well have been influenced by his environment.

Other interesting accounts of the far-away places are to be found in the *National Geographic Magazine*, which contains an enthusiastic explanation of the Liberian game, Kboo, also an article taken from a recent number of the *Geographical Journal* of London entitled "Among the Cannibals of Belgian Congo," and comments and quotations from Mr. Roosevelt's book, "African Game Trails." *Blackwood's* contributes a long and well-written description of Ocean Islands and *Le Correspondant* offers an exhaustive account of the characteristics of the Egyptians.

The George Junior Republic has a prominent place in the current *Review of Reviews*. The basic principles of this organization, the varied industries, the methods of dealing with the delinquents, and the education of the citizens are set forth. "The entire plan of education in the George Junior Republic involves pioneer ideas. Not only does it apply the democratic principle to school government, but also intensifies educational process. The George Junior Republic boy has ample opportunity to use his knowledge for practical purposes during the years of its acquisition; he can test his ideas and theories by actual experience. Besides this valuable asset, he has also gained self-mastery."

✤

Progress in China

Watchman: When the ancient conservatism of the Chinese is remembered the rapid progress that country is making is almost incredible. No peaceful revolution in any country has ever equalled in its importance and transforming power the change from the ancient system of examinations to examinations in modern scientific studies. No man can now hold an office in China unless he has passed examinations in modern culture. Next to this remarkable change which affected the whole constitution of Chinese society, is the recent decree of the emperor commanding that in all the schools English shall be the language in which modern studies shall be pursued. English was the first of foreign languages introduced in China; it is most widely used there and in the world. When the students are sent to Pekin for final examination after graduation they shall be examined through the medium of the English language. It is generally recognized that the share of American missionary schools in preparing the way for this momentous decree has been very great. America has done more for Chinese education than any other country. It is clear that this step will ally China more closely with the United States. It will gradually bring the educated classes of China into touch with American ideas and methods, and by facilitating intercourse will increase and cement the friendship of the two countries.

✤

A Vision for Spain and Portugal

New York *World*: A successful republican movement in Spain just now would be most gratifying. The country is in much better financial shape than Portugal, and a new republic might have wisdom enough to wipe out the silly boundary and unite with Portugal in a self-governed and progressive Iberian nation of 25,000,000 people, with a land of splendid location and fine natural resources, larger than Germany or France. Some day this dream of the republicans will come beneficently true.

✤

Two Good Ideas

The Class Helper, a monthly church paper of Tucson, Arizona, is admirably edited by O. E. Comstock, a member of the First Baptist Church of that city, and helps the mission cause generally in the State. A number of illustrations from MISSIONS have been used in its pages, and we shall be glad to furnish more. In the October number there was a picture of the mission church in Camaguey, Cuba, and one of Missionary Petzold's home at Lodge Grass.

Speaking of church papers and calendars, the Livingston Avenue Church bulletin recently gave its front and last page to MISSIONS, using illustrations furnished by us at the pastor's request. This fitted into the formation of a club, which is of cheering proportions. A hint to a missionary pastor is sufficient. What we did for Pastor Hayne we will do for you, if you desire to do what he did for MISSIONS and the cause.

Financial Statements of the Societies

American Baptist Home Mission Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to church)	$382,276.42	$66,503.52	$315,772.90
Individuals (estimated)	125,000.00	3,322.28	121,677.72
Legacies, Annuity Bonds released, Income of Bonds, etc. (estimated)	158,792.00	112,589.80	46,202.20
Total Budget as approved by Northern Baptist Convention	$666,068.42	$182,415.60	$483,652.82

Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$59,408.75	$66,503.52	$7,094.77	.....
Individuals	7,405.67	3,322.28	.....	$4,083.39
Legacies, Annuities released, Inc. Inv. Funds, etc.	87,417.32	112,589.80	25,172.48	.....
	$154,231.74	$182,415.60	$32,267.25	$4,083.39

N. B.—Of the total Budget to be raised by the Denomination the Society has received only 14 per cent. during the first eight months of the present Fiscal Year.

American Baptist Foreign Mission Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455	$100,442.64	$463,012.36
Individuals (estimated)	175,000	29,966.86	145,033.14
Legacies, Income of Funds, Annuity Bonds, specific gifts, etc. (estimated)	194,527	105,588.69	88,938.31
Total Budget as approved by Northern Baptist Convention	$932,982	$235,998.19	$696,983.81

Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$95,570.05	$100,442.64	$34,880.45	.....
Individuals		29,966.86		
Legacies, Income of Funds, Annuity Bonds, specific Gifts, etc	84,713.53	105,588.69	20,875.16	.....
	$180,283.58	$235,998.19	$55,714.61	.....

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

American Baptist Publication Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$49,628.51	$54,560.49
Individuals (estimated)	10,000.00	4,403.95	5,596.05
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	23,280.29	28,123.71
Total Budget as approved by Northern Baptist Convention	$165,593.00	$77,312.75	$88,280.25

Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$45,746.37	$49,628.51	$3,882.14	.....
Individuals	2,190.50	4,403.95	2,213.45	.....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc	21,227.47	23,280.29	2,052.82	.....
	$69,164.34	$77,312.75	$8,148.41	.....

OUR BAPTIST SCHOOLS

THE NEWTON THEOLOGICAL INSTITUTION

Founded in 1825. Eight Teachers

THOROUGH COURSES, ELECTIVES, GRADUATE WORK. DEGREES OFFERED. EXPENSES WITHIN ABILITY OF ALL.

The Gordon School, Boston, a Training School for Christian Workers, is conducted by the Newton Seminary

For information address GEORGE E. HORR
President, Newton Centre, Mass.

THE CROZER THEOLOGICAL SEMINARY

[illegible] adapted to any form of pastoral service.
[illegible] of eleven professors and instructors; special lecturers.
[illegible] commodious; neatly furnished students' apartments; [illegible] large and attractive.
[illegible] ENLARGED in administration and facilities for instruction.
[illegible] GRADUATES may elect work in University of Pennsylvania with view to degrees of A. M. and Ph. D.
[illegible] awarded to competent students in either three or four years according to degree of preparation in English.
[illegible] for students of merit. Tuition and room-rent free.
[illegible] on application. Address correspondence to
MILTON G. EVANS, President, Chester, Penna.

Rochester Theological Seminary

ROCHESTER, N. Y.

AUGUSTUS H. STRONG, D.D., LL.D., President

Nine Professors. Eight Departments.

Old Testament, New Testament, English Bible, Church History, Theology, Christian Ethics, Homiletics, Elocution.
Address correspondence to

J W. A. STEWART. Dean.

THE KANSAS CITY THEOLOGICAL SEMINARY

Three Courses: REGULAR, GREEK, ENGLISH

Location in Metropolis of Middle West gives accessibility, opportunity for supply, observation best church work, sociological problems. Faculty able, progressive, practical and intelligently conservative.

Attendance from every part of the country.

Address President P. W. CRANNELL D.D., KANSAS CITY, KANSAS.

Colgate Theological Seminary

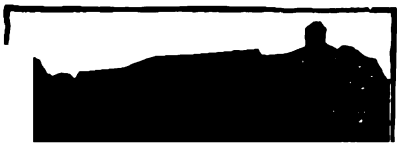
Hamilton, N. Y.

The Theological Seminary of Colgate University offers courses covering three years, planned to give thorough equipment and training for the work of the Christian ministry. One term of the senior year is spent in New York City. The faculty numbers ten besides lecturers. For information, address WILLIAM H. ALLISON, DEAN.

DENISON UNIVERSITY

At Granville the Beautiful. Seventy-five years old. Nearly 600 students. Faculty of 45. Sixteen Buildings. An ideal college with strong curriculum and equal advantages for young men and young women. Classics, Science, Engineering, Music, Art. Admirable influences. Granville chosen as site of the New Missionary Home. Send for catalogue and information to the President,

DR. EMORY W. HUNT, Granville, Ohio.



BUCKNELL UNIVERSITY

JOHN HOWARD HARRIS, President

COLLEGE: with courses in Arts, Philosophy, Jurisprudence, Science, Chemistry, Biology and Civil and Electrical Engineering. ACADEMY: for young men and boys. INSTITUTE: for young women. SCHOOL OF MUSIC: for both sexes. Healthy surroundings, pure mountain water.

For catalogue address JOSEPH M. WOLFE, Registrar, Lewisburg, Pa.

MISSIONS

FROM WASHINGTON'S CODE OF CONDUCT

¶ When you speak of God or His attributes, let it be seriously in reverence.

¶ Undertake not what you cannot perform, but be careful to keep your promise.

¶ Be not hasty to believe flying reports to the disparagement of any.

¶ Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

¶ Labor to keep alive in your breast that little spark of celestial fire called Conscience.

MORRO LIGHT, SAN JUAN 2. SEA FRONT, SAN JUAN 3. THE HARBOR LANDING, SAN JUAN

FIRST GLIMPSES OF PORTO RICO, OUR ISLAND POSSESSION

MISSIONS

VOLUME 2 NUMBER 2

FEBRUARY, 1911

The Financial Situation

TWO MONTHS remain of the fiscal year of the Northern Baptist Convention. Will the story that is told on April first be a story of victory or defeat? The task that remains is vast, but the outlook is encouraging. To close the year without debt there must come in during the last quarter of the year more than three times as much as was received during the past nine months, but the fine spirit that is manifest throughout the country, and the fact that at this time the receipts from the churches are far in advance of the amount received during the same period last year, give reason to believe that again our General Societies are to close the year without debt.

¶ As will be seen by the financial statement published elsewhere in this issue, the churches, Sunday schools and young people's societies, and individuals have contributed for the work of the three General Societies during the nine months ending December 31, $294,346.24. This leaves $1,065,574.18 still to come from these sources.

¶ Comparison with last year's record, however, shows a gain of $42,293.63 over the receipts from these sources for the same period. Indeed, there has not been a month this year when a gain has not been reported, and it has been larger each month, except the last (due to a falling off in gifts from individuals for one of the societies).

¶ Note the figures as taken from financial statements published in MISSIONS: $5,736.30; $13,022.22; $20,720.57; $23,985.07; $33,940; $43,946.42; $42,293.63.

¶ It is believed that this happy condition is due in large part to increased offerings and to the sending in of offerings earlier in the year, to both of which there is probably nothing that has contributed more than the large increase in the number of churches using the double envelopes and making the every member canvass for weekly offerings to missions.

Worth While"

HEN a man of influence belonging to the non-church-going class was approached by one of the ministers of his city with reference to accepting a position as trustee, y, "No, I cannot do it; for the church as a pre- conservative force in I take up anything in the want a job worth while, see that the church offers to a business man."

nan was a director in the s Christian Association s contributor to its work; ed in a half dozen charilanthropic societies; but ade no appeal to him. it too much that seemed l, too little that really time and thought of a e had been brought up ool and church, and had away from the earlier he did not feel that he them.

as come, happily, when aken of the class of men resents. The church is make it unquestionable hand an enterprise great act the biggest man, "a le." The evangelization s certainly such an enterthe church is actively and ged in carrying forward this enterprise at home and abroad, beginning at Jerusalem, and going on to the ends of the earth, she can speak with confidence to men of business acumen and energy. This is a man's job in its scope and demands. It will never be accomplished until the laymen take hold of it in dead earnest, as many of them are doing. And as this vast enterprise is pushed with the same farsighted planning and consummate ability that mark the business activities of the time, it will more and more draw men into the church that affords full opportunity for their best service.

In saying this, we are not losing sight of the fact that the one essential that can make the church effective in its appeal to strong men is the possession of a spiritual life and power dominant enough to assure its place as the religious dynamic operative in all the Christian activities. Mr. Cope, in his recent book, "The Efficient Layman," puts the matter truly when he says that "we must cease to hope to win men by appeals to their loyalty to an institution, by begging them to come to church and sit still or to 'serve' on a committee. They will be won when there is a man's work to be done, and their work for others will save their own souls and then the church need not fear for itself. We have been offering men the parlor when we ought to have called them to the field; we have been saying, 'Here are pleasant pews and soft music,' when we ought to have been saying, 'Here is hard work, here is a world to be won, here is a kingdom to be estab-

lished, here are the dragons of human greed and sloth, the walls of ancient custom and privilege to be assailed.' We have not 'played up' the big things and the real things of the Christian life to men. The spirit that made pioneers, the spirit that compels a man to leave his ease and push into the wilderness to conquer and shape a new world, is in the men of our day. The opportunity for the extension of the kingdom of God among men is the one appeal that will win them more than any other; they need to see this world, as Canon Freemantle's book puts it, 'as the object of redemption.' The deepest places in their natures will be stirred if they can but be brought to see that they are serving their world; they are working for a universe; they are moving in that glorious army of noble souls that through all time have been saving the world, witnessing to the light, extending the kingdom, and bringing heaven to earth."

An Ideal

THIS is the ideal: A Baptist Monthly Magazine which between its two covers should contain the record of all our missionary work and represent all the societies engaged in this work in the North. This to be the one and only missionary magazine appealing to the denomination as it is represented in the Northern Baptist Convention. That is one-half of the ideal.

The second half is, this single, comprehensive, finely illustrated and superbly printed magazine — without an equal in missionary literature — a regular visitor in every Baptist home, and on file in every Baptist church or Sunday school or young people's library.

This ideal realized would meet the popular demand of the denomination. It would mean immeasurable development of missionary intelligence and interest, and not less of the spirit of service.

The realization of the first half would make possible the realization of the second. The realization of the second half would do much to blot out that formidable list of non-contributing churches that is now a source of weakness and depression.

This ideal is not an impracticable vagary of a visionary. It is in the line of economy, of efficiency, of educational and inspirational advance.

For the realization of the first half — the combined and comprehensive magazine — it is only necessary that the Women's Home and Foreign Societies should do what the three General Societies did in 1909: combine their separate publications in MISSIONS. The Women's Societies can most effectively present their work through this medium, which offers them exceptional advantages.

If it be said that the proposed combination is not practicable, so it was said for years about the proposed joint magazine. But everybody knows now that it is practicable — for it has been done. That it is successful as well as practicable the universal approval demonstrates.

If it be said that the Women's Societies would lose by the merger, and not be able to impress their work as strongly as at present, so the same thing was said by some regarding the General Societies. But here again, MISSIONS as a concrete fact has met and answered all apprehensions. There is no such talk now. The fact is recognized that the presentation of the whole cause is stronger than any partial presentation of it can be. The denominational appreciation, cordial and continual, shows how our entire missionary enterprise has been stimulated. There has been gain for all and loss for none. So it would be with the work of the Women's Societies presented in the full departments which MISSIONS would afford. With the gifted editors of *Helping Hand*

and *Tidings* added to MISSIONS' staff, think what a magazine MISSIONS might be made! Think, too, of the broadening and educative influence of having the whole of our great missionary work with its world sweep brought before all readers! The ideal is inspiring, surely.

Then, with the faithful women now busy in getting subscriptions for the two monthly publications of the Women's Societies, added to the force of faithful agents working for MISSIONS, and with a single appeal backed up by a periodical of highest class, offered for a sum shockingly small compared to its value, there would be a chance to secure such a circulation as no Baptist magazine has dared to hope for in the past. This is impossible with the present divided canvassing and the separate publications. But with one magazine, it is not wild to predict such a subscription list as would ensure advertising patronage sufficient to make MISSIONS self-sustaining. Then the desired end would be attained.

Why should not this ideal be realized? What is in the way? This is the day of effective combination. "In union there is strength" was never truer anywhere than in missionary work. Must things always be as they have been, just because they have been? Especially, when they have been the cause of weakness, not strength.

This editorial is intended to be merely suggestive. The ideal must be held up, and the idea take root. Then the result will in time be reached.

What is necessary to make the first half of the ideal possible? Nothing whatever but the vote of three missionary boards to try the union — in other words, accept MISSIONS' proposal of marriage. And there need be no long engagement. So far as MISSIONS is concerned, the day can be set without delay.

Then the denominational approval would begin to show itself in the pleasing form of subscriptions as wedding presents.

Ⓜ

The Financial Outlook

THIS is the time when special stress should be laid upon the raising of the missionary budgets by the churches which have not already done so. The financial statements made and emphasized in other parts of this issue indicate the need of earnest effort. The task seems a formidable one to raise over a million dollars within three months, when in nine months the receipts have been only about one-third of that sum. It is a large task, but by no means a discouraging one. For one thing, this putting off the day of reckoning and giving until near the close of the fiscal year of the societies has been a habit, — a bad one admittedly, but one not to be overcome in a year or two. On the other hand, as the reports show, there has been a larger giving than last year by the churches and Sunday schools and young people's societies up to date; so that if this ratio is maintained the total required will come. Then, the spirit manifested is hopeful and cheerful, — an excellent symptom. The response has never been readier when the pastors have taken up the matter enthusiastically with their people. Of course everything depends upon this. It is encouraging, also, to know that the number of churches adopting the duplex envelope system is steadily increasing. The systematic methods are gaining, not so rapidly as many would like to see, but perhaps as rapidly as could reasonably be expected; and the gains made are likely to be permanent.

We heard recently of a church meeting called to consider raising a certain deficit in the current expenses. One of the leading officers, at the outset, said he had been thinking the matter over, and his conviction was that the easiest way to pay off the deficit was

to begin by raising the missionary budget, amounting to more than the deficit. He was not only serious in the proposal, but succeeded in convincing the other brethren that his position was sound.

Experience has proved to more than one church that the raising of the budget, which at first seemed to some very large, has given an impetus to all the church work, and also to the church finances. We trust that the proposition referred to above may commend itself to many churches, whether they have a deficit or not, and that they will forthwith proceed to raise the budget, possibly along the practical lines laid down by Secretary Moore on another page. Make it "hilarious" giving, in the true scriptural sense, and spiritual blessing cannot fail to result.

"Give not grudgingly or of necessity; God loves a hilarious giver."

Great Men and Good

This country will never cease to be grateful to God for its great leaders, Washington and Lincoln. Both would rejoice in the new civic conscience of the present time. Washington was anything but a pious pretender, but he was a devout believer in God and Providence, as the spirit of humble dependence upon God in his private and public papers alike proves. He had prayers morning and evening, at home or in camp, and was regular in his attendance at church. His influence for good can be read in the words which he addressed to his army: "The general hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

The close of Washington's life was what would be expected from his character. After less than two years of peaceful life from the day of his retirement from public cares, the end of the great earthly career came at sixty-seven years. A cold fastened itself upon his lungs, and Washington was the first to say it was the end. "I am not afraid," he said with a smile to his friend and physician, "it is a debt we all must pay." And his last words were, "It is well." Undoubtedly well for him, as his life had been for his country and the world. Well will it be, indeed, for the country he loved and served if we shall emulate his patriotism and unfeigned piety. We honor ourselves as we honor his memory.

Editorial Notes

¶ Julius Rosenwald, a Chicago merchant, is so interested in providing suitable buildings for negro Y. M. C. A.s that he has offered to give $25,000 to any city that will raise $75,000 additional for erection and equipment. His offer holds good for five years, and has been accepted by Chicago, where a banker has added $25,000 more, and the negroes have undertaken to raise the remaining $50,000 by subscription. This is another movement in the direction of race elevation and the elimination of the bitterness at least of the race problem. That there must be separate Associations seems to be a settled policy North and South. That being so, the colored men are certainly as much entitled to public help as the less needy whites.

¶ It will probably surprise many people to learn that at least one in nine persons of the millions in New York City receive some kind of assistance every year from charity. A severer indictment of city conditions or of our present civilization could scarcely be found. Put beside this fact the statement of Rabbi Wise that the New Year eve drink bill of extravagant New-Yorkers at the restaurants and hotels exceeded by far the total amount given for the support of organized charities and philanthropies during the year, and the picture is filled out. Pauperism and poverty versus wanton waste and extravagance — both symptoms of social cancer of deadly character. Christianity has a gigantic task set before it in the saving of the city.

Note and Comment

MISSIONS invites its readers to a feast in this February number. It may be pardoned for calling attention to its fresh new dress, which goes with a new home and printer. The table of contents offers variety and scope. We go with Dr. Sale to Porto Rico, and see through his camera, which is doing excellent work; then we camp with Dr. Crozier in the Garo Hills, and look in with Dr. Barnes upon native American life no more civilized than the other Indian until Christianity enters the pagan tepee; then our great French apostle takes us to Algeria, and presently we are on the plains of North Dakota with Dr. Proper, or in Spokane shop meetings with Mr. Hermiston; for the world is now small and set in neighborhood. A new feature of value is the admirable comprehensive survey of conditions in Great Britain by the brilliant editor of the London Missionary Society, who gives us inside glimpses into the life of our sister nation. There is wealth of material in all the departments, and none will be able to escape the fact that much money must pour into the missionary treasuries during the next three months. See if you do not agree that there is not a dull page in the issue.

¶ It is easy to talk about the "people" and become their champion in the abstract, but another thing actually to set to work to do them good individually and in the concrete. And this is as true of the church member as of the politician. We are all surrounded by people who need us, and if our sympathy is genuine there is plenty of opportunity to show it. Self-sacrifice is required, however, to translate altruistic sentiment into active service.

¶ To satisfy a natural curiosity as to why the publication office of MISSIONS should be moved from New York to Boston, it may be said that the complexity of the foreign work, the multiplicity of fields differing widely in character, the library and information facilities, and the store of photographic and other material, all combined to make Boston more advantageous, so far as the efficiency of the magazine is concerned. MISSIONS will be glad to welcome its friends in the new rooms in the Ford Building.

¶ Renewals and new subscriptions are coming in, but we want more — and more — and yet more. The list has room for fifty thousand before we shall begin to reach our right expectations. Do not miss a number. If you wish to receive the January issue, and begin with the year, send in your name at once.

¶ Concerning the remarkable fortress palace of Man Singh in India, which formed the frontispiece in the January number of MISSIONS, Dr. John Humpstone, who kindly loaned the photograph, says: "It stands on an isolated rock, overlooking a vast plain — one of the finest and most characteristic views in India. The rock for ages has been a vast fortress. The palace is the most interesting example of its class of early Hindu architecture. Never can I forget my ride on elephant back (the Maharaja's own beast, gayly caparisoned) to the music of its sweet bell, in the late afternoon with a level sun flooding the vast brown plain below, and the solemn rock crowned with splendid architecture towering on the right; nor my eager visit of two hours in fast waning light to the temples, Jain Colossi, and other interesting remains of an ancient *régime* on that lofty summit. There is no more fascinating spot in that land of antiquity." Look again at the fine half-tone reproduction, with this description in mind.

¶ The Laymen's Missionary Movement is at present engaged in a campaign of education, which will continue until April. It started in Youngstown, Ohio, and will go to the Pacific Coast, taking in the principal cities. The program this year is c iefly institute work, designed to show the laymen how to work, and to raise up leaders to carry on the instruction after the expert teaching force has gone. Business men who have become interested say that the missionary business must be conducted upon the same plane of efficiency, energy and success as other business, and to teach them how to do it is a main purpose of the institutes. There will also be several conventions. Secretary Stackhouse will represent us in this work, and will get into touch with the Baptist men in each place visited in the interests of our own Laymen's Movement and the local Brotherhoods.

¶ The theological seminaries cannot teach everything, it is true, and the curriculum is already overcrowded. But one thing that the seminaries might well encourage and stimulate, reaching back indeed into the college, is a knowledge of Italian and Spanish. French and German are all right, but the minister of today and the prospective missionary will find Italian and Spanish equally advantageous culturally and immediately usable in parish or missionary work. A seminary elective in these languages would open large opportunities for personal Christian work that would react most helpfully upon the spiritual life of the student. If young ministers need one thing more than another it is aptness of personal approach, and tact in applying the human touch. There is no more effective way to acquire this than by getting into helpful contact with the foreigners who now abound everywhere, in city or country parish; and some knowledge of their mother tongue is the "open sesame."

¶ We are glad to note, in this connection, that Newton has added a French training course to the Gordon Training School curriculum, and has secured the services of Missionary Pastor Delagneau of Worcester as teacher. With an Italian department in Brooklyn, in connection with Colgate, a German and Slavic work at Rochester, and the Scandinavian department at Chicago Divinity School, we are doing something to prepare trained missionaries for the foreign peoples; but there is a vastly greater work to be done, and a part of this work can only be accomplished by the American pastor and his laymen. The churches that study their field and engage in this kind of missionary effort wherever there is opportunity will have no lack of conversions or spiritual vitality.

¶ *Zion's Advocate* of December 28 contained an instructive article on "Indigenous Christianity in India," by F. M. Armstrong, son of Rev. W. F. Armstrong of Rangoon, Burma. The writer shows how everywhere Christianity has become a recognized religion, and a religion of India, setting up new standards, commercial, social and moral. He rightly says it is a marvel to have made in so few years any impression upon the stolid, satisfied Hindu, with his centuries of custom. In the line of what was brought out at the Edinburgh Conference, he holds that India should be left free to develop an Indian church.

¶ Ambassador Bryce, whose acuteness as an observer and sound judgment as a statesman and publicist will not be questioned, has returned from a visit to Panama and South America with a thoroughly optimistic feeling. He says he was greatly interested in everything he saw in South America, and that there is a wonderful sentiment down there for universal peace. A new era has dawned in all the countries of our great neighbor continent. They offer now a missionary field of the first importance. What are our missionary boards going to do to Christianize the newly awakening and developing life of the long slumbering Spanish-speaking peoples?

¶ There are in California and Saskatchewan, Canada, some twenty thousand Molokanes, Russian refugees, driven out of their native land by oppressive measures. They are agricultural and economical. It is reported that they purpose to establish in the far West a colony, perhaps in the vicinity of Santa Barbara, California, securing forty or fifty thousand acres of land for their plant. There is a strong liking among them for coöperative ownership. They are said to be primitive and substantial, religious by nature, and receptive to the right sort of missionary approach.

A BIT OF GARO SCENERY

A GARO BRIDGE WITH SLENDER FOOTING

Camping Snapshots in the Garo Hills

BY REV. G. G. CROZIER, TURA, ASSAM

IT is a fine resort with plenty of variety. Let us roam together in the forests and by the babbling brooks. Entrancing views everywhere, and abundance of game, and thrilling experiences numerous — for such as seek them. Camping? Yes, it is camping, one long line of camps; rough, genuine camps. Touring, don't you mean? Yes, touring, but not in a touring car. Better go in the dry season unless you are expert in wading and swimming mountain torrents over beds of boulders, and are expeditious in ridding yourself of the numerous leeches that "stand like wiggling fingers on every grass-tip along the pathway," as one coolie naively warned me.

It being utterly impossible for any one man to see every Christian village during the possible touring season, the work is divided for the dry season of 1910–11 with the hope of visiting once each school and church, and, as far as is possible, all the scattered groups of Christians; and a few, very few, of the multitudes of almost untouched heathen villages. Mr. and Mrs. Harding are to go together to the south and west, Dr. Mason to the western north, Miss Bond and Miss Robb to the central north, Mrs. Crozier and myself to the eastern north and inland central regions of the hills.

A few notes from the journal of my first two years' touring will give a sympathetic view of the region Mrs. Crozier and I are to visit this season, and of the work that is before us.

"Eight miles up, around, behind and across a high range of hills, and we leave the semi-graded government bridle

DR. G. G. CROZIER AND FAMILY

path to see it no more till again within three miles of home. We reach the picturesque Ganol as it swirls between its zigzag rocky walls. The old rattan native suspension bridge and the new bamboo bridge speak of the dangers and the contrasts of the seasons."

There are many bad places to cross on native bridges, or without them, on this tour. At one place "both ponies fell off from the bridge and floundered around in the water, mud and logs for half an hour, but escaped with no serious injury. We managed to get both ponies across the next two bridges, but to avoid the risk at the next, Dr. Mason worked for nearly an hour to get his through the water, but we reached our destination at 4.00 P.M. The next day a pleasant ride of three or four hours brought us past many forbidding mud holes, worthless bridges, and yawning earthquake cracks to Rongjeng," with which church we may spend Christmas this year. To and from the several branches of this church we face the record: "Off at 10.30 A.M.; 8.30 P.M. ready for bed at Mangsang. Arrived at 5.00 and ate supper,—tired,—most as hard as harvesting in the old farm days; hills, HILLS, HILLS! Whew! Mud holes, earthquake cracks, mire! Examined school, held service, heard people clapping bamboos to frighten off wild animals from their growing rice. In the morning treated patients, baptized four, and off at 9.30. Hills HILLS, HILLS; rocks, ROCKS, ROCKS! Earthquake cracks and chasms, rents and seams, bamboo bridges and mud holes! Four o'clock arrived at Dambora very tired,—through bamboo forests, mud holes, and over precipitous hills all day; enormous rocks scattered about and capping the hills or had been thrown down crashing through the jungle at the time of the earthquake." Even at the time of this writing the earth occasionally rumbles and shakes beneath us.

"Approaching Dambora from the opposite direction the next year with Mr. Phillips we left the historic Rajasimla where the first Garo Christians were gathered out from total savage darkness forty-three years ago, and

A GARO FUNERAL MEMORIAL

EARTHQUAKE LAKE, WITH DUG-OUT BOATS AND RAFTS, GARO HILLS, ASSAM

Photograph by Major A. Playfair

where by the gracious purpose of the Master we were constrained by a heavy storm to remain a blessing longer than we had purposed. We left our houses of shelter placarded with 'Well Came,' and 'Welcome to our Lord' as a witness unto the truth, and followed up the Rangda River as it came thundering down the gorge. In some places the swollen stream was completely hid under the enormous rocks tumbled in reckless confusion. The pure bracing air helped us as we wriggled our way through the dense *watré* bamboo forest up the slippery and often rocky precipitous hillsides, slipping off muddy ridges, struggling through deep mud, over rocks and piles of rocks, and earthquake traps for ponies' legs, and puffing up, and up and up, and sliding and creeping and tumbling down, and down and down. At one place my pony tumbled off a ledge eight or ten feet, at another I barely saved him, and at another Mr. Phillips' pony slid about three rods down a make-believe path in the dense bamboo forest."

"Eight P.M. at Danbora. Evening

service is over, and school is now in session in the native chapel. Mr. Mason and Tangkan are examining the school. About two hundred crowded into the building for the service, a number coming by torchlight from another village. Amid the noise of the barking, snarling, fighting dogs, the cooing, fretting and crying of numerous babies tied on the backs of the mothers, and the repeated creaking and cracking and crash of the breaking bamboo floor, the gospel was presented to the eye and ear of the crowd. After dispatching our coolies next morning at 7.15 we held a blessed service with the church, and left them at 9.00 A.M., reaching the Adokgiri Church center at 1.30 P.M."

The church examination on such a trip includes generally church records and candidates for baptism. At one meeting I caught the following questions asked one of the candidates for baptism: 2. Question on sin, fear; what is sin? 4. When did you hear? 5. Did you like the message? 6. About hell. 7. About baptism. 8. Who goes to hell? 9. Who saves from hell? 10. How does He? 11. By what means? 12. Who sent Him? 13. Why? 14. Is He now dead? 15. Is He alive? 16. Does He see and hear you now? 17. Teaching, sacrificing, drinking, helpfulness, etc. 18. Your home — if you help in sacrificing, is it sin? 19. Does Christ give strength and help? 20. Does God hear your prayer? 21. On forbearance. 26. Do you love the mind and work of God? 27. If you are a member, will you help in the work, and give your money as much as possible? 28. Will you sacrifice if you have much sickness and trouble? 29. If your father and mother afflict you, what will you do?

Some thirty questions were asked each candidate by various ones in the congregation. Other questions asked of others were: "Reason for desiring baptism;" "How can you be saved?" To which latter the answer was, "Christ

A GOAT AND CHICKENS WERE SACRIFICED FOR THIS SICK WOMAN

Photo by Rev. Wm. Dring

died in the world, but was raised and now lives in heaven." Still other questions were, "What is Christ now doing?" "What did Christ die for?" "What did men do to Christ?" "Will you give up sin?" "If you are not baptized, will Christ be your friend, or your enemy?" "Does baptism save you?" Answer to the last, "No, but it shows my faith." "Will try my best to teach them of my own family." "Till death, will endure affliction." The third candidate says, "God saves me through the death of Christ." With the fourth these additional thoughts were caught, "Why have you given up sin?" "Did God like the death of Christ?" "Do you pray?" "Do you teach and try to save others?" The sixth said, "I have faith in God; I pray to God and He saves me. My father drinks, but favors my baptism. Christ delivers me from sin. He is my friend." The seventh candidate, after some questioning, was advised to wait. Meeting adjourned at 12.45 midnight.

"As I was pushing on homeward near sunset through a bamboo forest, suddenly I came upon an impressive scene. A branch path from a village came in at the top of a little hill; I had heard a voice. There sat a little five-year-old boy upon a dirty cloth on the ground near a fire, and the heavy-hearted father was sacrificing to the demons and calling on them to accept his offerings and relieve his little child of the malaria from which the boy had been suffering several days. There were some little bamboo fixtures tipped with bright red peppers; pieces of squash and sweet potato had been offered, together with some other things, and a hen was waiting. Her blood was to be shed for the sins of the child or parents on account of which this sickness had come. The father thought the offended demons were preparing to eat the child, but that they might accept his substitute. I stopped and talked with the sorrowing man and told of the loving Spirit and the Great Physician, and told him to come and get medicine; also told him of purity and peace. May the Lord bless this unexpected meeting in the bamboo forest."

CHUNSIN, A NATIVE GARO, PREACHING, WITH CHART

The Call of the Christ

By REV. CLAUDE KELLY

IN the crowded press of the city street,
From the hovel of want in grim retreat,
In the lamp's red glare of pit and place
Where vice prints the mark of the beast on the face,
By the clanging forge of flaring mills,
From the reeling product of demon stills,
In the Babel district of alien tongue,
There's a call full as strong as alarm bells rung
When the yellow legions of sinuous fire
Threatened a path of destruction dire,
For souls in the city are done to the death,
And I hark to the summons with anxious breath,
The call of the Christ to me.

FROM the far frontier on the border line
Where scattered hamlets are beaded on steel,
From the roistering life in the camp of the mine,
Or the lush of prairie grass follows the wheel,
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range,
Where fitful, tropic warfares strike
And the isles are rife with the fever of change,
Where the missioner labors in parish wide,
And the chapel car rolls to ministries new,
From the lonely cabins of mountain side,
From plantation singers of dusky hue,
Where immigrant throngs are streaming forth,
From Israel's tribes with a veil on the heart,
From Indian wigwam or frozen north,
I hear the call which wakes with a start,
The call of the Christ to me.

ACROSS the sea, across the sea,
I hear the call of the Christ to me,
Where the witchman's fetich cowers the soul,
In the dying cults of ancient scroll,
Where the typhoon drives the fragile bark
And the light of Asia wanes to the dark,
Where the minaret calls for Moslem prayer,
Or the beast of the jungle hides in his lair,
Where the caravan traffics in Orient mart,
Where widowhood curses the child woman's heart,
By the comfortless splendors of Taj Mahal,
In the barbaric orgies of savage Kraal,
Where the kingdom of sunrise lifts from the sea,
Comes the Spirit's call of the Christ to me,
The call of the Christ to me.

AND what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain,
That He who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care — His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me?

THE AUTHOR AND PHOTOGRAPHER ON THE SHORE AT SAN JUAN

A New Porto Rico

BY GEORGE SALE, D.D.

ILLUSTRATED BY PHOTOGRAPHS TAKEN BY THE AUTHOR ON HIS RECENT VISIT TO THE ISLAND TO INSPECT OUR HOME MISSION WORK

THE island of Porto Rico presents the interesting spectacle of a nation engaged in missionary work. Forces are at work there that are rapidly bringing about an economic and intellectual regeneration, and making a new Porto Rico. They are building new roads; they are developing resources hitherto untouched; they are rapidly eradicating the Porto Rico anemia, now recognized as *uncinariasis* or hook-worm; they are developing a system of modern schools; they are teaching the new generation the English language; they are introducing new methods of business, new roads, new enterprises, a new business credit, a new vigor of health, a new education, a new language, a new Porto Rico.

The real wealth of a country is in its people and not in its material resources, and of the forces here enumerated there are two that are operating to make a new people in the new Porto Rico. These are the work of the Anemia or Hookworm Commission and the modern public school.

THE PORTO RICAN HOOKWORM

It was a great pleasure to meet, on the steamer which carried us to Porto Rico, Dr. Bailey K. Ashford of the Medical Corps, United States Army, and to hear from his own lips the story of the ten years' warfare against the hookworm disease, and of the splendid results already accomplished. In 1899 Dr. Ashford discovered that the Porto Rican anemia, formerly attributed to poor and insufficient food and other accompaniments of extreme poverty, was due to hookworm. In 1902 a bill was passed by the Porto Rican legislature appropriating $5,000 and creating a commission consisting of Drs. Ashford and King of the Army Corps, and Dr. Pedro Gutierrez Igaravidez, a Porto Rican physician, for the study and treatment of the disease.

With few friends and amidst general incredulity the commission began its

ANEMIA COMMISSION HOSPITAL

GOVERNOR'S HOUSE IN SAN JUAN

work. But for one fact a certain bit of history would have repeated itself and the commission could have done "no mighty work there because of their unbelief." In an account given by Drs. Ashford and Igaravidez in the Journal of the American Medical Association for May 28, 1910, they say: "Had it not been for one saving clause we would have failed. That element was the poor man himself. He was so utterly miserable that he could not be more so, and as he had faithfully embraced each and all promises to cure h m of what he persistently called his *enfermedad* (illness), in spite of the more refined explanations of his better educated compatriots, he gingerly accepted our treatment."

DR. ASHFORD OF ANEMIA COMMISSION

A NEW GOSPEL OF HEALING

The story of the first work of this commission reads strangely like a chapter from one of the Gospels: "The moment we opened our hospital the sick began to arrive. We had told the governor we might treat 600 cases, but when considerably more than 600 cases had been treated in Bayamon in less than one month, and a cured patient began to deposit his entire family and that of his neighbors at one morning clinic, it became evident that we had to move to some other town where we were not known or succumb to the force of numbers. We moved to Utuado, said to be the most hungry of all the Porto Rican municipalities, with a population of 40,000. We rapidly reorganized our work to satisfy the demands we knew would come, and in spite of every care and outside assistance we were again overwhelmed with patients. They came from every barrio of the extensive municipality, afoot, horseback and in hammocks. As soon as some notorious old anemic, who had

spent his last cent to buy iron pills, would return to his barrio from our hospital cured, the whole barrio would swarm about our ears. On July 4, 1904, two members of the commission were ill and the one remaining handled a clinic of over 700, each one of whom had to have a clinical summary of his case made out." Surely that was a glorious 4th of July.

THE DEPUTATION — DR. SALE AND MR. JAMES MCILRAVY OF THE HOME BOARD

CURES AT BARGAIN COST

Other appropriations were subsequently made and a detailed report of the work up to June 30, 1910, shows that up to that time 249,688 patients had been treated, who had made 1,302,032 visits to the various stations. This work was accomplished at a cost of $154,191.40 or 61¾ cents per patient. Of these 48 per cent were completely cured, and about 80 per cent practically cured of the disease. From June, 1909, to February, 1910, 22,568 more cases were treated. It is estimated that adding the numbers of cases privately treated the total would reach 300,000, nearly one-third of the population of the island.

I asked our general missionary, Dr. A. B. Rudd, what his observation had been of the results of this work. His reply was very emphatic. He said that ten years ago the majority of people one met on the roads and trails in the mountains were listless and sallow; now there is spring in the step and color in the cheeks and multitudes of the people are rejoicing in a new vigor of health.

The story cannot here be told in full of the disgusting work entailed in this service and the great personal sacrifices of these devoted physicians whose chief reward is in the results accomplished in the bodies of the poor of the island. It was no figure of speech when I said in the opening sentence of this article that the island presented the spectacle of a nation engaged in missionary work.

SUPERINTENDENT RUDD IN HIS OFFICE

A LAND OF SCHOOLHOUSES

The missionary territory of the Home Mission Society extends along both sides of the great Military Road from San Juan to Ponce. To visit the territory one must take a motor car or coach, as the railway lines on the island are for the most part along the

COUNTRY SCHOOLHOUSE PUBLIC SCHOOL AT ADJUNTAS
THE TYPE OF SCHOOL BUILDINGS OUR GOVERNMENT HAS PROVIDED IN PORTO RICO

north and west coast. This is fortunate, for not only are frequent stops possible, but the opportunity for observation of the country and people is constant. If I were asked, What in the ride across the island impressed you most? I should at once say, the public schools. In the principal towns the public schools are the most conspicuous buildings, and they are everywhere crowded with bright and happy children. In nearly all the large towns the buildings overflow and some of the grades are housed in rented quarters. When school is dismissed one wonders how all the children can be tucked away in the houses of the town. Every few miles along the road a rural schoolhouse appears surrounded by tropic growth or backed by some lofty mountain peak. Over every school building the stars and stripes float, and within whenever possible the school is conducted in English, while the standards are those of our American system, and many of the teachers are Americans. The response of the Porto Ricans to the provisions made for education has been almost universal, and they have a pride in sending their children to school clean and neatly dressed. Indeed one of the

INCIDENTS OF AUTO TRAVEL IN PORTO RICO

1. NORMAL SCHOOL 2. SCHOOL AT SAN LORENZO
CONGREGATIONAL SCHOOL 4. HIGH SCHOOL, PONCE

ineffaceable impressions I brought away from the island was of a land swarming with school children.

In San Juan, Mayaguez and Ponce excellent high schools are maintained. A brief visit to the high school of Ponce gave the impression of a group of handsome concrete buildings surrounding a quadrangle shaded by palm trees, a hive of industry, where everybody was paying strict attention to business. Nearly all the staff here are Americans, and the course of study is that of the American high school.

THE UNIVERSITY OF PORTO RICO

The educational center of the island is Rio Piedras, the seat of the University of Porto Rico. This town is on the Military Road seven miles from San Juan and is reached by a fifty-minute ride on the electric cars. Of the proposed University two departments are in operation, the agricultural department and the Insular Normal School. Two years of the proposed course in Arts are now offered. These departments attract students from all parts of the island. There are no dormitories, and the young men and young women have to find boarding places as best they can in the houses of the town.

A Porto Rican gentleman whom I met on shipboard said to me, "The hope of Porto Rico is in the children. We old people are set in our way and you cannot change us, but the children are learning new ways and the schools are transforming the island." And he was right. The forces now at work in Porto Rico will in less than two generations completely transform it, and we shall see a new people inhabiting a new island.

A CALL FOR PROTESTANT MISSIONS

It is this background of national endeavor that gives to our Protestant Evangel its thrilling interest and throws into clear relief the task that is before us, and the urgent demand for con-

A SECTION OF THE FAMOUS MILITARY ROAD FROM SAN JUAN TO PONCE

structive work. Other fields there are where progress jogs along with tropic leisureliness; here it moves with amazing swiftness. The constructive forces above enumerated are all material and intellectual. No religion can be taught in the schools. It is the task of our Protestant forces to see to it that the new people are dominated by spiritual ideals. Romanism can practically be left out of account. It antagonizes the public school, the most potent of all the constructive forces on the island, and has lost its hold on the masses of the people. It is not a question as to whether Porto Rico shall be Protestant or Catholic. It is a question whether it shall be Protestant or irreligious.

THE EVANGELICAL CONFERENCE

An excellent opportunity was afforded to gauge the strength of the united Protestant forces at the conference of evangelical workers held at Ponce, November 29 to December 1, 1910. This was the fourth conference of a similar nature. It is held every two years under the direction of the Federation of Evangelical Churches which embraces every evangelical denomination except the Episcopalian. The opening session was held in the large building of the Methodist Episcopal Church, which was filled to overflowing by an enthusiastic congregation of some 600 people. It was like a prophecy of victory to hear this congregation sing "*Firmes y Adelante*," the Spanish version of our great Christian hymn, "Onward, Christian Soldiers."

But it was the closing session in the Ponce Theatre, the largest auditorium on the island, that made the deepest impression. When we reached the building, several minutes before the hour of opening, every seat was taken and only standing room was to be had. From the stage the impression was of a sea of faces filling pit, galleries and boxes, and the way in which the audience joined in the hymns showed that they were mainly Protestants. On the stage was a large choir of young people, many of them students of the High School, who sang with sweetness and precision.

There were three addresses. The first was by Albelardo M. Diaz, one of our Porto Rican Baptist pastors, on

Intemperance, a popular presentation which was well received. Then the representative of the Home Mission Society was privileged to speak for the Christian bodies of the United States in an address outlining the forces referred to in this article and emphasizing the call to the churches, not to build up this denomination or that, but to see to it that the new people of the new Porto Rico shall be dominated by Christian purposes and ideals. Then

1. STREET IN A COUNTRY TOWN
2. NATIVE WAY OF HULLING COFFEE
3. MAKING LACE IN BARRANQUITA
4. DOMESTIC DEPARTMENT AT SCHOOL

NORMAL SCHOOL BUILDING AND CAMPUS, RIO PIEDRAS. THE LOT FOR OUR PROPOSED DORMITORY IS JUST OPPOSITE

followed an excellent address by an American missionary outlining the great modern missionary movements, Student Volunteer, Mission Study, Laymen's Movement, the Edinburgh Conference, the significance of all which he declared to be that the churches were recognizing their world-wide mission, and also that their mission is one and the same for all.

In one of the day sessions of the conference there was some friction, owing to tendency of some to reopen questions as to the basis of federation and to criticise somewhat sharply the church polity of some confederating churches. This was but a ripple on the surface. The conference was a magnificent demonstration of the oneness of our Protestant communions. Standing in that large audience in the theatre it was hard to realize that one was facing but little more than a decade of mission work on the island.

BAPTIST CHURCH AT RIO PIEDRAS

THE TASK OF THE HOUR

One part of the philanthropic task undertaken by the nation as the result of the war with Spain was the reconstruction of Porto Rico. It is with a thrill of pride that one points to the spectacle of a great nation using all the resources of this island, which is part of the spoils of war, for the development of the island itself and the welfare of its people. The flag floating from the school building is a daily reminder that American occupation means enlargement of opportunity for the coming generations. The work is one of surpassing interest. Here is a small island with a million inhabitants practically homogeneous, and we are bringing to bear upon it our accumulated experience of government, of education, of sanitation and the scientific treatment of disease. The whole island is astir with the spirit of the new time. In this work of reconstruction our Protestant forces have a large part to perform. We must for the time being give to

"SCHOOL OUT" AT COAMO

Porto Rico missionary resources out of proportion to the numbers of her people, in order that her religious development shall keep pace with these forces for material and intellectual enlargement.

OUR THEOLOGICAL SCHOOL AT RIO PIEDRAS, MR. RUDD IN CENTER

SEASIDE PARK AT SAN JUAN

STREET IN SAN JUAN

Shall we repeat in Porto Rico the mistakes we have made in the home land? During the past decade we have awakened to the fact that our educational machinery, and especially the public schools, were not producing the moral effects on the people for which our fathers hoped. Our convictions in this regard have taken shape in the Religious Education Association, and the great effort the churches are everywhere making to supplement the teaching of the schools by moral and religious training. There is less opportunity for religious influence in the public schools of Porto Rico than in those in the United States. The instruction must under the conditions be wholly secular. Unless our Protestant churches supplement this work as they are doing at home by moral and religious influences and in a measure commensurate with the material forces that are changing the face of things in Porto Rico, the loftiest ideals of our American life will not find expression in the new Porto Rico.

"If a son shall ask bread of any of you that is a father, will he give him a stone?"

METHODIST REST HOUSE AT AIBONITO

litions in Great Britain During 1910

BY BASIL MATHEWS, M.A.

EDITORIAL SECRETARY OF THE LONDON MISSIONARY SOCIETY

TROUBLED by the earthquake of the general election and deafened by the whirlwind of political oratory, it is not easy to listen for the still : that tells of the things which ernal value in our British ring 1910. It is not easy to instance, that the verdict of entury on the history of this be that its most important ı a world point of view was g of some thousands of men :n from every part of the consider the science of the of God in Edinburgh, just r Roman history it would ed ludicrous if an Emperor old that one of the Councils ıurch was more important vn imperial decrees.

tical history of the year will, itself certainly make history, begun and ended in two :ctions fought with extraor- ıemence on questions that down to the very pith and government and social life; he very center of that war : a sudden peace when the leath was laid upon King /II. The British general January, 1910, raged first ost around the question of n of land. Around this one er a whole host of social ch go far beyond the mere arty politics. Great Britain, Jnited States, has suffered ıceasing influx of people into One of the great causes of ration into cities with us has ack in villages of houses in which to live, and the lack of access to land from which to draw sustenance. The attempt to throw more and more of our land into agricultural use as opposed to its being preserved for sport was one of the central issues of the January general election. It was the question whether we are to have pheasants or peasants.

The social unrest of which this is but one example has resolved itself into a questioning of all established things, with the result that both the good and the bad in ancient institutions suffer violence. The strength of the hereditary principle as crystallized in our own House of Lords has been battered and weakened during this last year, and particularly during the election which is closing as I write, as never before in its history. To such an extent is this true that even the Lords themselves have passed resolutions giving up the unqualified principle of their hereditary right to legislate. But, again and again, the criticism of the good that is essential has gone confusedly along with the criticism of the bad old organizations. For instance, in matters of religion we find that the failing grip of established ecclesiasticism is also accompanied by a decay of the heart of religion. Again, the steady stream of evidence that has come before the Divorce Commission throughout this year, a Commission which is still sitting, has shown a strong movement against the old characteristics of family life. Evidence has come from statesmen, leaders of the Church, ethnological experts, and doctors with a passion for eugenics, and the general impression conveyed has been that in the specifically religious life of England the problems raised by personal incompatibility of temperaments, and the

desire to shirk responsibility in conditions of marriage do not have much force; while, on the other hand, there is outside those religious areas a rather querulous desire to throw off the shackles that tradition has placed on immediate impulses. The general, informed feeling in England on this question is that the increase of access to divorce multiplies by its very existence the number of people who desire the dissolution of marriage.

On another side of the social problem we have striking evidences during the last year of a petulant industrial unrest. The fact that many of the strikes under which we have suffered have arisen on small points, and in defiance of the official leaders of the trade unions, shows querulous irritation combined with a lack of discipline which are rather ominous for the future success of labor agitation. The feeling is deep and strong and urged on by unjust conditions.

The central place that social interests are taking in our national thought is shown by the fact that the outstanding names among our younger writers, the men who command the more intelligent ear of the public, are all men with a social passion and with great powers of agitation with a view to change. One may simply mention the names of Mr. G. K. Chesterton, Mr. H. G. Wells, Mr. Bernard Shaw and Mr. John Galsworthy. It is significant that Galsworthy's play called "Justice" so moved our Home Secretary, Mr. Winston Churchill, by its statement of the inhumanity of our method of treating criminals that he has ever since been actively at work examining the conditions and moving towards a betterment.

What then, in the face of all this unrest, is the attitude of the churches, and how far has the religious voice been expressed? It may perhaps be broadly said that the churches in England are awake, as they have never before been awake, to social evils under which the majority of our population suffer, and yet it may equally well be said that the attitude is emotional rather than informed. It pities the sufferer, but has little knowledge of methods of relief. The attitude of the churches to the hereditary legislature has been significant. As one would expect, the Free Churches have been almost completely unanimous in their enthusiastic ardor against the House which has steadily resisted all claims for the equality of Nonconformists in the eye of the law and all attempts to legislate with a view to temperance. It is, however, much more interesting to find *The Church Times*, the organ of High Anglicanism in the established Episcopal Church, expressing itself in a leading article in this extraordinarily frank way: "The House of Lords, theoretically considered, is a rather absurd institution. No inventor of constitutions would dream of anything so fantastic: it is an odd survival from a state of things long past, and it does not even represent what was logically coherent in its original formation. It is not an assembly of magnates, but a fortuitous collection of individuals. The majority of its members are obscure persons without weight or authority. The methods by which it is recruited are often suspicious and sometimes scandalous. It should be overwhelmed with ridicule."

There has been a distinct change in the attitude of the National Free Church Council during the past year which will mark an epoch in its history, a change personified in the elevation of the Rev. F. B. Meyer to its secretariat in succession to the late Rev. Thomas Law. Broadly, that change may be described as the movement from party politics to a social evangelicalism. The difference of the newer social evangelicalism from the old evangelism may be summed up in the belief that there is such a thing as social as well as individual salvation.

545011

This growth of the social conscience, stimulated and informed from the American side by such stirring books as Professor Peabody's "Jesus Christ and the Social Problem," has altogether modified the old individualistic pietism of the Keswick School. The personal story of Mr. Meyer himself during the last five years has been precisely along that line. His newer attitude in denouncing village feudalism and in the preaching of social reform resulted in a decrease by about one-half of the sale of his devotional books among his older evangelical Keswick admirers.

Side by side with the fact that the churches are realizing more and more their duty in matters of social reclamation comes the deplorable story of reduction in membership numbers. Practically all of our churches show a decline in actual membership, though it is difficult to base any authoritative argument on such figures, as may be guessed from the fact that owing to antiquated methods of collecting results our Congregational Year Book gives this year the reported membership of two years ago. Here again we have the impulse to avoid responsibility. Probably increasing numbers attend churches, but the number of those who take the responsibility of membership is less.

The outstanding organic development of this social enthusiasm of the churches in England is in the Men's Societies of the Anglican Church, and the P.S.A. Brotherhood Movement among the Free Churches. Altogether with the Adult Schools this movement gathers between half a million and three-quarters of a million of workingmen and clerks in the afternoon meetings all over the land. The Social Reform implications of the gospel are emphasized in these meetings, and are, therefore, breaking down the feeling of the artisan that the churches are careless of the coming of the Kingdom on earth. It is significant that Dr. George Adam Smith, for instance, sees in this development one of the most hopeful movements since the Reformation; while Dr. Alexander White regards it as "a direct road to the communion table."

On the whole it is true to say that this is the outstanding feature of religious life in this year, rather than any movement of liberalism in theology. The New Theology Movement in Great Britain, with all the passionate keenness, ability and sincerity of its leaders, cannot be described as having any great dynamic effect. What is perhaps more important is that nearly all our denominations have embarked on schemes of Sunday School reform. American psychologists, like Dr. Starbuck and Dr. Coe, have guided us both in the understanding of the child mind and the reconstruction of our organization. Mr. G. H. Archibald has expounded these newer methods with the enthusiasm of an apostle. And the younger element in the churches have taken up the challenge with, on the whole, extraordinary zeal.

Perhaps the one other feature of our religious thought during this year, which is worthy of mention, is the Rev. J. H. Shakespeare's heroic scheme for a United Free Church of England. He showed at the Free Church Council meetings in the spring that people move now from one denomination to another without any sense of strain upon their consciences. Under the watchword "Redistribution and Social Service" he proposes the formation of a United Free Church of England as distinct from the Established Church, not in opposition to it, but representing the non-sacerdotal idea. The United Free Church should allow autonomy to its different sections, yet working together with a common policy and full co-operation. He wanted to see on every notice board "United Free Church of

England," and underneath, "Methodist Section," or "Congregationalist Section."

It may be said that broadly speaking our churches are penitent and hopeful. There has come to them, even during the last year, a clearer sense of the sufficiency of God, and it is curious how this and other watchwords of the Edinburgh Conference are penetrating the mind of our home churches, so that once more we seem to be experiencing the real value of foreign missions as a stimulus to home work.

Our political and social and religious life are all being reanimated by the intrusion of the passion for social reclamation. There is today more idealism in politics, more penitence in corporate church life, more individual sacrifice among members of a higher social order for their depressed brothers than twelve months ago. Faced by many and varied problems, often apparently insoluble, we remain undismayed or undepressed, because of undying determination to face the problems with courage, and attack them by every weapon which sanctified ingenuity and scientific statesmanship can conceive.

Rounding up this Year's Budget Campaign

ALMOST everybody now agrees that weekly giving for missions is *the* plan of missionary finance *par excellence*. The Northern Baptist Convention recommends it. The Laymen's Missionary Movement is emphasizing it everywhere. All denominations are promoting it.

An Every Member Canvass with weekly offerings from now until March 31 is suggested as the best plan for completing this year's Budget. Single missionary envelopes for weekly offerings will be supplied free of charge for the rest of this fiscal year by the General Apportionment Committee, Ford Building, Boston. The following course is recommended.

TRY IT IN YOUR CHURCH

1. Call together a few representative men of the church.
2. State the problem and have definite *prayer*.
3. Go at it in dead earnest.
4. Plan a month's campaign.
5. Let this begin with a "Budget Sunday."
6. For "Budget Sunday" the following is suggested:
   - *a.* Let the pastor and two or three laymen make strong appeals for the WHOLE BUDGET and, if possible, some increase.
   - *b.* Place on the blackboard, in large characters, a statement of the present situation in some such form as this:

Total Missionary Budget of the church for the year	$.....
Amount already raised to apply on same	$.....
Balance to be raised before the end of the year	$.....
Weekly offering required for ——— weeks to end of year	$.....

The fiscal year of the general missionary societies closes March 31

   - *c.* Let the last speaker present the above, and then
   - *d.* Distribute pledge blanks for immediate subscriptions to raise the entire amount in weekly offerings. Have packages of envelopes ready for distribution.

6. Appoint at this time a strong committee, a sufficient number, if possible, to go two by two to every member of the church who does not sign a pledge card on "Budget Sunday," or who might be able or willing to increase his or her subscription.
7. Appoint two to correspond with non-resident members.
8. Let the following Sunday be "Preliminary Report Sunday." Let the whole church hear from the canvassers, every one of them. Place on the blackboard the returns. If the reports are not satisfactory have a season of prayer. Face all difficulties, speak hopefully, plan a re-canvass if necessary.
9. Let the next Sunday be "Non-Resident Member Sunday." Report all offerings received from non-resident members. Read letters received from them.
10. Let the fourth Sunday be "Triumph Sunday." Let the sermon be brimming with the great success of missions. Let the chairman of the committee report the results of the month's campaign. Give a few minutes for members to tell what the campaign has meant to them, how they earned or saved the money they gave to the Budget.

"Come Over and Help Us"

CHINA'S APPEAL

CONFUCIAN
380 Millions

MOHAMMEDAN
20 Millions

CHRISTIAN
One-Fifth Million

On the War Path among Blanket Indians

BY FIELD SECRETARY L. C. BARNES, D.D.

THEY are still Blanket Indians, although white men are settled on farms all about them and interspersed among their own allotments. The Indian men seen were all in attire similar to that of other frontier farmers, but the women, thanks either to greater conservatism or to better taste, wear picturesque native costumes, including almost invariably the blanket.

The war path is no longer against men. It is now against devils. The old demons of indolence, greed, falsehood, lust and thriftlessness are rampant. Whites can understand the battle because these demons are not confined to Redskins.

The experienced and campaigner, Superintendent ney, planned the invasion so the missionaries so efficiently carry it out, that we visited fourteen of our sixteen chapels and preaching stations and held a two days' conference with the assembled missionaries of the Society and the Woman's Society, all in ten days.

This involved, during the days on the road, driving twenty to forty miles a day behind the Society's missionary teams, which are not the fastest, being Indian ponies for the most part. One is a mule team, and the missionary frequently signs himself M.D. (Mule Driver). A sharp north wind was blowing two of the long days. Kind friends put a big red shawl around the Field Secretary. When alighting at one station the Indian interpreter awaiting said, "Ugh! Blanket Indian."

One of the greatest difficulties in the missionary's work is the inveterate nomadism of the Indians. The government has put them on allotments, but they find frequent occasions for leaving their farms and camping elsewhere. Whole tribes visit other tribes, bands other bands in the same tribe, and families are as likely to be encamped near some other family as on their own allotment.

Our first Sunday meeting was at one

of the best churches, but all had been away camping at a fair, and only one came to the chapel where two Sundays before nearly fifty communicants had gathered at the Lord's Supper. In other parts of the field we had good-sized gatherings, even on week days, generally two a day in different places.

The second Sunday, when we told the story of how Show-A-Fish, the distant Crow Indian, had started on the Jesus Road, two men, one a young man with some education and the other a sturdy Indian with some gray in his hair, came forward and shook hands with the visitors and missionary in token of their purpose to take the Jesus Road. The joy of those already on the Road was great. One of the deacons came around later to say good-by. I wish you could have seen his beaming face as he exclaimed, "Mebbe so two men ketch the Road, my heart heap glad."

We had services in three government schools where our missionaries are the welcome chaplains. I never heard anywhere, even in the most favored suburb of Boston, more ready and accurate recitations of Scripture in concert than were given for half an hour at a time by the Indian boys and girls.

One service was in the evening, when only the older pupils were present. A large recitation room was filled. Introducing them to us the missionary said, "Most of these young people are members of our church." This work for the rising generation is of incalculable importance.

At the conference many hard problems were vigorously discussed and questions of vital interest to the workers and the work were frankly considered. A more democratic administration of missionary affairs is inconceivable. Superintendent Kinney talked everything over with the whole company. It was like one great strong-minded family, all saying right out what they thought. Then all agreed to what seemed best for the whole work, though in some cases the new plans involved serious personal inconvenience.

There is nothing more Christlike in all the annals of missions to the heathen than the work of these men and women today among the Blanket Indians. No wonder that in the last five years a thousand souls have "caught the Road." Of course, with the savage past inbred, they are often weak and wayward. But a careful going over of the matter with the missionaries indicated that almost as large a proportion as in average Anglo-Saxon churches are living lives which are a credit to the Christian name, although our fathers have been on the Road for thirty generations. Regeneration sometimes is mightier than generation. Men who have themselves used the scalping knife are setting us an example of grace.

For instance, the Kiowas, as a tribe, are numerically more confessedly Christian than are the white Americans taken as a whole. To establish them in the strange new life they need to be carried like children in the patient, loving arms of the missionaries. Nothing less than the heart of Christ is equal to their necessities. But a child may set us an example.

In our Jesus talk with them at Rainy Mountain, Chief Gotebo announced an ideal for an Indian church which our white churches ought to seize and nail to the mast-head. He flung his pocket-book on the floor of the chapel and said, "You can see how thin it is, but whatever we have to give our church ought to give as much for sending the gospel to those who are without it as we spend in providing it for ourselves."

On the Trail.

The Baptists in North Africa

BY REV. R. SAILLENS

AN INTERESTING SKETCH OF A LITTLE KNOWN COUNTRY AND WORK, BY THE LEADING BAPTIST AND PROTESTANT EVANGELIST OF FRANCE

FROM Egypt to Morocco, the land known as North Africa, was, centuries ago, a flourishing Baptist country. The names of Tertullian, Cyprian, Augustine, shine as stars of the very first magnitude in the history of the Church of Christ. But the annals of the world afford no other instance of such a thorough, radical and and lasting change as that which took place when the barbarians uprooted both the Roman civilization and the Christian faith, opening the way for the Mahomedan invasion, which made North Africa what it is today; a land of mosques, with a few scant relics of former cathedrals.

For a long time there was no possibility to preach the Gospel among the Moslems of North Africa. Even now, Tripoli and Morocco, at least in the interior, are almost entirely shut to Christian influences. But the British protectorate in Egypt, and the French annexation of Algiers and Tunis, have made a way for the missionary in those lands.

Algeria, a country larger than France, was conquered eighty years ago, and has been so thoroughly colonized that a Frenchman, landing at Algiers, or Oran, feels at home at once. Large European streets surround the native city, all the appliances of European civilization are at work, and were it not for the sight of so many turbans and burnouses, he might think himself in Marseilles or some other French port. A good railroad system covers the whole country, and thousands of thrifty French peasants are turning the barren waste into a fruitful garden.

I have not visited Tunis, but the reports from that part of North Africa are even better. The Regency is rapidly becoming prosperous under the wise management of the French Republic.

A few years ago, a great deal of opposition from the French authorities was shown to the English Protestant missionaries, who were the first to try the evangelization of the natives. I am glad to say that this opposition has, in a large degree, subsided, the authorities having at last understood that those English did not come with a view to spy the land, but simply to help the natives by teaching them the "better way."

Nearly all these missionaries belong to a society which is called "The North Africa Mission." Its early promoters, thirty years ago, were men well known in France, as well as in England, George Pearse and W. T. Berger. They belonged to the "Brethren" type of Christians, and their methods and aims were similar to those of the China Inland Mission. The work was taken in hand by a Committee, the general Secretary of which was Mr. Edward

Glenny. My honored friend, the late H. Grattan-Guinness, and a number of other godly men, among whom are several Baptists, sat in that committee.

While, therefore, it cannot be said that North Africa is being evangelized

A KABYLE CHRISTIAN GIRL

by Baptists it is true to say that nearly all its present missionaries are baptized believers; they have so much in common with us, that out there among the Moslems, the differences appear very small.

In the city of Algiers itself there are, to my knowledge, seven baptized missionaries (and probably more); four in the city of Oran; five or six in the city of Constantine; three at Tizi-Ouzou; eight in the mountains of Kabylia (and probably more); several others in Sousse, Tunis, Larrache, Tangiers and Egypt.

These men and women do not confine their labors to the native population, which is wholly Moslem. Several of them are engaged in evangelizing the numerous Europeans: French, Spaniards and Italians, who fill the cities, and also the Jews, who are very numerous. A comparatively large number of French Protestants have emigrated to those colonies, and there are several French churches of the Reformed type, most of which work harmoniously with the English missionaries.

A French Baptist and his devoted wife, with a lady helper, are settled at Tizi-Ouzou, and have started a mission on behalf of the natives. Four of them have recently been baptized. The name of this missionary, who receives partial support from our French churches, is Brother Rolland, a former member of our church at Valentigney.

Partly through his exertions, a little Baptist church has been founded in the city of Algiers. It numbers nineteen members, three of whom are Bible colporters, whose work among the Arabs in the interior has been much blessed of God. These good men are supported by an English lady, residing in Algiers, where she and some other ladies are doing missionary work. While the lady does not belong to the Baptist denomination, she gives full liberty to her colporters to act according to their consciences. I have noted that *all* the colporters engaged in the work of the British and Foreign Bible Society in Algeria have been members of some of our French Baptist churches, when at home. Thus, our French churches, though small and poor, have a large share in the evangelization of North Africa.

As far as I can ascertain, there are now in Algeria about one hundred and forty baptized believers, twenty of whom were Moslems, ten Jews, and the rest European born (besides the missonaries).

These numbers are small, but they represent a great deal of faithful work under many difficulties, which no one can realize who has not lived in Mahomedan countries.

A VISIT TO ALGERIA

Perhaps I can do nothing better than to relate a short visit which I paid to Algeria, a few years ago, at the request of a united committee of the French and English pastors and missionaries of all denominations.

On my arrival at Algiers from Marseilles, a passage of thirty-six hours, I found all the brethren assembled for a prayer meeting at the French Protestant Church. Leaving aside all differences, they had united for several weeks in prayer for the preparation of my visit, and I felt the presence of the Spirit in that gathering in a marked degree. For four days in succession that church, holding about four hundred, was well filled with the Protestant-born, a few Roman Catholics, and some Jewish converts. At most of the services the former Queen of Madagascar and her aunt were present, and seemed to enjoy the teaching.

When the Special Mission for the Protestants was over, we went into a theatre, which we had hired for the purpose, and held three more meetings there. The place could hold twelve hundred. It was crowded on the first night, and more than crowded on the last. Bills had been printed, announcing "Un Orateur de Paris" (An Orator from Paris), but I begged the brethren to have this erased, and to put instead: "Un Predicateur de l'Evangile" (A Preacher of the Gospel). Some said, "This won't draw the crowd." But they did according to my wish, and the result was a theatre full of people

FIRST CONFERENCE OF THE KABYLE CONVERTS AT DJEMAA-SARIDJ, ALGERIA, 1910

who knew what they had come for. Among my hearers, I noticed on the first night a group of fine young Moslems, with spotless turbans and burnouses, evidently belonging to the Arab aristocracy. They seemed to listen most intently, but on the following night they were not there. I was told, on inquiry, that they belonged to the high class, were students in the University, and had probably received intimation that their presence at such meetings would bring trouble to them.

However, the meetings went on with much blessing, of which I heard later on. The colporters at the doors sold hundreds of New Testaments. In all my experience as a Gospel preacher, in all sorts of places and buildings, I never met a people more receptive. I still remember a lady, coming to me at the close of the last meeting, and saying, with tears in her eyes, "Sir, I am a Roman Catholic. . . . But God bless you for having upheld the name of Our Lord as you have done in this city!" I heard afterwards that the lady belonged to a most aristocratic family; she would, probably, never have crossed the threshold of a Protestant place of worship.

From Algiers, I went to Oran, Constantine, Boufarik, Blida, Sétif, speaking both in theatres and churches, with great encouragement. But now, let me conclude with an after-result of these Algiers meetings. The fine young Moslems who had attended at the theatre on the first night had a French friend, a young man who was then studying Arabic at the same university, with a view of qualifying as an officer-interpreter in the French army. That young man, a Parisian, Catholic-born, but wholly infidel, had taken no notice of the posters announcing my meetings. His Moslem friends said to him, "We were last night at Salle Barthe, and heard that French preacher from Paris; why don't *you* go and hear him tonight? We are Moslems, and cannot go; but *you* are a *Roumi* (the general name for European), it concerns *you*." The young man was pricked in his curiosity; he came the two nights. I never saw him then, never heard of him until, a few months afterwards, I heard that our good Baptist friends at Algiers had taken him in hand at the close of the Mission in which he had been impressed, and that he had been baptized on profession of his faith.

And a few months ago, who did I see in my own house in Paris? The young lieutenant-interpreter. He had written to me, asking me to advise him as to his future course. "I am a Christian, I want to serve my Lord; I would willingly give up my military calling and become a missionary among the Moslems." On his next furlough, he had come to see his Roman Catholic mother, and I had the joy of welcoming him in my home, with his young sister, who now is nearly won, too. God knows what his future course will be. But when I think of this young officer, now back on the Morocco frontier, with two or three hundred native soldiers under him, praying alone in his tent, with his Bible in his hand, and, as he told me, "trying to show the natives what a true Christian is," I feel amply rewarded for that short visit to Algiers, and feel a sort of longing to return thither again, if the Lord will.

Our small Baptist community in Algiers asks us to send them a preacher, not to care for themselves alone, but to evangelize that large city, and to organize Baptist work in the country at large. We could find the man, but the Lord has not yet sent us the means to support him.

SHOP MEETING AT SPOKANE, NORTHERN PACIFIC RAILROAD

Chapel Car Shop Evangelism

BY REV. E. R. HERMISTON

MISSIONARY OF CHAPEL CAR EMMANUEL

IT has been thought for a long time that the only place for the chapel car was in the small town on the frontier, but it has been proved that the car has a place in city mission work. Our work for three months has been in the rapidly growing city of Spokane, and while we began our work in the big Hillyard Railroad Shops we soon found demands for similar work in many of the other shops and factories, and in all we worked and preached in ten of the big mills and shops in this city. Of course, naturally we had our best hearing among the railroad men, but it was not difficult to get a hearing at any of the shops. And the very fact that we were in charge of the chapel car gave us not only a hearing, but admission into any of the factories. Wherever it was wise to use the car we did so, but in most instances the crowd was so great that we held the services in the open air. At the Hillyard shops when Mrs. Hermiston spoke on one occasion the big machine shop was filled, and they say it will hold six hundred men. We were treated with the greatest courtesy by the men, and a great many who were in any way led to make any outward manifestation of their acceptation of Christ were followed up, and it gave us access into their homes. I believe that in the future we will make more of our city mission work, and see if we cannot plan our campaign not only in harmony with our own city mission society, but with the Y. M. C. A. and other kindred societies, so that we may get the very largest results.

Some of the results of this work can be told in a few words. It gives our local churches a new hold on the laboring men, as in most instances we held a few evening services in the church near to the shop meeting. At Hillyard one man was led to become a Christian, and as he said afterward, was saved from

REV. E. R. HERMISTON, A MAN WHO REACHES MEN WITH TRUTH

MRS. E. R. HERMISTON, RICHLY GIFTED AS A GOSPEL SINGER

suicide. He first heard our message in the noonday meeting at the shop. Then it gives us a chance to locate new mission fields. In the heart of the great

CHAPEL CAR WORKERS' SHOP MEETING AT HILLYARD R.R. SHOPS

growing cities there are almost always sidings the car can be placed on, and the work can be organized and started. It also gives a new impetus to our own denominational work to be able to bring this twentieth-century evangelism to their door. At the Union Iron Works they wanted services every noon hour, and at the Washington mill they had a service in the open air once a week in connection with the Y. M. C. A. At the N. P. R.R. shops we had a service twice a week and at Hillyard twice a week. One of the most fruitful parts of our work here was that it has revealed the great need and opportunity for railroad Y. M. C. A. work. It has led to an investigation of the matter, and Mr. Hill is willing to give a large sum of money to this kind of work at Hillyard. No doubt in the near future they will have a good building. We had our car repaired, and it looks as fine as when first sent out for service.

SHOP AUDIENCE AT UNION IRON WORKS, SPOKANE

Advance on the Congo

THE visit of the Commission of the Foreign Mission Society to Africa is familiar to all readers of MISSIONS through the articles in previous numbers. The Commission has made its formal report to the Board of Managers, and this has been carefully considered. The report has been printed and its chief features are probably familiar. These include the recommendation that no new mission be established in the Sudan at present, but that the work on the Congo be strongly reinforced and that an advance movement be undertaken. A new and attractive pamphlet has just been issued by the Society, entitled "The Congo, a Problem in Missions," setting forth in popular form the situation on the Congo, the chief points regarding that field in the report of the Commission and the action taken by the Board. It can be had for the asking at

the Literature Department of the Society.

"Advance" spells the action taken by the Board. It is recognized that the mission on the Congo has been too long neglected, and that if we are to conserve the results of the past twenty-five years of effort and take advantage of the opportunity that is open to us, special attention must be given to the development of the mission. The staff of missionaries is too small, the equipment is inadequate and schools are too few. So far as it goes, our Congo Mission is second to none in the whole Congo Valley, but it needs strengthening all along the line.

First of all a definite policy has been adopted by the Board with reference to the present and the future in the Congo work. Certain immediate needs have been recognized and plans are made for expansion along certain well-defined lines. Enlargement is proposed in the Kwango District, in the Lake Leopold II District and in the Lukanie River District; also exploration up the Ubangi River. The adoption of this policy assures a progressive and statesmanlike development in the work of our Congo Mission and makes it certain that with proper support on the part of the home churches the mission that has witnessed "the Pentecost on the Congo," and in which has been invested a treasure of lives, will yet rank as one of the greatest of the missionary efforts of the American Baptists.

But what of the present? How shall the work be strengthened? For it is absolutely imperative that it be strengthened at once. Five new families are needed, three for general work and two for medical service. One family should go to Palabala, the oldest station, vacant now through the return of Mr. and Mrs. Hall and Mr. Boone. Another should go to Tshumbiri, on the upper Congo, one hundred and seventy miles above Stanley Pool. This is one of the great fields of the mission, with practically an unoccupied territory for hundreds of miles to the southeast. The third family should be located at Banza Manteke, numerically our largest station but where the work imperatively needs reinforcement and immediate strengthening. A physician and his wife should go to Ikoko, farthest up the Congo of all our stations, five hundred miles from the coast, the center of a great mission field, — great in its present development and great in its possibilities. Another physician and wife should be located at Sona Bata, where a large number of orphans have come under the care of the mission and both educational and evangelistic work are strong.

It is evident that this large reinforcement will call for considerably increased expenditure. It will cost $10,000 for the passages, outfits and first year's salaries of these five new families. The equipment of many of the stations should also be greatly improved. Many buildings are in desperate need of repairs, and several new ones should be erected without delay. $15,000 is not too much for the improved equipment.

The question now is, can we secure the needed resources? Are there five men of full college and professional school training, vigorous health and earnest consecration who will offer themselves for the large opportunities of this field? The heroic forces on the Congo cannot be reinforced without an increase in the number of candidates. "The best men are needed for the most destitute fields." This is not a time for the sending of second-rate men to the Congo. Strong men should offer themselves for this important work. Who will go?

And what of the money needed? It is evident that the $25,000 required for this advance cannot be taken from the appropriations which would otherwise be made for other fields, for that would be only "robbing Peter to pay

Paul." The Finance Committee of the Northern Baptist Convention have been asked to authorize the Society to include provision for this advance in the next budget. But the money must come from the members of our churches, and this means an increase in offerings. Pastors, churches, laymen, young people, Sunday schools, — all must help, if the means are to be supplied for this advance movement.

"Shall our work on the Congo be reduced, abandoned, reinforced?" This is the question asked in the leaflet "The Congo." The response of the members of our churches will decide the issue.

Uplift in Arkansas

BY L. C. BARNES, D.D.

THAT is not what one looks for whose principal knowledge of the State has been from newspaper witticisms. But entering it from the level, treeless plains of the West, it is a joy to see this heavily wooded country and its noble mountains. It has its own superlatives, not a few. For example, we pass through the forest-embowered hamlet of Auxite. It is the chief aluminum point of the world. Here two-thirds of the ore supply for this metal, which is becoming so wonderfully useful and ornamental, is mined. Twenty-two miles away is Arkansas Baptist College, where far more precious mettle is being developed. For twenty-three years President Joseph A. Booker has been at the head of the enterprise, and has built it into a great institution, with more than four hundred students. No one would suspect the years, finding him on the edge of the football field, eager, alert, assured. It is nearly sunset, and his boys, though against a heavier team, are ahead eleven to nothing. Dr. Booker is justly proud of the fact that Dr. Morehouse has told him that he is a black Yankee. The following paragraphs from his catalogue would be counted far from the most important, but they set a wholesome pace which schools North as well as South might do well to follow, even though afar off:

"Economy and good taste demand plain and simple wearing apparel, and parents and sponsors are earnestly requested to cooperate with the faculty in seeing that the girls conform to the regulations of the school respecting the dress habit.

"Knowing the evil influences of the overdressed girl in institutions like this, a simple uniform has been adopted, to be worn on all public occasions, unless otherwise ordered by the President. This uniform consists of a white waist and a black skirt to be worn during the fall and winter season; a white shirtwaist suit of linen or cotton goods (without trimming) for spring wear.

"As these dresses are for Sunday wear and all public occasions, there will be no need for any others, aside from everyday dresses which must be of gingham or other simple material. Those who bring extravagant or unnecessary finery will be forbidden to wear it while they are here. Students should also be provided with a raincoat, an umbrella, rubbers, and at least three suits of warm underwear."

Why would not the race problem be solved, if enough black people could be trained under the following principles? Note the first clause, completely cutting out the race equality question:

"In this country the negro is a society unto himself, and for the sake of self-respect and self-preservation it is indispensable that the race should have every phase of education promotive of efficiency and of good. Hence the different courses of instruction adopted and operated are aimed to make successful home builders, captains of industry, leaders in business, masters of farms, preachers of the gospel, teachers of proper social doctrine."

In view of such principles the initials of the school are widely significant: A. B. C.

Devotional

A Prayer for the World

O GOD, *our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Forgive us, we beseech Thee, and receive our supplications for all estates of men in Thy church that every member of the same, in his vocation and ministry, may truly serve Thee. Endue with Thine especial grace Thy church throughout the world, that true holiness and earnest zeal for Thy glory may everywhere abound. Send forth more laborers into Thy harvest, men full of faith and power and of the Holy Ghost. Enrich with Thy Spirit all who labor for Thee in distant lands or in the fields at home, and grant that the word spoken by them may never be spoken in vain. Set up Thyself, O God, above the heavens, and Thy glory above all the earth. Give Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. Stir up Thy strength, O Lord, and come and help us, that Thy way may be known upon earth, Thy saving health among all nations. Amen.*

✠

PRAY —

For the missionaries engaged in work among the Indians of our own land, that grace may be given to endure the conditions that try the body and spirit alike, and that they may see of the fruits of their self-sacrificing labors.

For the churches of the homeland that are making special effort to raise the Budget, especially those churches that sustain their own work only by heroic giving.

For the non-contributing churches, that a vision may come to them of the wider Kingdom and its claims, and they be moved thereby to make an offering unto the Lord for missions at home and abroad.

✠

A Personal Petition

Eternal God, I would that I might begin to reflect the likeness of my Master in word, deed and character. May His love make me a lover of my fellow men, and His sacrifice make me willing to expend myself for others.

✠

Going About "Doing Good"

In many ways this has been one of the best three months we have spent on the field. By means of the motor boat given us by friends here and in America, we have traveled more than in any other quarter, have distributed more tracts and Gospel portions, and have had an increased number of preaching services and baptisms. While the rowdy element persecute and make fun of the new converts, the better class, even those who are Buddhists, have respect for them. We have traveled over five hundred miles, and though seldom preaching in Christian homes, have not been refused this privilege in any house to which we have gone. Often we have been invited from day to day to near-by villages where we had no Christians. All over the field there are earnest inquirers. — J. T. LATTA, Thonze, Burma.

✠

Thoughts to Grow Upon

I am lonely and sick and out of heart. Well, I still hope; I still believe; I still see the good in the inch, and cling to it. It is not much, perhaps, but it is always something. 'Tis a strange world indeed, but there is a manifest God for those who care to look for Him. — *Robert Louis Stevenson.*

It is not so much great talents that God blesses as great likeness to Christ.

No man in the world today has such power as he who can make his fellow men feel that Christ is a reality. — *Van Dyke.*

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men? — *Dr. A. H. Strong.*

HOW SOME PEOPLE LIVE IN JOLO, PHILIPPINE ISLANDS

An Event in Iloilo, P. I.

BY RAPHAEL C. THOMAS, MEDICAL MISSIONARY

ILOILO has been agog with enthusiasm and gaudy with bunting. The Secretary of War and the Governor General of the islands have been paying the city a visit.

Among other more important attractions, they found time to step in to see our little hospital. The cosmopolitan character of the patients was emphasized by a unique coincidence. As we passed one of the private rooms the Governor recalled that it was here that Benito Lopez, former governor of Iloilo Province, had died a number of months ago. By a strange chance the same room was occupied this time by the wife of his brother. As we passed from the private rooms to the free wards, where we have a peculiarly pathetic group of helpless poor, the contrast must have been striking. Rich and poor, obscure and influential — all are welcome.

One of the events of the Secretary's visit was the opening of the railroad between Iloilo and Capiz. This will be a great convenience for our two mission stations, for now we shall be within a few hours' journey of one another by rail, instead of dependent upon a steamer running irregularly. The railroad will also mean much to our hospital, for it will make easy communication for those in distant barrios. At present our beds are pretty well filled, in spite of the fact that these far-away sick folk have to journey long distances in hammocks or carabo carts. What shall we do to accommodate this horde when a few cents will bring them to our doors? *We ought to prepare in advance.*

The event of most importance in our hospital year was the second annual graduating exercises of our Nurses' Training School. This class is the third class of graduate nurses in the islands, the second being one that recently came from a Manila hospital. Our second class numbers three, as before, and they are very creditable representatives of their profession. Their diploma represents a three years' course of practical nursing pursued under the supervision of regularly trained American nurses. We are hoping they will appreciate this distinction of being members of the third graduating class of nurses in the islands, for it is a real one. The other day one of them was sent out on a private case, an American woman, and the note sent to us on her return to the hospital was worded as follows: "The services of the nurse were very satisfactory,

and Mrs. S—— says that the only difference between this nurse and the ones we had before was in color." For this discrepancy our nurse was not strictly to blame, and consequently we rejoice with her in this well-earned commendation.

The most interesting cases among our hospital admissions recently have been fractures. Surgery is marked by this peculiarity, that similar cases occur in groups. One of these cases is a young man who was formerly one of our house servants. He distinguished himself by a number of mistakes, one of which, as I recall, was appropriating one of our best towels as a stove cloth. Later he left us and a short time ago he appeared in the hospital on a stretcher, with a broken arm and thigh. He had fallen out of a window. It was reported to us that the first aid to the injured in his case by willing and sympathetic bystanders at the time of the accident was to make him stand erect on his broken leg, while they poured a pailful of water over him. Today, as we passed him in the ward, he was reading his Bible earnestly. The poor fellow has suffered much, but if this accident should prove to be a means of teaching him to love his Bible, it may become in his case, as in the case of others, a blessing instead of a misfortune.

Iloili, P.I.

A FILIPINO RICE MILL IN OPERATION

A Fine Example of Missionary Unity

BY REV. J. E. NORCROSS

CHRISTMAS morning in the year just closed found a group of Christian workers en route for Vermont. Lew Wallace portrays the desert, mysterious and silent, as the meeting place of the ancient wise men who followed the star. The focal point of their modern successors, who came from a territory that stretched from Boston, Massachusetts, to Parkersburg, West Virginia, was the gloomy passenger station at the east portal of the Hoosac Tunnel. Here a narrow-gauge train supplanted the camels of the opening chapter of "Ben Hur," and rattled, swayed and creaked with its burden along the winding road to Wilmington, Vermont. At this point began a series of Educational and Inspirational Institutes, which were designed to reach, help and stimulate every

Baptist church in the Green Mountain State. Centers were created at Wilmington, Brattleboro, Chester, Bennington, Poultney, Rutland, Vergennes, Montpelier, St. Johnsbury, Newport, Hardwick, St. Albans and Burlington, while additional meetings were held at Bellows Falls, North Bennington, East Poultney, Brandon, Essex Junction and Colchester.

All of the coöperating societies of the Northern Baptist Convention sent representatives to help Superintendent of Missions Davison in the campaign in Vermont, and no stone was left unturned to start a united movement that would issue in the realization of the dual motto printed on every program: "Baptisms in every church this year; the whole Budget in every church this year."

Mrs. G. W. Peckham, Mrs. Carrie Robinson, Dr. C. H. Spalding, Dr. W. A. Davison, Rev. J. S. Stump, Rev. J. E. Norcross and Rev. W. H. S. Hascall formed the group of representatives whose messages produced a profound impression on hundreds of hearts.

The church at Readsboro sent a large delegation to Wilmington on a special train, many drove miles with the temperature below zero to reach other centers, and in every instance the departing workers were given a hearty godspeed.

At the morning sessions the entire time was devoted to the vital subject of "Personal Work in Soul Saving." Every afternoon missionary needs were strongly emphasized, and ways and means of raising the whole Budget thoroughly discussed. In the evening services the gospel story was forcefully told and many were led to accept Christ as their Saviour.

In every center these three links were welded with telling blows, and new visions of the unity of our work as Northern Baptists were given to scores of Vermont Christians, who at the genesis of the campaign saw need and victory but dimly.

Too much praise cannot be given to Superintendent Davison for his uniform tact and unflagging zeal, and for his fine conception of what was needed by the churches under his care; while the hospitality of the churches visited was a signal revelation of what the grace of God can do in giving expression to the common courtesies of life. Such campaigns in every State would be productive of lasting benefit.

There is a tremendous moral influence in the united efforts of God's people, and this is manifestly true of Baptist leadership. That young men and women in Vermont will invest their lives where they will count more for the Kingdom may confidently be expected as the fruitage of this campaign. Definite pledges of life have already been made. Drooping spirits have been revived in more than one church. Christianity has been made attractive with pure gold and not with tinsel. The entire cause in the State has been given a new impulse and the homeland and the lands which sit in darkness cannot fail to feel the life and light which these Missionary Institutes have generated.

✠

From Our Note Book

** Porto Rico now has 2,040 schools, 87,236 scholars, 1,736 teachers, and a rural schoolhouse in every village. When the United States took possession there was only one real schoolhouse on the island, and no public school system worthy the name.

** I sat one night recently by the side of Baron Kikuchi, the head of the Educational Department of Japan, and he told me that in that country ninety-eight per cent of the children were in the public school. I said to him, "You are in advance of America." I wonder how long it will be before we catch up. — *Lyman Abbott.*

** In view of the present temperance campaigns, it is interesting to recall the fact that when Washington was President he had to put down an insurrection in Pennsylvania. The cause was the excise law by which the United States Government had taxed their whiskey, and the people rose in arms to resist the government and keep whiskey free. Washington was not afraid of the liquor party, not being solicitous for votes, and so promptly did he send troops into the section that the rebels surrendered without a blow.

** Two bootblacks came into the limelight last week, one a Greek and the other an Italian. The former was appointed Greek vice-consul at Aberdeen, South Dakota, and the other returned to Italy with $10,000 in American gold which he had saved the past thirteen years in a shoe-shine parlor at Paterson, N.J. That is what opportunity spells for the immigrant.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT
CONDUCTED BY W. T. STACKHOUSE

The Baptist Laymen's Meeting in Buffalo

THESE are days of great achievements. And the great achievements of these days are but the stepping-stones to the greater things that shall follow. Great things are transpiring at our Laymen's meetings; but these meetings are only the windows through which we look upon the mighty victories that extend far beyond these gatherings of men. Who can predict what will happen in Kingdom extension when all the men of the churches raise God's business to at least the same plane of importance as that characterizing the secular things that compel their attention? That this is being done by hundreds of men as never before is a fact beyond question. Praise God!

Our Laymen's Meeting in Buffalo on Dec. 15 was a splendid success. Over eight hundred men had accepted the invitation to the banquet; but the night proved so unfavorable, owing to the all-day storm, that many were unable to come. However, when six hundred and ten men, representing about every Baptist church in Buffalo, took their places at the Missionary Banquet, a feeling of great gratification came into the hearts of all those concerned with the preliminary steps leading up to this great gathering.

How was this meeting brought about? The suggestion was made by the writer at the Baptist Rally during the Interdenominational Conference, that the Buffalo Baptist men should take the lead in a definite comprehensive campaign for intensive missionary work among our people. Only a limited number of our men had come into touch with any of the Laymen's meetings yet held. It therefore seemed wise that plans should be made for a meeting of the largest possible number of our Baptist men, when the claims of this great Movement might be brought to their attention, and their sympathies for missions be enlarged thereby. This suggestion was heartily endorsed by all present, and ratified at a subsequent meeting of the pastors and one or two laymen from each church, and a committee was appointed to make full arrangements. The committee at once opened an office and secured the efficient services of Rev. L. B. Jackman, one of our missionaries from Assam, for the executive work. A full list of the names of the men of each congregation was obtained, invitations and acceptance cards were prepared and sent to every man, with a letter explaining the nature and purpose of the meeting. Announcements were made by the pastors, and much personal work was done by the committee and others to make the meeting a success. Arrangements were made for the banquet at Hengerer's Café, and the cost of the dinner was met by a freewill offering at the tables, and by the generosity of a number of men who were especially interested in the project.

The photograph of the meeting will give some idea of the inspiring assembly that greeted the speakers that night. When they looked into the faces of over six hundred earnest men who had come together to consider the work of the Kingdom, they felt that unspoken messages were already being impressed upon the hearts of all present.

The chairman of the evening, Mr. Volney P. Kinne, presented Dr. W. G. Gregory as toastmaster. Both these laymen acquitted themselves with great credit to the cause they love. The first speaker was Mr. Mornay Williams of New York, who in a tender, forceful address dwelt on the "Challenge of Christ to the Men of Today." He was followed by Rev. C. L. Rhoades, our late Foreign Mission District Secretary, who in masterful way emphasized "The

Challenge of the Men of the Church to God."

The third address was delivered by the writer, who spoke on "The Challenge of the Laymen's Movement to the Christian Men of our Country."

These addresses brought us to the real heart of the meeting; when in rapid succession a number of the Buffalo men made short addresses bristling with point and power on themes that they had chosen for discussion. The crowning feature was the hearty reception given the resolutions presented by Principal Fosdick, which were unanimously adopted. The resolutions speak for themselves and are as follows:

We, the Baptist men of Buffalo, declare it as our conviction that we, as individuals, and the churches we represent, are under obligations to do our best to extend the kingdom of Jesus Christ in the world.

We believe that more effective and thorough service should be given for the strengthening and unification of our Buffalo Baptist forces, and in reaching the indifferent and unsaved of our city with the gospel. We also believe that the time is ripe for an enlargement of the sympathies and support of our people for all our Home Mission interests in America. And we further believe that there is an imperative demand for greater devotion to the supreme task of giving the gospel to the unevangelized of the non-Christian world. Lastly, in the light of the action already taken, and now being taken by the Christian men all over this continent, and in the light of the influence we may exert by our action tonight, we believe that the time has come for the Baptist people of Buffalo to undertake an immediate and positive advance along all missionary lines.

To secure this end we, the Baptist men of this city, would recommend to the churches here represented the following policy:

I. The inauguration of a vigorous educational campaign touching all branches of our missionary work as a denomination.

II. The adoption by our churches of such methods for the creating of greater missionary interest, and the securing of larger missionary offerings, as have proved most advantageous in other churches.

III. The appointment of a strong missionary committee in each church.

IV. The immediate inauguration of an Every-Member canvass for Missions.

V. The reaching of such a financial objective as is commensurate with the ability of our people. We should aim at not less than ten cents (10c.) a week per member for missionary purposes.

VI. That a Buffalo Baptist Laymen's Committee be immediately appointed, composed of a representative from each church.

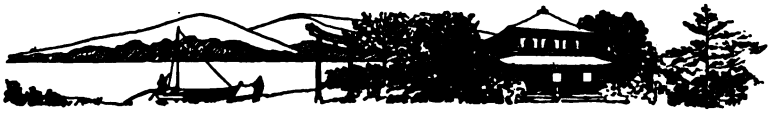
VII. That these resolutions may become effective, we, the men of the Baptist congregations of this city, do now agree to render such service as is possible for us in making this movement in Buffalo a most complete and supreme triumph.

This was indeed a significant meeting of men. It was significant, first, because it gave the Baptist men of Buffalo a new realization of their number and strength. Second, it set a reasonable pace for the

BUFFALO BAPTIST LAYMEN'S MEETING, 625 MEN PRESENT ON STORMY NIGHT

ts of other cities in the United States. Buffalo has done other cities can do ıaps outdo. Third, it brought to the t men in Buffalo an objective in ıary effort worthy of their ability. , it will give courage and inspiration men of other great centers, and in our Baptist men everywhere, to under- ighty things for the Kingdom.

committees are now at work with a crystallize the sentiment and resolu- this magnificent service into very defi- ion and results. In closing may I add ıave just come from the Interdenomi- ıl Laymen's Convention held at stown, Ohio. Here again we had a ful convention. The atmosphere was surcharged with spiritual power, due in a great measure to the work that was done during and since the Sunday evangelistic meetings. Space forbids a description of the convention, other than to say that the Baptist forces are lining up splendidly. They have set their financial objective at ten cents per member per week for our missionary objects, and are now undertaking an every-member canvass with this in view. We are greatly cheered by what we see of interest and of action in connection with this great Movement. And with our unified missionary appeal and united missionary forces at work we are confident of victory. Let our churches pray for the continued power and presence of Christ in this Movement.



Where Strong Men are Needed

E Foreign Mission Society furnishes most attractive list of opportunities ı who are prepared to fill the positions. pportunities are, of course, not for making, but for investment of life view to the widest possible influence e most far-reaching service.

ral teachers are needed. There is a y in the principalship of one of the high schools in Burma. There are her similar positions in South India will probably be filled, one at Nellore e other at Kurnool. At Huchow and a in East China there is opportunity ıally large service in the care of boys' ng schools. One cannot conceive of er opportunity than will be given to ıng men who are fortunate enough to ointed to these places of influence. pid development of interest in educa- the East makes this a time of strategic ance for the educational missionary. loubtful whether teachers have ever ffered so important an opportunity luencing the lives of those who are he leaders of their nation than is now ed in the Orient. For all of these ns men of college training are required, with some experience in teaching, and some post-graduate study if possible.

Physicians also are called for, seven in all. One of these is to be sent to Namkham, among the Shans of Northern Burma, where the demand for medical service is so great that after the last doctor returned home, nearly three years ago, the missionary who was left — himself not a physician — was compelled to treat over 6,000 patients during the year. Now he also has returned, and the station is without any medical aid. What doctor could ask for a larger opportunity than that? Moulmein is also asking for a medical missionary to act as superintendent of the leper asylum, and to care for the medical needs of the pupils in the schools. This is an opportunity of a special kind which ought to find many applicants. In China three physicians are needed, two for South China and one for Hanyang, Central China. Three places in South China need physicians, Swatow, Kityang and Hopo, and to two of these doctors ought to go next fall. At Swatow and Kityang there are fine hospitals, while at Hopo, a center of wide influence, with not a physician within a day's journey, the people have voluntarily

offered large financial aid in the establishment of a hospital. At Hanyang Dr. Huntley needs an associate; this position offers unique opportunities for the medical training of Chinese assistants. In Africa two doctors are needed, in stations where there has until now been no physician. One of these is Ikoko, five hundred miles up the Congo; the other is Sona Bata. Much efficient medical aid has been rendered by the missionaries at both these stations, but trained physicians are needed. The need and opportunities for Christian medical service are absolutely unlimited. All these physicians should be college graduates if possible, and should be thoroughly trained in the medical profession. They will not have to wait for patients, for throngs of needy and suffering people are already waiting for them.

A special position which is just now vacant is that of assistant at the Mission Press at Rangoon, Burma. Mr. Snyder, one of the two assistant superintendents, has been transferred to Iloilo, P.I., to take charge of the Philippine Mission Press, and his place at Rangoon must be filled. Few people have any conception of the size or importance of the Rangoon Baptist Mission Press. It occupies a fine building on the main street, employs over two hundred and prints in many different languages and dialects. It is up to date in every particular and is one of the strongest and best printing and publishing houses in the East. The superintendent is treasurer and business agent of the mission, and the position of assistant superintendent is therefore a most important one. A man who is merely a printer will not do. He should have a good general knowledge of the whole printing business, should understand bookkeeping, and should have a good general education, being if possible a college graduate; for those in charge of the press are members of the mission body, and ought to be equally well equipped with the other workers in the mission. This is an opportunity to be grasped by the right man.

Twenty-six men are needed this year by the Foreign Mission Society for general station work. Four men are asked for Burma, five to reinforce the important work in Assam, four for South India, one for South China, one or two for East China, three for West China, one for Central China, three for Japan and three for Africa. These are not pastorates of churches, for every missionary has the care of many churches and directs many evangelists, not to speak of the schools under his charge. The work of the evangelistic missionary, indeed, is primarily the training and direction of native leaders, a work calling for statesmanlike qualities, for it means the building up of a whole Christian community, with all that that involves. Men undertaking general evangelistic work should be college and theological seminary graduates.

Needless to say, those appointed to all of the above positions, whether educational, medical, publishing or evangelistic, should be primarily missionaries and should have proved by successful Christian service in this country that they are fitted for similar work abroad. No man who has had the full educational and other training and who is in good health need ask the question, "Am I needed in a foreign mission field?" He takes upon himself an unnecessary responsibility and risk when he decides that he is not, unless he confers with the Secretary of the Foreign Mission Society. The Home Secretary of the Society, Rev. Fred P. Haggard, Box 41, Boston, will be glad to correspond with men regarding any of the above positions.

In the home fields, also, there is special need just now of at least two men for Porto Rico, where the force has been greatly depleted by illness. Men of exceptional ability are wanted for responsible places. Knowledge of Spanish is very desirable.

Echoes from the Oriental Press

A Business Man on Missions

ONE hears so much in these days of the superficial criticisms of the traveler from the Orient that it is interesting to get such a testimony as comes unsolicited from such a man as Captain Dollar. It is of especial value also as being given, not in a church at home, but on shipboard on his way to America, where if anywhere he would have as companions those who would not agree with his views.

Writing of a series of meetings on board the P.M.S. *Mongolia* en route to America a correspondent of the *Bi-Monthly Bulletin* says: "One of the most striking addresses was made by Capt. Robert Dollar, a prominent business man of San Francisco, a large shipowner and a man widely known and respected in business circles. He gave a clear-cut testimony to the value of foreign missions, based on his own experience and observation. The address was the sensation of the ship for a whole day. Before such an audience as he had it was unparalleled in my experience at least. There was much talk of missions in private as well as in public. One gentleman from Portland told me that his ideas of foreign mission work had been revolutionized during these meetings, and he was one of quite a number. There was some bitter talk in private on the part of a few who do not want to give up the old idea that missionaries are a bad lot and their work a farce. But it may be safely said that a majority of those on the ship have seen mission work in a new light. Captain Dollar, alluded to above, is returning from Shanghai, where he was the representative of the Chambers of Commerce of the Pacific Coast to arrange for the visit of the large party of American business men who recently visited China."

✠

Inventive Chinese Christians

We submit the following clipping, not because it is an argument for foreign missions, but because one often hears that the Christians are all "rice Christians," and it is good to have proof that Christianity is adding to the material prosperity of the East as well as to the moral uplift. The by-products of missionary work would be an interesting study.

"A long article of real commercial value appeared last week in *The Chinese Christian Intelligencer* on the culture of American cotton in China. It is written by Mr. Wang Ling-yung, who for several years has been the chief promoter of a Chinese Agricultural Association in the Fuhkien province. Successful experiments in growing American cotton have been made in that province, and samples of the products have been sent to the editor. These demonstrate effectively that there is a splendid outlook for the growth of this staple in that part of China. Under twelve captions Mr. Wang discusses the soil conditions and seed requirements and gives concise directions as to the peculiar culture from sowing to picking. This, being a purely Chinese discovery and experiment, has attracted considerable notice, and it is hoped will prove to be of permanent value. As the foreign apples and pears which come down periodically from Chefoo are the by-product of missionary thought and labor, so this successful experiment in cotton was originated among Chinese Christians, and should be proof positive of the solid value of

foreign missions, even to pachyderms whose callous opinions can only be influenced by gastronomic evidence, or by satisfactory prices and pecuniary profits in Chinese cottons."

✠

How the Queue Will Go

Great changes are in progress in China and are often brought about in singular ways. Recently the first all-China athletic meet was held in Nanking. Student athletes to the number of one hundred and forty, from all parts of the country, came together and some very credible records were made. Perhaps one of the most interesting results to the outside world may be seen in the following extract from the *North China Daily News:*

"The Chinese national athletic meeting at Nanking was not allowed to pass without exercising some influence on the vexed question of the queue. On the voyage down from the North the subject came up for discussion among the traveling athletes. The general consensus of opinion was that the queue was a grave handicap, and as a result a number of the competitors cut off their queues before they landed. During the contest the majority of the students tucked their queues into their belts or the tops of their 'shorts,' but often the queue would slip out and trail behind them in the air. One competitor had the misfortune after clearing the bar in the high jump to dislodge it with his queue. He failed to jump the same height at subsequent attempts and appeared the next day minus the queue."

✠

A Pessimistic View

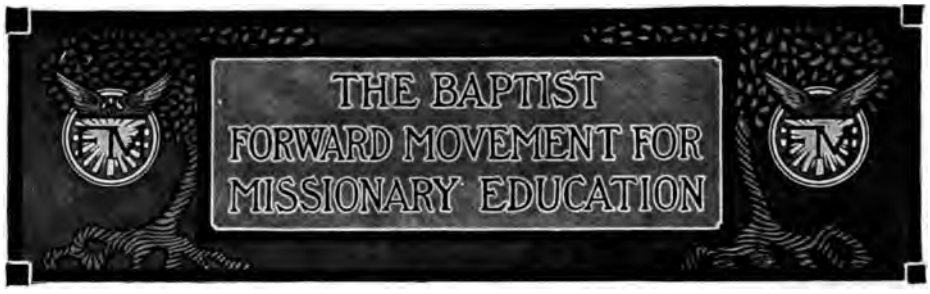
The Japanese are usually optimistic and are sometimes misjudged as being without recognition of the dangers before them as a nation. The following opinion from a Japanese paper shows the views of one who as yet sees no hope from Christianity, and expresses a despair of his country, morally, which may come as a surprise to many:

"A writer in the *Eibun Tsushin* takes no very hopeful view of the condition of the people today, in whose spiritual life he sees the same confusion of ideas as is to be witnessed in the material life of the Japanese. He says: 'If an army has no leader, it will collapse and be defeated. The same is true in other instances. Briefly speaking, Japan is on the eve of moral shipwreck. There is no moral magnate leading them to the path of truth and enlightenment. All of the Japanese are guided by what may be termed the "Donguri-no-Sei-kurabe." In other words, those who claim to be moral guides of the people all stand on an equal level, while each and all claim the fact that they are excellent, but none seems to be distinguished from the other. Shintoism, Bushido, Naturalism, Confucianism and Militarism all meet together without being able to point out the way and lead the people to the path of edification. Such being the case, the entire country is left in the condition of perfect darkness. A political cartoon depicts all these moralists appearing on the same stage, but owing to the lack of a proper guide they are left in a state of utter confusion, there being no guide or director. Such theoretical performance will end in a complete failure simply because there is no moral guide, which appears to be particularly the case with present Japan. There is no moral center. Religion is regarded merely as fit for mockery. Among the rising generation there prevails a worse state than this. Young men are sadly deficient in anything pertaining to education, so that it is almost literally true that Japan is completely shipwrecked. It is our sincere hope that something will be done to improve the moral condition of the people.'"

✠

Opening of Serampore College

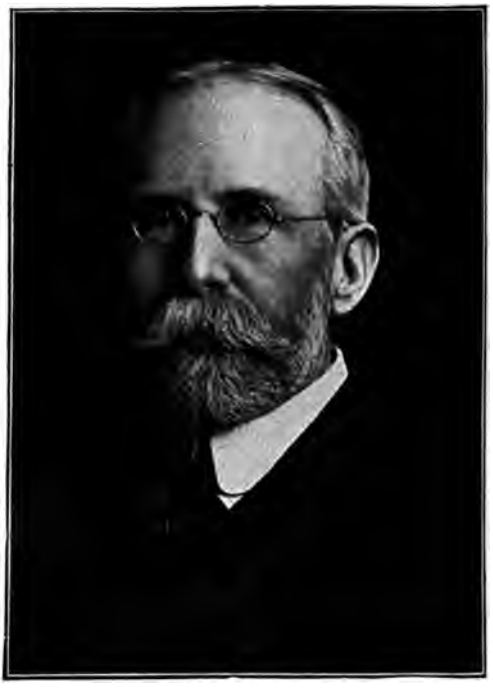
On Oct. 27 a Higher Theological Department will be opened in connection with Serampore College. This department is intended for the theological training of Indian Christians on University lines. The staff will consist of five European and two Indian Christian Professors. Among these are Dr. Howells, Revs. W. Sutton Page, F. Robinson, S. C. Mukerji. Special attention is to be given to Indian philosophy and religion. The college will award a degree of B.D. to students who complete a specified course and pass the necessary examinations. The opening of this college, coming as it does in conjunction with the opening of the United Theological College in Bangalore, marks a red-letter day in the onward march of Christianity in India. — From *The Mission Field.*



CONDUCTED BY SECRETARY JOHN M. MOORE

JOHN R. MOTT, LL.D.

CHAIRMAN OF THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE. AUTHOR OF "THE DECISIVE HOUR OF CHRISTIAN MISSIONS"



HOWARD B. GROSE, D.D.

EDITOR OF "MISSIONS." AUTHOR OF "ALIENS OR AMERICANS." AUTHOR OF "ADVANCE IN THE ANTILLES."

The "Triplex" Plan and the Budget

TWO months remain for the raising of this year's Budget. More and more we are coming to appreciate the importance of relating educational methods to money raising, and the "triplex" plan provides a method by which an enducational campaign can be carried on in the churches during these two months which will be both intensive in the training of missionary leadership, and extensive in its influence upon the whole church.

All that is required is a little group of people who will seriously study one or the other of these two strong text-books, and present in meetings of the church the programs that have been prepared by the Forward Movement.

Send for these programs to Secretary John M. Moore, Forward Movement, Ford Building, Boston, Mass.

"Decisive Hour" Programs

introductory program in the series largely of a guessing contest. A numbers is placed upon the black- advance. The purpose of this is to awaken interest in the whole

second program the congregation to imagine itself for one hour the Mission Board. The chairman the Board has been called together an offer that has been made by constituent to give a half million that part of the non-Christian re just now there is the largest for advance, in view of the dition of the people, the critical and the rising spiritual tide in churches. He states that in ist in securing a wise decision, at home on furlough have been be present, and present the claims pective fields. These missonaries, are the members of the study have studied together the first rs of the text-book, and in four- eches these in turn present the China, Japan, Korea, India, the Moslem World, after which votes where the money shall d, in the light of these argu-

her two programs are equally and informing.

The "Antilles" Programs

The opening program on "Advance in the Antilles" is entitled, "The Dawn of a To-morrow in Cuba." The members of the class constitute the Cuban Constitutional Convention, the members of the congregation being present simply as spectators. The chairman of the Convention briefly reviews the war with the United States and the resultant treaty, and suggests that the discussion before the house is on the adoption of a constitution of the Cuban Republic. Dramatic episodes described in the text-book are reproduced, and in the speeches that follow in the discussion of the republican form of government, the interesting facts concerning the Spanish *régime*, Cuba's many revolts, the intervention of the United States, and the success of the cause of freedom are fully brought out.

Another program on Cuba discusses the needs of the people, the inadequacy of Romanism and the proven sufficiency of Protestantism. This program is carried through entirely by impersonations, members of the class representing respectively a Spaniard, a mixed Negro, a pure Negro, a Cuban man, a Cuban woman, a Cuban priest, a Cuban missionary, and an American missionary.

The other two programs are on Porto Rico, and by other methods equally attractive bring out the conditions and the successes that have been wrought.

A Lift on the Home Mission Budget

Home Mission Sunday school con- "The Waiting Isles," will be used by ds of schools in helping round up me Mission Budget. To begin with very attractive program. The music d and the literary supplement is in- g. The concluding tableau is most e. In most cases this concert will en by the Sunday school at the hour regular morning or evening preaching . It will afford an opportunity for g a distinctly strong missionary im- n. The offering taken in connection (as is the case with all Sunday-school ary offerings) will apply on the Budget, either for the American Baptist Home Mission Society or the Woman's American Baptist Home Mission Society. A little effort, with the use of the weekly envelopes or mite-boxes, which are provided in connection with the program, will simply mean in many churches the difference between success and failure in raising the Home Mission Budget. Two years ago the Lincoln Day program helped many a church to reach its goal. The date suggested for "The Waiting Isles" is March 19, which will allow time (if the treasurer is prompt) to get the offering in on this year's Budget. An earlier date may be selected if desired. Do not fail to use this exercise.

Missionary Program Topics for 1911*

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

* These topics are uniform with those selected for the Northern Baptist Convention by Dr. S. Hobart, appointed to make a program series for the churches.

The Western States

PROGRAM FOR THE MARCH MEETING

Hymn.
Prayer.
Hymn.
Scripture Reading.
Frontier Missions of the Past (five-minute sketch based on first two chapters of "Baptist Missions on the Frontier").
Hymn.
Present Status (extracts from "What Some Laymen Saw").
Hymn.
Reading, "Sammy Kidd's Missionary Box."
Hymn.
The Outlook (summary of "Creative Week in the West").

Note. Literature suggested for above program may be secured by sending 15 cents in postage stamps to Literature Department, American Baptist Home Mission Society, 23 E. 26th Street, New York, N.Y. Other material for a program may be found in this number of Missions. If a file of the magazine is accessible abundance of fresh items and sketches will be found.

A Missionary Itinerary in North Dakota

BY D. D. PROPER, D.D.

GENERAL SUPERINTENDENT OF MISSIONS FOR THE CENTRAL WEST

REV. C. E. HEMANS of Terre Haute, Ind., began his work as General Missionary for North Dakota, November 1, 1910. During the first week he removed to Grand Forks, where we have a flourishing Baptist church, efficiently cared for by Pastor Pugh. Inasmuch as Mr. Hemans was new to the State and to this kind of work, with his approval I arranged a ten days' trip with him. In this I had a double object in view, that of introducing him to pastors and churches, and of getting better acquainted myself with the State and its needs.

Our first stop after leaving Grand Forks was at Calvin, where there is a small church of nineteen members, only sixteen of them resident, with Rev. L. McKinnon pastor. This is a small town of a few hundred people, but the country is well settled around it. The church was organized four years ago with twelve members. They have a good meeting house costing $3,500, and a parsonage valued at $2,000. The members are mostly from Canada, and the last report to the Association showed that the nineteen members gave for all purposes $93.42 per member, or $110.93 per resident member. So far as known, this is the banner church for giving in the Central Division. A small indebtedness remains upon each of the properties. Pastor McKinnon is a Canadian, self-sacrificing and untiring in his work. This little band of workers on one of our Home Mission fields may be an exception in the amount raised and paid out this year, but we have scores and hundreds of members in the West who are doing such kind of work, many of whom approximate this heroic service for the Master.

Our next stop is Bottineau, a county-seat town. This church is self-supporting under pastoral care of Rev. H. Shaw, and is the strongest one in the western half of the State. The town numbers 1,000 people and was settled years ago, largely with Scotch-Canadians. The pastor closed his work with November, but the church hopes to get him back in the spring. The church is prospering and has the largest Sunday school in town.

The next place visited is Minot, a lively town of about 6,000. The church was organized twenty-three years ago, but is not yet self-supporting. There is a fine new parsonage and a good though small house of worship. At present the church is pastorless, and members are somewhat discouraged because of removals and loss of crops this year. Minot is the best and largest town in the western part of the State and claims to be the third in population. An effort is being made to settle a pastor.

Williston is a good town of about 5,000 souls, near to the west line. There is no Baptist church here, and we find the usual results where there is a failure to organize in a town early in its history. The Methodist church is strong, and the pastor said that a former Baptist member had given more and done more for this church than any other member. A Baptist lawyer, who has recently united, is another leading member. The Congregational church is strong, and the pastor said the leading member in his church was a former Baptist of Grand Forks.

At Stanley we found a new town of several hundred people, which has just been voted the county seat. A little Baptist church was organized here some months ago. It is expected that part-time preaching will be secured soon. The religious element of the community is very weak. Sawyer is a nice little town, where we have had a small organization for some time, but it is now pastorless. Serious internal dissensions have greatly hindered the work, but we hope the worst is past.

NORWEGIAN GENERAL CONFERENCE

At Fargo we found the Norwegian General Conference of North America in session, having just been organized. We brought the greetings of the Home Mission Society, receiving a most hearty welcome and a place on the program.

The Norwegians are the last of our Scandinavian Baptists to organize a separate

General Conference. They now number about thirty-five churches, with 2,000 members. There are fifteen of these churches, nearly half of the entire number in North Dakota. These brethren are enthusiastic for the evangelization of their people and believe they will be more efficient by thus forming a separate Conference.

Fargo is a beautiful young city of 14,000 people. The First Church is a vigorous body under care of Pastor A. E. Peterson, who is getting a strong hold upon the church and people.

In North Dakota we have only fifty-three Baptist churches, with 2,581 members, outside of the German Baptists, with 2,223 members, but they do not co-operate with us in mission work.

NORTH DAKOTA: AN OBJECT LESSON IN HOME MISSIONS

North Dakota is a large State, but Baptists have been very slow adequately to occupy it during the last twenty-five years. Along the line of the Great Northern Railway, from Fargo to Buford, on its western border, a distance of 413 miles, there are seventy-seven towns, and only five of these towns, running from 100 to 14,000 people, have Baptist churches. Only two of these are self-supporting. On eleven branch lines, running north from the main line of this railway, there are 736 miles of railway with 115 towns, and only 14 of them have Baptist churches. In four places the churches are pastorless and are barely alive. The totals for this one railway company in the north part of the State is 1,138 miles, 194 towns, with only nineteen places having Baptist churches. If we shall add the "Soo Line," from Thief River Falls to Kenmare, with its 300 miles, twenty-six towns and only two churches, we have then in the north part of the State, 1,438 miles of railroad, 220 towns, and in only twenty-one places are there Baptist churches.

In the south two-thirds of the State, the condition is not quite so bad, but in the entire State there are nearly 900 towns without a Baptist church. From conversation with ministers of other denominations, I conclude that there are more or less Baptists, or those who have been Baptists, in all these places. In a large proportion of these towns the Catholics are represented by good houses of worship, and there are from one to three Protestant churches.

The question arises, why are the Baptists not better represented? It is because of our failure adequately to occupy the towns in their beginnings, from twelve to twenty years ago. Now, it is too late, as the most of them are fully occupied, and any more church organizations in most of the towns would meet with strong opposition, and rightly so.

We cannot now go back and do the work which ought to have been done. It is too late. To everything "there is a season," and the season for starting our churches is in the early history of towns, when they are in the formative period.

See how expensive it is. In probably 800 towns where there are no Baptist churches, Baptists have settled and have either joined other denominations or are largely lost to us, and but few members are received by letter from other Baptist churches in the State. In most other States where the centers of population have churches, Baptists removing from one place to another find a church home.

Let North Dakota be an object lesson to the new States, such as Wyoming, Montana and Idaho.

✠

What a Local Church can do

The Italian Baptist Mission of Scottdale, Pa., was organized some two years ago, under the leadership of Rev. Ettora M. Schisa of Uniontown. For the past year the mission has been in charge of Mr. Gaetano Albanese, who has shown himself an earnest, aggressive and faithful leader. Since its organization over twenty men have been baptized into the fellowship of the First Baptist Church of Scottdale, by whom, in connection with the Pennsylvania Baptist Convention and the Home Mission Society, the work is maintained. A preaching service, with an average attendance of about thirty men, is held every Sunday morning in the social room of the Baptist Church. The mission maintains a Bible class and prayer service. Mr. Albanese has also started a mission among his fellow countrymen in Mt. Pleasant. The outlook for a good work there is very promising.

The Correspondence Club

PERTINENT COMMUNICATIONS AND QUESTIONS ALWAYS WELCOMED

Raising the Budget

BY REV. A. E. HARRIS

ng the suggestion of the appor-
t committee to a church, it is
: pastor and the officers in charge
their own personal preferences,
:tions, for a time, and find some
ch this can be met. It is an easy
t down and say, "The apportion-
o high, it is impossible for my
i do not know the conditions, I am
not raise it." But if the pastor
ixious to accomplish *the end* at
ie will make the effort, and he
a way that may be outside of his
, and even athwart his pet ideas
ould be done, not to say his well-
nvictions concerning the method
is church should give to missions.
rch has never taken kindly to
weekly giving for benevolences,
:ven years of missionary training
: succeeded in convincing any
: number that this is the better
criptural method for a church
idividual. However, *I did dis-
e church likes to meet an obliga-
and meet it well at one jump;* so
ie morning service to our con-
ters, to things concerning the
societies, and lastly to the
irticular. Then I had pledges
d and asked the people to make
iat would cover their gift to all
s, and included the State Con-
ng *four* in all. I also urged that
:e into consideration that there
other appeal for the year and
, cover four organizations, and
and the work they are doing.
: pledges. They went beyond
ments, and we hope to make
s of the various organizations
ke notice. "We can do it if

ve do not trust our churches
we are too much afraid to ask
et the apportionments. Let
hem in greater confidence in
, and we shall find they will
i.

A Situation and a Question

BY REV. J. W. FULKROD

"I am not a Landmarker or Hardshell, but have been preaching for about thirty-three years as a missionary Baptist in eastern Kansas, and am now district secretary for the Mound City Baptist Association in which there are eighteen weak, struggling Baptist churches and each one situated in villages where there are from one to three Protestant churches much stronger; hence the following: Does the Northern Baptist Convention and MISSIONS endorse the statement found on page 727, 'The wicked over-churching of small towns is a scandal to our religion'? And if so would you not advise that I cease my work as missionary in this Association and advise our little churches to disband and cast their lot and membership in with their sister (?) churches, and so cause the scandal to cease? If you will kindly give this a place in MISSIONS with the answers you will clear the way for future action for a large number of hearty supporters of MISSIONS, and greatly oblige yours fraternally."

[We gladly give this letter a place in MISSIONS, as all have equal right to express opinions or ask questions. As for answering these and other questions involving the Northern Baptist Convention, we can only repeat what we said last month, that MISSIONS has no idea what the Northern Baptist Convention would or would not endorse, and no authority to speak for that body. Nor could MISSIONS express an opinion of its own concerning the struggling churches referred to by its courteous correspondent because it has not the basis for an opinion. It is necessary to know the circumstances in each instance before judgment is possible. The district missionary must know whether his work justifies itself or not. Certainly the State Convention of Kansas knows. A discussion of general principles of comity might, however, make it easier to decide where coöperation is possible and desirable. As for Dr. Crandall's statement that Christian comity stands for "denominational administration with *sole* reference to the kingdom and righteousness of God," is that called in question? — ED.]

Our Itinerants in India

THE first stage in the pilgrimage of Dr. Barbour, Foreign Secretary, and his companion, Prof. A. W. Anthony, has extended from Boston to Rangoon. As the *Chindwin* drew to the wharf in the Rangoon River, on Sunday, Nov. 13, a party of more than forty Baptist missionaries waved greetings. Sunday night at a largely attended service Professor Anthony preached. Monday was devoted to conferences. The Annual Conference of the missionaries opened Tuesday morning, and continued for a week. Beginning with Thursday morning the Foreign Secretary conducted an informal conference of great value, presenting subjects for consultation, upon which he made explanatory statements, while general discussion brought out comments and criticisms.

Among the subjects approved, which will be sent home as recommendations to the Board of Managers, are the following: The formation of a committee on evangelism, to stimulate and advise in evangelistic effort throughout the field; representation of the Woman's Boards in the Reference Committee and the Property Committee, on the field; revision of estimates by the Reference Committee every three years and careful auditing of accounts; continuation of the plan of making appropriations to the individual and not to the field in gross; appointment of a committee to confer with the British and Foreign Bible Society with view to coöperating, if possible, in the revision of the vernacular texts of the Scriptures, and the increase and expansion of the work in many directions.

A delightful reception, given to the Secretary and new missionaries in the kindergarten room of the Girls' School at Kemendine, afforded all an opportunity to make acquaintances. Sunday, Nov. 20, was a busy day. Dr. Barbour preached in the forenoon in Cushing Hall at the College, and in Immanuel Baptist Church in the evening. Professor Anthony preached in the morning through a Burmese interpreter in the Lanmadaw Baptist Church, and in the evening addressed the non-Christian students of the College. It was his privilege at noontime to baptize in Immanuel Church six Telugu converts.

A unique service of the day, chiefly musical, was held in Cushing Hall in the afternoon when more than a thousand people, representing Christians of many lands and many colors, expressed in scriptural phrase and sacred song the extension of the Kingdom and the triumphs of the cross.

✠

A Unique Ceremony

The *Japan Evangelist* gives account of a unique ceremony at the Second Middle School of Sendai, when a large copy of Hofmann's Christ was unveiled in the presence of the teachers, students and invited guests. Never before in a government school was Christ accorded so great an honor, nor his life and teachings presented so forcibly as on this occasion. The school president outlined briefly Christ's life and spoke of His marvelous influence throughout the world; then unveiled the portrait while the five hundred teachers and students remained standing, and upon a given signal bowed reverently, afterward singing a hymn specially prepared for the occasion. The teacher of music chose a tune from the Christian hymnal, but the words were too clearly religious, so the teacher of Japanese literature composed a poem referring to the principal facts in Christ's life, ending with His death on the cross. Dr. Schwartz, the missionary who has taught English in the school and presented the picture, spoke of Christ's resur-

rection, which made it possible for Him to be the world's Saviour, and two native Christian teachers made strong Christian addresses. The occasion shows strikingly how the doors in Japan are opening widely for Christian teaching.

FROM THE FAR LANDS

NEW ASSISTANT SECRETARY

The Board of Managers of the Foreign Mission Society have appointed Mr. George B. Huntington as Assistant Secretary. Mr. Huntington went to the Foreign Mission Rooms in 1903 and since that time has been associated with Secretary Barbour in the correspondence and other work of the Foreign Department. His name is familiar to all the missionaries of the Society, and those who know of his faithful and efficient work will be glad of this deserved promotion which has been given him.

NEW DISTRICT SECRETARY FOR NEW YORK

Rev. Charles L. Rhoades, the District Secretary of the Foreign Mission Society for the New York District, having resigned to become pastor of the Prospect Avenue Baptist Church in Buffalo, Rev. Arthur L. Snell, of the First Baptist Church of Fitchburg, has been appointed in his place. Mr. Snell has served in Fitchburg for a number of years and has made a large place for himself among the Baptists of the State. He is a member of many important committees and is recognized as a man of sound judgment, great tact and earnest Christian character. He has served for some time as a member of the Board of Managers of the Foreign Mission Society. He is therefore familiar with the work of the Society, and is most cordially recommended by his brethren to the churches in New York. He is well liked among those who know him, and the pastors of our churches in the New York District will be sure of a helpful friend in their new District Secretary.

NEW RECRUITS

The Board of Managers of the Foreign Mission Society has recently appointed the following young men as missionaries to enter upon foreign service in 1911: Rev. J. C. Jensen, Mr. D. C. Graham, Mr. C. L. Bromley and Mr. L. Foster Wood. Messrs. Wood, Graham and Bromley will be graduated from Rochester Theological Seminary next spring, and Mr. Jensen will be graduated from Hamilton Theological Seminary at the same time. All four of these new missionaries are young men of earnest purpose, with experience in Christian work in this country, and are looking forward to large service on the foreign mission field.

THE KIND OF STUFF MISSIONARIES ARE MADE OF

Rev. E. H. East, M.D., of Haka, Burma, has been forced through severe illness to anticipate by a few months his time of furlough. He had offered a course of instruction to preachers and evangelists during September, and although suffering intensely from the very beginning of the month, by a tremendous effort of will he completed the course, the class meeting by his bedside. On October 2 he left Haka, accompanied by Rev. J. Herbert Cope. The journey from the hill station to frequented lines of travel is long and arduous, and in Dr. East's weak condition it necessitated rests by the way. Two days were spent at Lombon Village, where there are some Christians, and here, overcoming pain and weariness, Dr. East preached, desiring to use every opportunity left him to tell of Christ. The missionaries will miss Dr. East and so will the people of the Chin Hills, among whom he has traveled widely, healing the sick and preaching the gospel.

THE JUDSON HOUSE

The house in Malden, Mass., in which Adoniram Judson was born has been made available for the use of the missionaries of the Foreign Mission Society, and is now ready for occupancy. It is arranged for two families and is furnished. A moderate rent will be charged and the house will be

available for a limited period for missionaries returning to this country on furlough, until they shall have made other definite arrangements. Correspondence regarding the use of the house should be had with the Home Secretary.

APPRECIATION FROM NATAL

Rev. John Rangiah, the pioneer Telugu missionary to his people in Natal, South Africa, enthusiastically writes of the good progress of the Telugu Baptist Natal Mission. He considers the mission a proof of the real missionary spirit that the poor Telugu Christians in India possess, and with gratitude he says, "I am thankful and grateful to our beloved American Baptist Christians for all the good they have done to me and to all the Telugu Christians of India and Natal."

NEWS FROM SABADELL

The work at Sabadell goes on as usual. I have two Sunday-school classes, one in the morning and one in the afternoon. Besides I take the morning service while Mr. Anglada and some young men of his congregation take the afternoon service. The few church members are anxious to have a missionary to go on with the work. — MATILDE MARIN, Barcelona, Spain.

AS THE CENTURY CLOSES

At the preaching service of Sunday, October 23, in Rangoon, Cushing Memorial Hall was completely filled with an audience of Burman Christians to listen to the annual sermon in Burmese by U Po Hla, who preached for an hour with great acceptance and power from the text, "Behold, God was in this place and I knew it not." I have never seen so many Burman Christians together at any time since my arrival in Burma. There must have been over 1,000 in attendance. The Burman work is looking up, and we hail this evidence with delight as the first century of American Baptist foreign mission work draws to a close. — J. E. CUMMINGS, D.D., Henzada, Burma.

HOW A MISSIONARY IS APPRECIATED

Upon undertaking the principalship of Duncan Academy in Tokyo, which the furlough of Prof. E. W. Clement has made vacant, Rev. H. B. Benninghoff was forced to sever his connection with Waseda University, where for some years he has been the teacher of philosophy and religion. As a result of his resignation the Christian teachers of Waseda University have sent a petition to the Foreign Mission Society, asking the society to reconsider its action in appointing Mr. Benninghoff to Duncan Academy. To quote their words: "It is very seldom that a teacher is so universally respected as a man and valued as a teacher by both the students and the faculty, and is so strong a force in the religious life of the University."

HELP FOR NORWAY

During the Norwegian Baptist Conference of America, held in Fargo, North Dakota, it was reported that $15,000 was subscribed for the fund for the seminary in Christiania, now in operation by the united efforts of the Norwegian School Society here and the workers in Norway. In view of the urgent missionary needs here among the Norwegians, it was decided that at present the churches should not be appealed to by the agents from Norway without consent of the commission.

"WHAT WOULD JESUS DO?"

"Did you see Jesus there?" asked Miss Slater, Hsipaw, Burma, of one of her schoolboys who had been constant in attending heathen feasts. His face changed and he said, "No, and I will not go again. I did not know it was a sin." He has kept his word.

TELUGUS EMIGRATING

The demand for labor in the rubber estates in Singapore and Ceylon has already raised the price of labor in South India, and has thus bettered the condition of the large coolie population. South India farmers pay from four to eight cents a day for labor, while the rubber estates pay from fifteen to twenty-five cents a day to the same man. The government has issued a circular to the farmers calling their attention to the very high prices they are getting for their cotton and other products, and warning them that unless they begin to raise the laborers' wages at once they are in danger of losing many of them. Only the coolies' dislike for leaving home and their fear of the sea prevent them from going by the thousand. Among the coolies a number of

Christians have emigrated, and some of the Christian planters have provided church buildings on their estates, and are now asking for pastors to go out with the coolies. One concern, at its own expense, recently sent the Bezwada pastor to Singapore to see the coolies and the estates.

WHEN OPPOSITION IS PRAISE

Under the lead of the Irish Pongyi, or priest, the Buddhist Society have voted to start a "King Edward Memorial Buddhist Boys' School" in Pyinmana, Burma. When Rev. L. H. Mosier, our missionary in that station, opposed the movement, the leader confessed that the missionary's influence over the boys was not bad but said: "We find that our boys do not care for the Buddhist religion any more, nor for the priests. We did not realize this before, but we realize it now. We see that our boys are going to belong to some other religion." These words of the leader show what a decided influence Christianity has already gained in Pyinmana. Money and recruits are needed to press home the advantage and win the Buddhist boys for Christianity.

THE BROTHERHOOD SOCIETY

"To help those in need," is the motto of the Brotherhood Society, formed on July 12, 1910, in Capiz, P.I. At the outset this organization was composed of fifty young men who gathered at the home of Rev. J. F. Russell of Capiz, and pledged themselves to study the Bible and the Holy Land. It has now grown to sixty-eight members, one of them being the nephew of the padre of the city. Its study meetings take place on Sunday afternoons in connection with the Sunday school. The Brotherhood Society has placed itself on record as opposed to the desecration of the Sabbath and already shows promise of being an active factor in the solution of some of the problems of the islands.

FOES OF WATER AND FRESH AIR

Among the poor in the Philippines there is a woful lack of knowledge of the care and training of children. Much of the disease among the children is due to the utter lack of hygiene. Miss Sarah Whelpton of Bacolod tells of a small sufferer whom she visited: "He was but a year old, had taken no food for some days and was indescribably dirty. His poor head was almost covered with something black and sticky — hair and all. I made him as comfortable as I could, and showed the mother how to induce him to take a little milk. Both mother and father seemed loving and attentive, but they had a terrible fear of water and fresh air, and their only idea of healing was the application of leaves to any part of the body. The first time I went I took one of my girls with me, but afterwards I regularly made one or two daily visits alone. One day one of the girls went with me and we had prayer with the family. The little one is better and the parents are so grateful. Is the picture dark? There are many even darker, but there is a bright side, too."

✠

The "Goddess of Mercy" Merciful

Some years ago in China at a place called, in translation, Waterville, the Christians were hard put to it by their heathen friends to subscribe to the funds for making sacrifices to the gods and for giving feasts to the wandering spirits. The goddess of mercy, so the villagers said, was making these demands and they must be met. The Christians tried every method to avoid the issue, but the heathen were firm. The Chinese official and the missionary were alike appealed to, but without avail; the Christians must either comply with the request of the goddess or leave her realm. As a last resort, the Christians agreed that at a personal request from the divinity they would submit, and the time was set for going to the temple to learn the will of the goddess. At the appointed hour they went to the temple accompanied by practically the whole village. Their lives waited on a word from the goddess, for so intense had become the passion of their neighbors that at her command the Christians would be at once cut to pieces. An intense hush settled on the whole crowd as the medium bowed down before the image and asked her pleasure in the matter. Her spirit came upon him and rising from the ground he faced the crowd with the message: "Worship does not consist in the amount sacrificed, but upon the heart of the worshiper." This could mean nothing else than that the unwilling sacrifice of the Christians was neither desirable nor acceptable. All concerned recognized the

of the decision, and to this day the
ns have lived in peace and harmony
ir fellows without any part in the
of the gods of the place. — A. F.
ECK, Chaoyang, South China.

✠

An African Convention

nd our yearly gatherings to be of
essing to our Christians. As many
come and leave home stay with us
e days. The native preachers give
dresses on portions of the Scriptures.
ose a chairman among the people,
y on the meetings on the same lines
ne. A collection is also taken which
or some parts of the work in accord-
h the wishes of the Christians. This
people came in from the different
, bringing their children and food
m. The meeting-house would not
so many had to sit outside. From
first the people showed interest in
tings and some of the addresses
lly good — one could hear that the
had prepared for the occasion.
e fond of stereopticon pictures, and
d them some in the evening as a
Several had come for baptism,
Sunday we went down to the stream
by the foot of the hill on which our
s built and there we baptized forty-
t the time for collection two native
were passed around. The offering
tly in cash and a little barter goods,
le amounting to a little more than
dollars. The last day short ad-
were given on subjects of great
ice for the Congo people, such as
, temperance, giving, charity work
ty, after which between two and
ndred Christians sat down and
of the Lord's Supper. All agreed
ad had a blessed time together, and
me happy and much cheered. —
ERICKSON, Sona Bata, Africa.

✠

Welcome at Daybreak

J. M. Baker of Ongole, South India,
usly welcomed back to the mission
er eighteen months of absence.
ether with her husband, daughter
, was to reach Ongole on the mail
ut four in the morning, — not the
most auspicious hour for a great gathering. Mrs. Baker is much loved in Ongole, however, and all who had alarm clocks set them, and with others who were without this friendly aid were on hand at the station. The sexton of the church had made arrangements to be notified by the Indian Master of Ceremonies when the train left the station previous, about twenty-five miles away, in order that he might ring the bell to let the Christians know that Mrs. Baker was coming. Over two hundred people — missionaries, preachers, teachers, coolies, schoolboys and college boys with torches and fireworks — surrounded the carriage which was to take her home. The church bell rang joyfully as the procession passed. The earthen wall of Miss Dessa's school compound was bright with blazing rags dipped in oil, placed there in the returning missionary's honor by the schoolboys. At the Baker compound an arch of welcome had been erected at the gate, and just inside Miss Kelly's girls decorated all the family with garlands. By half past four about five hundred people had gathered in front of the bungalow. Mrs. Baker affirmed that she was too happy in getting home to essay a speech and bade them all "Good night," or rather "Good morning."

✠

The Foreign Missionary Record

ARRIVED

Miss Mary E. Danielson, from Osaka, Japan, in Sweden, in November, 1910.

Rev. W. C. Owen and Mrs. Owen, from Allur, South India, in Germany, in November.

Rev. F. J. Bradshaw, Mrs. Bradshaw, M.D., and family, from Kiating, West China, at Victoria, in December.

Mrs. C. G. Lewis and family, from Suifu, West China, at Philadelphia, December 16.

Miss Isabella Wilson, from Gauhati, Assam, at New York, December 19.

Miss Louise E. Tschirch, from Bassein, Burma, at New York.

BORN

To F. W. Goddard, M.D., and Mrs. Goddard, of Shaohsing, East China, on Dec. 9, 1910, a son, Stephen Josiah.

FROM THE HOME LANDS

Crow Indian Mission

BY D. D. PROPER, D.D.

nine days' meetings at the Crow Mission, Lodge Grass, Mont., held . H. Clouse and three Kiowa were very successful. A letter lissionary W. A. Petzoldt says: and the Kiowas have come and aving behind them large blessings nfluence for Christ that will result in ood. There were not the number rsions we had hoped for, but faith- was done, so we leave the rest with There were three baptisms and there at least one more; two received by d a number of reclamations. Our a whole was left much stronger and re solid basis as a result of their he Crows at large are yet deep in s." In a note Mr. Clouse says: eetings were all good, but it is hard Crows to give up, they are so deep in secret sins. Some under very deep conviction, but they would not give up the dance." I could not put in print all the tribal customs and degradations which have been in existence among this people. It is very encouraging to know that we have established a strong mission among them, and that some of the most influential members of the tribe have become devoted Christians.

This is the best equipped mission the Home Mission Society has among the Blanket Indians. We have a school which is much more promising than last year. The decision of the Agent that all children over thirteen years of age should go to the government school has been completely overruled by Commissioner Valentine, and parents have the utmost liberty to send their children to our mission school. Some of the children drawn away through the influence of the priests last year have come back. Mr. Petzoldt further says: "We are much encouraged for the future. Our school has

MISSIONARY CLOUSE AND HIS THREE KIOWA DEACON EVANGELISTS

gone up a notch or two farther until now we have forty-eight pupils. It may yet run to fifty." It has been decided to establish a branch mission at Wyola, and arrangements are being made to open up a school there, about fourteen miles away in this Lodge Grass District.

To the friends who so kindly sent in money to help put in the furnace in the home of the missionary, I would say that the full amount was received. This will be a great improvement over having the family look after five or six stoves. Owing to the illness of the teacher, Mrs. Petzoldt has had charge of the school thus far this year.

✠

An Idaho Ranch Giver

BY REV. D. D. MURRAY, STATE EVANGELIST, IDAHO

It has been my privilege to labor for several months in the outlying fields in central and eastern Idaho. After our religious conferences held in Camas Prairie, where Rev. Thomas H. Scruggs is in charge of the work as district missionary, our company of field workers returned overland in wagons. The journey over the lava beds and desert waste in the scorching sun was anything but pleasant. The hope of reaching the Wood River country, however, filled every heart with cheer. After we crossed the mountains and descended the eastern slope into the green and fertile valley of the Wood River, we stopped at a farm home to enjoy a little rest and the generous hospitality of a noble woman. In the midst of our conversation I gathered that in years gone she with her consecrated husband had been very poor and sorrowed because of the meagreness of their offerings to the Lord's work. "During those days," she said, "you know we were so poor, and I wanted to give five dollars to foreign missions; so my neighbor's wife was sick and I went to help her, and then her husband gave me five dollars." Thus she realized her desire. I confess I knew not what to say as I listened to her recital of how she was laboring with her hands to earn a few pennies to give to God. With all the cares and labors of a rancher's wife, she steals away to do washing for her neighbors and friends, and every cent received for that arduous task she gives to the Women's Mission Circle and the Ladies' Aid. "Last week," she said, "I washed for that neighbor bachelor, and mind you, he gave me a dollar, and that was good, for it went to Jesus."

A little pig when only a few weeks old was given to this woman by her neighbor. She raised it and the following year there were seven other little pigs, all of which the woman sold to her husband for twenty dollars, every penny of which she gave to State missions. In telling the story she said, "And mind you, I don't think my husband gave me enough for them, because he sold one of his own, not nearly so large, and asked three dollars and a half for it. But the price was good for State missions and for Jesus." I looked across the table into the face of one of our general workers, and saw him brush away a tear as he said, "This makes me ashamed of myself, that I have not done more for my Saviour's cause." It is rarely that we are privileged to meet such a consecrated giver as we found unexpectedly on this Idaho ranch. If it be true that the Christian is remembered by what he has done, what sacred memories must cluster around that humble home. Christian women, living amid affluence, do you want to see a woman with heaven in her face? If you do, go to the Wood River country, visit that ranchman's home, and receive, as many burdened missionaries have done, new inspiration to sacrifice and suffer for their Lord.

✠

The Romance of Gospel Work

Recalling some of the incidents of his missionary life, Rev. T. C. Carleton says one of the inspiring things about the work here in Oklahoma is that we are in touch with all parts of the country. By far the larger part of our rapidly growing population are young, enterprising, ambitious men and women from the States. It makes a fertile field for religious work.

Here are three instances in my experience in one week that make a veritable gospel romance: A mother in Galveston, Texas, had a son who had recently come to Muskogee. His father was a Baptist preacher, now in heaven. The boy was unsaved, and the mother enlisted the pastor and church in his behalf. The son was found and the pastor introduced a recent Sunday-evening service by telling of the letter, of finding the boy, and requested special prayer for him,

which was made then and there. A young man from Virginia, who had been a wanderer from a widowed mother's home for three years, was in the congregation. He was on his way to Mexico as the next stopping place. He was deeply moved by the incident and the service, and on the following night came to the pastor's home in deep penitence to express his gratitude for the help received, and to say that he would take the first train out of Muskogee for home and mother. The experienced city pastors at least will be glad to know that he did not ask for a loan, that his board was paid up for a week, and that he left a good job.

During the same week a letter from Kansas was full of grateful appreciation for services rendered the writer and his family by the pastor and his church. All our rewards are not reserved for the bliss of heaven. Many gladden the heart even while we serve. There is no finer home mission field in America than Oklahoma. My first convert was a young man from St. Louis; the second, a young man from Iowa; the third, a young man from North Carolina; and we baptized a half dozen full blood Indians in one year in our church in Muskogee.

✠

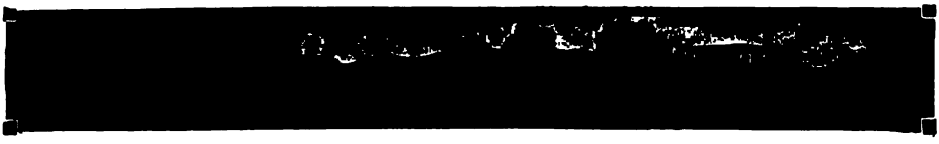
Danish Baptist Conference

The Danish Baptist Conference of America has been organized to prosecute mission work among the Danish people. The Norwegian Baptists had previously organized a similar conference. The Danish-Norwegian Baptists will, however, continue to coöperate in mission work as heretofore in fields where there is not room for two churches, and in State conferences as well as in their school work. The Danish Baptists believe the most successful work can be done by establishing separate work in new fields with Danish preachers and churches, appealing to Danish people. Their denominational paper, *The Vagteren*, published as Harlem, Ia., owned by Rev. S. O. Nelson of Oakland, Cal., was presented as a gift to the new organization. Also a fund was started with pledges of $2,000 to aid aged ministers, indicating the high regard they have for their worn-out ministers. On the last day of the meeting subscriptions of $3,600 were received for work on new fields.

✠

How the Edifice Fund Helps the Growing Church

The little Baptist church in Belgrade has just dedicated a beautiful house of worship. The church has been organized a little over one year. The building and lots cost about $5,000. On dedication day the full amount was pledged in good and reliable subscriptions, except $750, loaned by the Home Mission Society. Rev. O. P. Bishop of Bozeman preached in the morning to a large congregation, and at the close of the sermon the full amount asked for was pledged and the edifice was dedicated. Great credit is due Dr. C. E. McCoy and John Cowan for the businesslike manner in which they have conducted the finances. The General Missionary, Rev. Thomas Stephenson, preached the evening sermon to a crowded house.



CHAPEL CAR AND COLPORTER

Growth in New Mexico

Colporter Wm. J. Gordon has organized three churches the past year, the third in a very promising community. He has three or four other fields in cultivation. In answer to the claim that "one dollar of southern money goes further than six dollars of northern money as an evangelizing agency," he says: "During the past year the four churches composing the Southwestern New Mexico Association spent in special revival meetings over $1,000. They had two excellent southern evangelists to help

THE TABERNACLE BUILT IN A DAY AT WICHITA, KANSAS

the four pastors. Two evangelists and their singers and four pastors, all told, report one church and Sunday school reorganized (and I spent three weeks on that field helping them), and sixteen baptisms, as against three churches, six Sunday schools, and thirteen baptisms by this insignificant, one-legged colporter alone, with help of his wife. The praise is the Lord's, who doeth the work."

✠

A Building in a Day

Chapel car "Evangel" is at work in Wichita, Kansas. This is a beautiful city of about 60,000, and only two Baptist churches. The First has 1,020 members, the West End about 240. The First has a fine modern building. They said, "We must establish Baptist interests in both the south and north ends of the city." Pastor G. W. Cassidy and Assistant Pastor C. H. Wareham, helped by twenty-six other men, in one day built a Tabernacle twenty-eight by sixty feet, making a special room, twenty-eight by sixteen, for primary work. At this point the car is at work, holding special meeting, and, with the aid of a noble band of people, looking up the Baptists in this end of the city, hoping that soon this may be a strong Baptist church. Last week the work of "A Tabernacle in a Day" was repeated, headed by the pastors of the First Church who are great workers. Pastor Cassidy is bringing things to pass and is backed by his assistant, also a great worker. In a short time the car will leave the south end of the city and go to the north end and there hold special meetings. These meetings are being owned of God in the saving of souls and the gathering of the workers, and giving them larger hopes and aims. The pictures show the builders at work on the North End Tabernacle, also the completed Tabernacle. — F. C. KILLIAN.

✠

Gospel Wagoning in Montana

BY THOMAS HOWLAND

Extremely cold, yet occasionally I sleep in the tent. Many of these new homestead settlers have no spare bed or bedclothing, and some of them have no space for another bed. Sometimes we find old settlers well equipped, but there are large districts with nothing but shacks for dwellings, often with no barn, hay or oats. In this section Montana has lost much of the old-time hospitality and the average traveler pays for all he gets.

Your missionary is generally well received. Sometimes, however, when he arrives about nightfall and the settler reads the words American Baptist Publication Society on the wagon, gazes at the size of the team, and computes the ratio of their capacity to the emptiness of his oat bin, the social atmosphere grows chilly. As his wife begins her stubborn problem in domestic mensuration, trying to figure out how to find room for a shakedown bed for the stranger in her twelve by fourteen house, and how to create a new bed without mattress or blankets, a decidedly frigid wave blows over her cold shoulder, frosty enough to compel the sphinx to sneeze. But when the discovery is made that the wagon contains oats and bed and tent and victuals, the thermometer rises to the welcome point and soon all become interested in his gospel work, and when he departs he is invited to return.

Recently in an Italian home I found a husband and wife, three boys, and four boarders in a one-room shack twelve by

OPENING A SUNDAY SCHOOL IN SPRINGVILLE

MISSIONARY HELPS DIG DITCH FOR WATER PIPES

sixteen. Two bunks, one over the other, each twelve feet long, served as bedsteads. At supper we talked of Italy, and when the dishes were laid away the woman brought me Dante's Inferno, and was delighted to hear me read a few pages in her own language. I then told in English the story of Dante being in the church, but out of Christ for years and afterwards converted. Then we turned to the Italian Testament and read the story of a somewhat similar conversion. Then we turned to Isaiah lv. and read of the freeness of salvation without money and without price. One of the men remarked, "If the Book is right Jesus is the only priest who has a corner on salvation." Two accepted Christ that night as their only Priest and Saviour and Ruler. One such blessed experience as this more than repays a colporter for all the hardships he can encounter.

✠

Among the Mormons

BY MRS. L. T. BARKMAN

In Springville we held meetings every night and visited through the day. This is a Mormon town where many of the Gentiles were killed by the Mormons. Some of the same Mormons are living here now, and bitter against the Christian work. They have five meeting-houses here; the first was built in 1856. Most of their bishops now have from two to five wives, there is degradation everywhere, and morals are very low. Our car ("Good Will") stands on the very spot where the Mormons killed a man for defending what he thought was right. We had good congregations at every meeting. One of the Mormons told me that we had more people at our meetings than they had, for they had only thirty-five out to their afternoon meeting, and we had a car full. Not only are the Mormons coming, but some are confessing Christ. One night three accepted Christ. They went home and told their parents what they had done. Their parents made light of them, but they stood firm, so the next night the mother came and kept on coming. The children's meetings were well attended. At one service sixteen said they wanted to be Christians. One boy asked, "Can Mormons be Christians?" We said of course Mormons need Christ as well as any one else. One little boy said he had been taught to steal, lie and swear by the older Mormon boys, but he now wanted to be a Christian and live a good life. He went home and told his mother what he had done and that he was very happy. She would not let him come any more. One mother sixty-five years old confessed Christ and was baptized with many others. She said she had prayed that some one would come and open up the truth to her that she might become a Christian, and praised God for sending the chapel car here. So you see the seed is being sown and will spring up and bring forth fruit. An infidel asked Mr. Barkman if he would preach in the Opera House if he could get it, and when told yes, said the whole town would be out to hear him. This shows the influence of the work in the community.

✠

Railroad Work

The Chapel Cars have from the beginning been a vital force with railroad men, and many of these have been helped and converted through them. One car, "Messenger of Peace," has this past year been devoted

to railroad work in Missouri. This past month an arrangement has been made with the Railroad Department of the International Committee of the Y. M. C. A. for coöperative work. The following letter explains the matter:

"MY DEAR DR. SEYMOUR: Through arrangements made with your Western Superintendent of Chapel Cars, Rev. Joe P. Jacobs of Kansas City, and our Railroad Secretary for the Southwest, Mr. E. L. Hamilton, headquarters in St. Louis, the Chapel Car 'Messenger of Peace,' in charge of Rev. Thomas R. Gale and wife, has been doing some effective work on the lines of the Frisco Railway. This work was so helpful, both at points where a railroad Y. M. C. A. is established as well as at the isolated and unorganized points, that arrangements have now been completed with your approval, we understand, to continue the work of this Chapel Car on the lines of the Wabash Railway, with transportation for car and occupants granted by President Delano upon request of Mr. Hamilton. The International Committee of Y. M. C. A.s at its recent meeting voted unanimously to express to you their hearty appreciation of this cordial coöperation of the Baptist Publication Society with the Railroad Department of the Y. M. C. A. We have the conviction that the Chapel Car is accomplishing a great work in a very needy field for the extension of our Master's Kingdom here on earth. It is a great pleasure, therefore, to convey to your society, through you, this expression of appreciation, and to hope that the work on the Wabash Lines as well as on other railway lines that are ready to open to us may continue to be of great service in winning men into the Christian life, and training them for services in the church. Yours very sincerely, C. J. HICKS, *Associate Gen. Sec.*"

✠

A Colporter's Sunday

First came the Saturday, with its several hours on train and waiting at change station, then hunting up the leading Baptist and getting accommodations at the temperance hotel. Sunday morning about twenty-five people gather in the small but neat brick meeting-house to hear the sermon. At Sunday school, which has fifty scholars, a Bible class is taught and later the school addressed. After a bountiful dinner in a home where the late pastor's failure to meet the needs of the church, which paid him little enough to keep him humble and possibly hungry, was the main topic, something better follows in calls upon two sick women who find comfort and joy in their religion. Supper, then B. Y. P. U. service to lead; evening sermon; and the day's work is over. Many hearts seemed happy for the day. Here is a field of opportunity for a man who can be preacher, teacher, pastor, chorister and general utility man all in one. Applicants can write to C. L. Kingsbury, the colporter, at Park Rapids, Minn.

✠

A Generous Gift

Chapel car "Evangel" was in need of better lights, and while at Wichita, Kansas,

MR. COLEMAN AND WORKMEN WHO INSTALLED THE NEW LIGHTING PLANT IN "EVANGEL"

engaged in work elsewhere reported, a Baptist of the city, Mr. W. C. Coleman, inventor of a special gasoline lamp, visited the car, saw the need and offered to install one of his outfits without charge. It is needless to say that the offer was most gratefully accepted, and now the car is brilliantly lighted. The picture shows Mr. Coleman and two of his workmen sent to install the light.

✠

The evangelistic services of Rev. E. R. Hermiston and wife at the Central Church in Los Angeles resulted in more than a score of conversions and much blessing to the church.

The Efficient Layman

s is a book that every minister should and then get as many of the men of urch to read as he possibly can. It ıan's book. No more significant and discussion of the subject of the reli- training of men has appeared. Take ence in illustration of the snap in the "The first need of a man is atmos- His soul lungs demand an air iline, vital, laden with a sense of . Soft, sisterly saintliness may give ings, but he is not looking for wings ow; he wants work." The au hor, rick Henry Cope, General Secretary Religious Education Society, has in ıesis gone to the root of the matter. book is vital, pulsating, suggestive, ating. Pastors can put some of it ermons, more of it into the prayer- ıg talks, still more into the Men's thoods or Classes. No commenda- an be too strong, for the author has ght idea, not only of the religious ıg needed for the adult, but also of the n of the church. The seed thoughts new church, clothed with might for , are in this volume. (Griffith & nd Press, Philadelphia. $1 net.)

he Modern Missionary Challenge

his volume Dr. John P. Jones, for years missionary in India, presents the s delivered at Yale and other institu- ast year. He acknowledges the inspir- and aid received from the Edinburgh ence, but the book is the product of n ripe experience, and is a stirring of the present mission demands and w conditions. Dr. Jones sees clearly ıe future will be marked by the su- y of the spiritual and ethical in the e of the outgoing missionary church, while ecclesiastical ceremonialism, which has crippled the cause in Oriental lands, will grow less and less. The simple gospel is to conquer. The volume rings with conviction and is sound and convincing in its appeal. (Fleming H. Revell Co. $1.50 net.)

A Winning, Friendly Book

Not in a long time have we taken up a book with greater charm than Dr. W. E. Hatcher's *Along the Trail of the Friendly Years*. Having heard Dr. Hatcher preach and speak on occasions, we knew his racy style and abundant wit and dry humor; but this sort of autobiographical sketching is simply delightful. More than that, it is touching and uplifting to the soul. One could hardly find a more effective account of conversion; and the personality makes itself felt irresistibly. Ministers who are looking for fresh illustration and a firmer grip on realities of religion should possess this book. We only hope the genial author may give us other volumes as inspiring as this. The Southern Baptists have long counted him as one of their bright particular stars, but he belongs to the world; his story has in it the human touch that knows no bounds. (Revell. $1.50 net; pp. 359.)

Recruiting for Christ

Dr. John Timothy Stone, a Presbyterian pastor in Chicago with unusual gifts for reaching men, gave a series of lectures on the importance and methods of personal Christian work before a class conducted under the auspices of the Federation of Church Clubs and Brotherhoods in Chicago. These lectures now form chapters in a volume, under the title above, treating of Motive, The Men to Reach, Preparation, Approach, Means and Method, An Early Church Illustration, The Man who is Indifferent, Doubt and Doubters, Regaining Men, and Following up the Work. Dr. Stone

that the personal word must be
never before if the masses outside
urches are to be reached by religion,
agree with him thoroughly. The
ve must be that of Jesus, the con-
f souls. With abundance of illus-
lrawn from life and experience,
rward, thrilling with earnestness,
volume to inspire the worker and
nany to become personal workers.
e church members enter in any
to this form of service, which treats
as something real and genuinely
ile, we shall have reached a new
church and spiritual development.
H. Revell Co. 224 pages; $1 net.)

grant Races in North America

ter Roberts has rendered a real
this handbook, which in briefest
s the facts and figures concerning
rent races of immigrants, their
istics and location. In his po-
director of work for aliens in con-
with the International Industrial
e of the Y. M. C. A., Dr. Roberts
much for alien Americanization.
expert in such lines of investigation
istical information as this little
resents. If study classes wishing
ip "Aliens or Americans?" secure
lbook in connection with the text-
us bringing the figures to date,
have admirable working material.
he positions taken in the text-book
ve to be altered today. (Y. M. C. A.
E. 28th St., New York.)

✠

ssions in the Magazines

protrayal of the strange personality
mmed, son of Abdullah, is to be
"The Red Star," by Arthur Conan
n *Scribner's*. The scene of the
laid in Constantinople, A.D. 630.
the large and stately houses a little
f friends are gathered together,
experiences. Finally Manuel Du-
oung merchant of gold and ostrich
relates his weird meeting with
ed in the desert, and the powerful
n the Arab and his new religious
de upon him. "Somewhere down
nat man is working and striving.
He may be stabbed by some brother fanatic, or slain in tribal skirmish. If so, that is the end. But if he lives, there was that in his eyes and in his presence which tells me that Mohammed, the son of Abdullah, will testify in some noteworthy fashion to the faith that is in him."

The magazine also contains "On the Way to India," an interesting article by Price Collier, setting forth the West in the East from an American point of view. From a serious discussion of the grave situation of Great Britain at the present time — "If the British Empire is not on fire, no one will deny that there is much smoke and smouldering both at home and in India, in Egypt, in South Africa, and elsewhere" — the author branches off into a pleasing description of the journey to India, touching lightly upon the various romantic and historic places passed on the way. In the same number, Ernest Thompson Seton continues his sketches of the Arctic Prairies, and the Rocky Mountains are represented by a good, stirring account of the stalwart telephone men and their bravery amidst all kinds of dangers.

The *World's Work* contains a new instalment of Booker T. Washington's autobiography, dwelling particularly upon the types of men that have helped him. This magazine also gives a valuable and complete review of the decisive incidents in the world's history for the past ten years, with illustrations many and varied but all well suited to the international subject matter.

"The Danger Point in the Near East" is considered in the *Westminster Review* for December. Greek opposition and Turkish problems, political and otherwise, are discussed. The author prophesies that the government will last but a few months if the present course is continued. The magazine also takes up the "Cause of Unemployment." "Woman's Position in Ancient and Modern Jewry" is well worth attention.

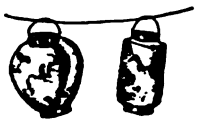
The *Review of Reviews* contributes a short article entitled "Head-Hunting Subjects of the United States." These are to be found in the Philippines, and the solution of the situation, according to the writer, is American education. With this article on head-hunting it is fitting to place "A Lion on the Little Tate" in *Cornhill Magazine* for December, which gives a very good description of a

South African lion hunt, for the men engaged in both sports have a primitive aim in common, since both desire to kill something worth killing about which they can glory afterwards.

The *Century* contains much of interest. "How America got into China" gives inside history of the diplomacy by which the United States achieved an equal opportunity for trade with China. "The Regenerate," by Norman Duncan, is a remarkable narrative of an actual experience — a study in the conservation of human life. This is the kind of a story that sets one to thinking, and continues the thinking long after the words and phrasing have faded from the mind. "The Pure Scholar," a touching story of Kentucky mountain life, continues the series of Kentucky Mountain Sketches.

Immigrants are not forgotten. In the *American* appears a touching story entitled "Father and Son," in which the false hopes and ideas of a recently arrived Russian Jew are broken down before the memories of his former happy, though straitened life.

The *Forum* contains "The Italians in the United States," a thoughtful and instructive article by Alberto Pecorini. The writer discusses the various evils of the situation, but thinks that on the whole the Italian outlook in the United States is improving. He gives credit to church and settlement work. With the diminishing of illiteracy the evils of which it has been the principal cause grow less. He emphasizes the hopeful fact that not men alone but families are coming to America in greater numbers, and that Italian books are present in much greater quantities. "The problem of making a citizen of the Italian is not an insoluble one. It is only a question of going to work with a sincere desire to help, not to exploit; recognizing the bad side of Italian-American life, but giving full credit for the good. The Italian is certainly capable of contributing his full quota to the best life of the Republic, and it should be the task of earnest Americans to bring that consummation about. Only thus may what seems now a peril be made a blessing."



Items for the Missionary or Prayer Meeting

The eighth annual convention of the Religious Education Association will be held in Providence, Feb. 14–16. Rev. Lyman Abbott, D.D., of New York, Bishop Lawrence of Massachusetts, Professor Shailer Mathews and Miss Jane Addams of Chicago are announced as speakers on the topic, "Education and the American Home."

The report of President F. E. Clark regarding Christian Endeavor progress in 1910 says: "When we come to missionary lands, we find that the empire of India leads them all in the number of societies, having by this time nearly if not quite 1,400 bands of Endeavorers. In this number are included more than two hundred societies in the fine Baptist mission of Burma." It will be remembered that the Burmese Endeavorers made a deep impression at the World Convention at Agra last year.

Reports of a revival at Cape Palmas in Liberia state that more than one hundred and forty persons have been baptized, and so many people seek to crowd into the churches that preaching services are adjourned to the open air. The heathen blacks have beaten the Christians, taken from them their property, and in some cases hung them up head downwards and burnt red pepper under them, rubbing it as well into their eyes; yet the Christians hold fast to their confession.

In *World's Work* for December, Booker T. Washington, in his most interesting "Chapters from My Experience," considers the question as to how education solves the race problem. He is a sincere and thorough believer in the value of education. To use his own words: "I want to see education as common as grass, and as free for all as sunshine and rain."

Concerning the special care of the city child, American cities have much to learn from Paris, which has among other good things numerous free day nurseries; guardians, between close of school hours and dinner-time, for small children whose parents are absent from home at work; industrial schools, and medical relief. Far better this than our special criminal courts for children.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$118,448.45	$445,006.55
Individuals (estimated)	175,000.00	33,499.58	141,500.42
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	116,443.82	78,083.18
Total Budget as approved by Northern Baptist Convention	$932,982.00	$268,391.85	$664,590.15

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$112,793.35	$118,448.45	$39,154.68	. . . . .
Individuals	. . . . .	33,499.58		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	100,699.75	116,443.82	15,744.07	. . . . .
	$213,493.10	$268,391.85	$54,898.75	. . . . .

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$80,234.47	$302,041.95
Individuals (estimated)	125,000.00	4,047.53	120,952.47
Legacies, Annuity Bonds, income of Bonds, etc. (estimated)	158,792.00	101,508.69	57,283.31
	$666,068.42	$185,790.69	$480,277.73

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

	1909	1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$72,157.06	$80,234.47	$8,077.41	. . . . .
Individuals	9,817.73	4,047.53	. . . . .	5,770.20
Legacies, Annuity Bonds, Income, etc.	119,928.42	101,508.69	. . . . .	18,419.73
	$201,903,21	$185,790.69	$8,077.41	$24,189.93

American Baptist Publication Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies, Sunday Schools (apportioned to churches)	$104,189.00	$53,512.26	$50,676.74
Individuals (estimated)	10,000.00	4,603.95	5,396.05
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	25,556.53	25,847.47
Total Budget as Approved by Northern Baptist Convention	$165,593.00	$83,672.74	$81,920.26

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$52,801.37	$53,512.26	$710.89	. . . . .
Individuals	4,483.70	4,603.95	120.25	. . . . .
Legacies, income of Funds, Annuity Bonds, Specific Gifts, etc.	22,100.34	25,556.53	3,456.19	. . . . .
	$79,385.41	$83,672.74	$4,287.33	. . . . .

MISSIONS

"Thy word is a Lamp unto my feet and a Light unto my path."

GOING ASHORE IN SURF BOATS AT ACCRA, WEST AFRICA

NATIVE VILLAGE NEAR BOLOBO, CONGO RIVER

BONGINDA, STATION OF CONGO BOLOBO MISSION, 900 MILES FROM THE SEA

MISSIONS
VOLUME 2 MARCH, 1911 NUMBER 3

"The White Man's Grave"

Africa is a lovely Charnel House. — Herbert Ward

BY REV. JAMES H. FRANKLIN

Member of the Foreign Mission Society's Sudan-Congo Commission

THE COMMISSION'S INTRODUCTION TO THE CONGO—FIELD EXPLORATION FULL OF THRILLING INCIDENT—REAL CHRISTIAN COMITY—THE NATIVES AT HOME—STRIKING ILLUSTRATIONS FROM THE AUTHOR'S CAMERA

CONGO MOTHER AND CHILD

THREE weeks out from Antwerp, the *Bruxellesville* was slowly making her way against the dark brown torrent which rushes out of the jungles and marshes of Central Africa under the name Congo River. A merciless thing is this Congo current. To its own force, which is gathered in its course of thirty-four hundred miles, is added the strength of many thousands of miles of tributaries. At its mouth its savage appetite has not been satisfied until it has eaten a chasm sixteen hundred feet deep in the bed of the Atlantic Ocean, whose tides are discolored far out at sea by the dye stuff of the Congo Basin.

This second largest river in the world has never been hospitable to the white man. For nearly four hundred years after its discovery by the Portuguese explorer, Dom Diogocam, the Congo successfully resisted invasion by European spies for any great distance through the cataract region. The lower cataracts begin a hundred miles from the mouth of the river and extend a distance of two hundred and fifty miles to Stanley Pool. A tropical sun, malarial fevers and poisoned arrows were other safeguards for Congo secrets. Although many white men gave their lives in trying to break through the lines of defence, "Unexplored" was the word found on maps of Central Africa as late as 1877. Only thirty-four years ago did this land surrender its story, and even then Stanley found it necessary to slip in at the back door.

The Portuguese had established their highest river settlement between the sea and the cataracts, at a point just below the whirlpool rapids, whose boiling waters, overshadowed by colored

cliffs, suggested the name "The Devil's Cauldron." The temperature thereabout suggested a second name, "The Mouth of Hell."

The *Bruxellesville* was on the last hour of her long voyage. Just above the "Cauldron" was her pier at Matadi, where steamers discharge their cargoes of trade-goods and receive immense stores of rubber, ivory and palm oil. Here also traders, government appointees, army officers, engineers, explorers and missionaries go ashore for the long journeys into the interior. Most steamers homeward bound carry back some whose health is broken by the tropics, or take tidings to Europe of the growth of "The White Man's Grave." "Africa is a lovely charnel house," said Herbert Ward.

Matadi itself is a collection of low, white buildings that all but blaze in the fierce sunlight — such buildings as one expects to find for "palefaces" who must live near "The Mouth of Hell" and inhale the steam of "The Devil's Cauldron." There is no help for it.

DISEMBARKING IN "MAMMY CHAIR"

The steamers can proceed no further. At this point both goods and passengers must be transferred to the tiny railway which makes the journey of two hundred and fifty miles to Stanley Pool

STEAMSHIP BRUXELLESVILLE LEAVING ANTWERP FOR CONGO, WITH THE COMMISSION ON BOARD

within less than two days. The passenger who is disposed to complain of the service should have visited Africa a few years ago when two weeks were required for the overland march, with a train of porters for the tents, "chop boxes" and luggage.

Long before the *Bruxellesville* could be made fast to the small steel pier, a rowboat slipped out from a mission compound, paddled by a half dozen native boys, and flying the Stars and Stripes. It was the boat of our own Society, commanded by our medical missionary, legal representative and transport agent, Dr. A. Sims, the first citizen of Matadi, and probably the greatest living authority on tropical diseases. He speaks seven languages, but he is a man of few words. He has no time for needless "palaver." His day begins at four in the morning and ends when he gets through. Perhaps no man in Congo does more business or does it more quickly. He gives the natives ten thousand treatments per annum and attends to their spiritual needs as well. He has oversight of the work of native evangelists. He receives supplies from incoming steamers and forwards the same across country or up river to the missionaries in the remote sections. He unravels all of the knotty legal tangles. More than thirty years he has been at this work. Several years before Stanley went on his search for Emin Pasha, Dr. Sims was exploring the Congo Basin, furnishing a tempting mark for the cannibals, studying unwritten languages, preaching the gospel, and giving medicine to the natives. Everybody knows him. Every steamship purser who goes to Congo can tell you of Dr. Sims. Address a letter "Sims, Congo." He would likely get it.

BOATS MEETING STEAMER AT MOUTH OF CONGO

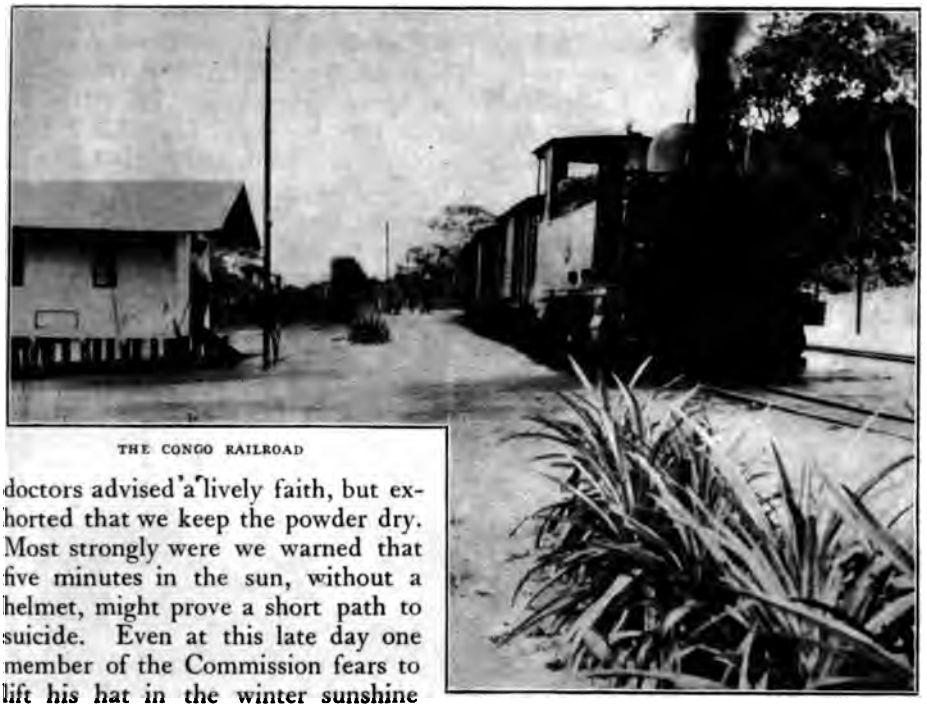
LANDING PASSENGERS AT SIERRA LEONE

Our luggage went ashore without inspection. Our legal representative is allowed to take ashore whatever he likes and report to the customs officials the amount of dutiable goods he has received. The Commission was fortu-

AN EVENING SCENE ON THE CONGO

nate in falling into hands so experienced. But here we were doubly fortunate. The guide of the party, Rev. Joseph Clark, knows the Congo as few men know it. Moreover, he is known. Said a steamer captain one morning before breakfast, when our pilot had secured trophies from a trader's post on the Upper Congo, "If any man can get what he wants on the Congo, that man is the Rev. Joseph Clark." Mr. Clark, too, was a daring explorer and strong missionary thirty years ago. He can tell many an interesting story. With such men to start us and steer us, it is small wonder that veterans of Central Africa marveled at the distances we traveled and the health we enjoyed those months along the rivers and over the hills. Both men preached quinine — two to five grains per day. They preached; we practised religiously. Both

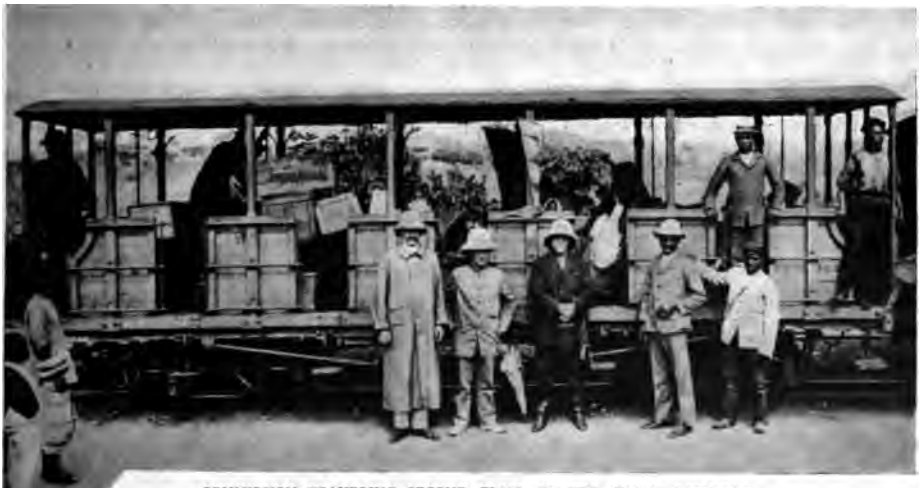
OLD CHIEF PRESENTING HIS MEDAL TO VISITORS AT BANANA POINT



THE CONGO RAILROAD

doctors advised a lively faith, but exhorted that we keep the powder dry. Most strongly were we warned that five minutes in the sun, without a helmet, might prove a short path to suicide. Even at this late day one member of the Commission fears to lift his hat in the winter sunshine of the Rocky Mountains.

Missionaries travel second class on the little Congo railroad. For an armchair in the first-class carriage the fare is forty dollars from Matadi to Stanley Pool. For space in which to sit down or stand up (positively no other accommodations, except space under the seats for the luggage) in the second-class flat car, with board seats and wooden awning, the fare is five dollars. All of us advocated fresh air and economy. We wished an observation car from which to view the scenery — fields of elephant grass, beautiful palms and banana trees, dense jungle, villages and



COMMISSION TRAVELING SECOND CLASS ON THE CONGO RAILROAD

grass huts, dressed and undressed natives, and frequent glimpses of the old trail over which the foot-sore porters moved with their heavy head-loads a few years ago. Thousands and thousands died on these trails before the little railroad came. I say *little* railroad, for the reason that it is indeed a tiny affair compared with the trunk lines of Europe and America. The track is thirty inches

somely. Originally the stock sold for one hundred francs per share, now it is reported the stock sells for two thousand francs per share. The passenger must take his own "chop box" filled with canned goods and bottled waters. Dining cars and lunch stations are unknown. However, one may buy pineapples, oranges and bananas from the natives who gather around the station.

PLANTAINS AND KWANGA FOR SALE, AS "SNAPPED" FROM THE TRAIN

in width, the carriages are about as large as our small street cars and the locomotives are of infantile proportions. But this small railroad has cost heavily both in life and money. The Chinese who were imported for its construction died like flies in this land of fevers. Every rail, sill, telegraph pole, bridge and water tank is of steel or iron and was brought from Europe. Wooden sills and poles would furnish only a brief picnic for the white ants. Every pound of coal is brought from Europe. Yet the enterprise has paid hand-

At Thysville, far up in the hills, the train stops over night. At the "B. M. S." (Baptist Missionary Society of England) rest-house, four tired white men found black boys to make the soup and tea, and point the way to warm beds. Yes, there is at least one spot in Africa with cool nights — Thysville, away up in the hills of Congo. Many a traveler has had reason to be grateful for the "B. M. S." and its rest-house with good beds and warm blankets.

The second afternoon finds the little train at Stanley Pool. Missionaries of

VILLAGE LIFE ON THE CONGO—SMALL CHILDREN WEAR NO CLOTHING

ongo Bololo Mission and the Bap-
lissionary Society of England gave
ımericans hearty welcome, not to
on the cups of tea, which every
ne son of Britain must have in all
des. "An afternoon cup of tea
ne little pick-me-up, you know."
Stanley Pool the cataracts of the
river have been passed, and now
steamers are available which
every inch of their way against
urrent for one thousand miles to
ey Falls, or up the numerous tribu-
of the Congo. The mission
ıers of all of the evangelical so-
s, so far as they were needed, were
or the convenience of Mr. Clark
his Commission. Captain and
Stonelake, of the B. M. S. steamer
avour, could not have been more
to secretaries or missionaries of
own society. Captain McDonald
Miss Cork, of the Congo Bololo
ion steamer *Livingstone*, sent a
ıge in dug-out canoes, two hundred
miles down the river, to say that their steamer would be run for our convenience. This relieved us of the necessity of using, except for short distances, the

LUKOLEDA NATIVE, CONGO BELGE

[illegible] COMMERCE ON CONGO
[illegible] TRADERS POST
[illegible] HANDS WITH CHIEF
[illegible] CONGO LAND

rusty old *Henry Reed*, of our own Society, which is never in commission now without grave risk to the lives of crew and passengers. Had we not been anchored just over a sandbank one night, we might have been in danger from even the "hippos," which were angered at our presence and could be seen in the moonlight. A "hippo" tooth might easily pierce the rusty bottom of the *Reed*. Day after day, for several weeks we worked up the great river, steamed round Lake Mantumba, tried the lower waters of the Mobangi and the Lulanga and dashed back down stream to Stanley Pool, stopping at village or mission station as we liked. When the river travel was over, some time was given to overland marches.

Soon after leaving Stanley Pool, going up river, the banks of the Congo are low and flat and heavily covered with tropical growth. Dense jungle in many places extends to the water's edge. Open fields here and there are covered with the tall elephant grass that sometimes reaches the height of eighteen or twenty feet. Scores of crocodiles may be seen within an hour, and many a "hippo" head may be discovered in a day's run. Parrots and monkeys may be seen and heard on the river banks. Numerous native villages are close to the water's edge, and frequently the unclothed children of nature lean on their spears, in front of their villages, gazing at the passing steamer. A camera turned in their direction causes them to scamper. The banks are not as thickly populated now as when Stanley drifted down the Congo in 1877. Sleeping sickness has claimed great multitudes, and fear of the native soldiers has driven many more into the remote interior. It was strange policy which led the Belgian government to inaugurate a system that gave uniforms and muskets to former cannibals, and sent them out to help the traders in their collection of rubber. The story of the Congo for the last

quarter of a century has been tragic indeed. The missionaries believe now that with King Albert on the Belgian throne a new day is dawning. Some are even bold enough to say that this is the "renaissance of the Congo." Tremendous mistakes have been made in the past, but there is a general belief that King Albert will bring in a day of better conditions. The task, however, is enormous, and a long time will be required for its performance.

Here and there, at a trading post, a lone white man lifted his helmet to the passing strangers. Numerous dug-out canoes glided quietly through the water in the soft light of the late afternoon. Toward evening our little steamer was made fast to the shore, sometimes at the edge of the dense jungle, and thirty black boys went out with their long knives to secure fuel for the next day's run. Out in the darkness of the jungle, in the late hours of the night, their torches looked like so many fireflies. By midnight the lower deck was well stacked with fire-wood, and we were usually off soon after daybreak.

Into many of the villages of grass huts we journeyed, even to where cannibalism is said to be practised quietly; into back villages where there were no signs of the life of the white race, where the natives, who eyed the visitors curiously, lived the simple, unrestrained life of children of the jungle. Clothing was lacking, save for a small piece of grass cloth and a few beads. Perhaps a small piece of fur, the skin of a jungle animal, dangled from a narrow belt. The bodies were often smeared with palm oil mixed with the deep red camwood powder. Rings of brass and ivory adorned wrists and ankles. Brass collars, weighing twenty-five or thirty pounds each, were on the necks of women. In some villages the natives stole away from the white visitors

MAKING KWANGA, NATIVE BREAD, FROM ROOTS OF THE MANDIOCA

with scowling faces. They seemed little removed from the beasts of the jungle. The visitor almost wondered if anything could be done for the uplift of such people. Had he not seen such life transformed and uplifted through the work of Christian missions, he would be tempted seriously to harbor Darwin's first opinion: "You might as well try to convert cattle." But we had already seen enough of the power of the gospel, even among savages, to make us know that cannibalism, fetishism and witchcraft can be made to give way before the story of Christ and His cross.

In the Congo Basin evangelical missionaries had been at work for a third of a century. To note the results, conditions and prospects, a Commission had been sent from America. The story of the Commission's visit to many villages and mission stations, along the Congo River and in the hill country, will be told in succeeding chapters.

THE BRITISH MISSIONARY SOCIETY STEAMER ENDEAVOUR

Making the Children Happy

BY REV. D. L. SCHULTZ, LABOR EVANGELIST

FOR weeks the striking miners' children of Westmoreland County, Pennsylvania, were looking forward to the Christmas holidays and wondering, like all other children, what Christmas would bring to them.

Upon inquiring of a number of them, I found the one thing they all looked forward to was the settlement of the great strike, for as some of them said, if it was not settled they would not have a merry Christmas. Many of the parents had been telling their children that they thought, because of the fact that Santa was on a strike, they would not receive anything, so they were to be content to have a little to eat.

One day while Rev. Mr. Bruce, Superintendent of the foreign-speaking work of the American Baptist Home Mission Society, and two other gentlemen were visiting the Strike Zone with me, a number of children asked me if I thought Santa

THE JOY THAT CHRISTMAS BROUGHT THROUGH CHRISTIAN LOVE

visit them on Christmas. Some
e just what they would like to have
promised them that I would try
e that they would get something.
that time on I began to ask God
e up friends who would help me
out my promise, and He wonder-
nswered my prayers in such a way
was privileged to supply over
children with candy, fruit, toys,
, shoes and clothing.

HOW CHRISTMAS CAME

the 23d day of December, 1910,
my privilege, through a friend, to
over 1,200 children happy in
sburg and South Greensburg.
ialls were secured for their enter-
nt and treat. What happiness and
re manifested by these children!
At one of the halls I taught nearly 400 children the following chorus:

THE WAY TO LIVE

"Live for others day by day,
Be a blessing while you may;
Ever loving, kind and true,
Jesus-like in all you do."

These children entered heartily into the singing of this chorus and listened with intense interest as I told them the meaning of every line. I really believe the seed sown in their hearts will produce good fruit. After dismissing the children a large crowd standing on the outside came in and I preached to these men and women upon the subject of the "Greatest Gift." A number of them took a definite stand for Christ. All of

the money spent and effort put forth was worth while and God blessed it.

On Saturday, Rev. Mr. Lang, pastor of the Second German Baptist Church of Pittsburgh, and Rev. Mr. Steucsek, pastor of the First Slovak Baptist Church, came to assist in distributing the gifts.

We had a large sled load, and were on the road all day. The children of the different camps we visited were all made happy, and many laughed for the joy which came to them. Nearly all of the men, women and children were foreigners, the Slovak being in the majority.

Mr. Steucsek talked to the parents while the little ones received their Christmas gifts; he also gave over 1,100 pages of tracts to these people and they seemed delighted to get them. We returned to our homes in Pittsburgh tired and hungry, but with thankful hearts because of the opportunity of making others happy. Truly it was a day which was lived for others.

THE STRIKING MINERS AND THEIR CAMP QUARTERS

A Labor Evangelist

BY REV. J. M. BRUCE

LAST summer a Baptist Mission pastor, Rev. D. L. Schultz of the Lorenz Avenue Church, Pittsburgh, Pa., became interested in several groups of striking miners and devoted his vacation to visiting them. They were mostly in the Greensburg district, some thirty to forty miles from Pittsburgh. For a long time conditions had been hard for the miners in that region. No unions were tolerated and the men sought redress for their grievances by personal appeal. Despairing at last of any results by this method, they determined to organize. Before their union had been actually formed a number of those who had led in the effort to secure better conditions were discharged, some after twenty and

REV. D. L. SCHULTZ

even twenty-five years of service. Then, at once completing their organization, the miners went out on strike, to the number of fifteen thousand or more. No concessions were made by the coal companies. All who joined the unions were discharged and outsiders were brought in to fill their places. Deputy sheriffs employed by the companies evicted hundreds of families from their houses. These people, having no money nor anywhere to go, lived on the roadside until the United Mine Workers of America provided shelter for them by means of tents pitched upon pieces of ground which they rented from farmers.

It was the accounts of suffering in such improvised camps printed by the Pittsburgh papers that first attracted Mr. Schultz's attention, and led him to investigate the situation. He found that the reports were not exaggerated and immediately began to work for relief. He wrote articles in Pittsburgh newspapers asking for clothing, shoes and food. His appeals met with generous response.

"After going to different camps," he writes, "and gaining the confidence of these suffering people, I began preaching Christ to them in an individual way. Then a number asked me to address them more publicly. At Camp No. 1, a few miles from Greensburg, I preached my first sermon to the miners. It was at this camp that I found women and children, as well as a number of men, without shoes or clothing. Here, too, a number of babies were born, and the mothers suffered untold pain for want of proper attention. I shall never forget the first service in that rude camp. Many for the first time in their lives heard a sermon from a Baptist minister. I thought it the greatest experience of my life to speak to these needy people, many of whom I had clothed and fed. I shall never forget how with tears they urged me to come again and speak to them."

Other camps where Mr. Schultz was able to preach were at New Alexandria,

YOUNG MOTHER AND CHILD

Salemville and neighboring points, all in the same general region of western Pennsylvania. Some of the camps were occupied by foreigners, chiefly Slavs, Poles and Russians, who proved when known to be a fine class of people. The majority of them were Roman Catholics and a few Greek Catholics. Their priests showed them little sympathy, in some instances closing the churches and going away. Naturally enough, the people were alienated from such religious leaders. An honorable exception was one Greek Catholic priest, who opened the church basement and gave up the parsonage to homeless families, after allowing all who could to camp on the grounds.

One evening last December, Mr. Schultz had arranged to hold a miners' meeting in one of the Greensburg churches. Shortly before the appointed hour he was informed that the trustees would not allow him the use of the church. The local Miners' Union bestirred themselves and succeeded in hiring a hall over a saloon which was immediately crowded with five hundred men, besides women and children. Few if any Protestants were present. Of this meeting Mr. Schultz writes:

"The man who introduced me was a man who stands high in the labor movement and has been a devoted Catholic. In the course of his remarks he said that he, with many others, believed God had raised me up to aid the working people in their distress, and because of the Christian acts I had done and the sacrifices I had made he felt that I had a message to do them all good. I preached from John iii. 16. Many were moved to tears and many requested prayers by rising. At a meeting on January 2 the results of this first meeting were manifested. Fifteen of those who had then risen for prayer publicly accepted Christ."

"It has been my privilege," Mr. Schultz adds, "to visit other towns and preach the gospel to these striking miners and their families, and I am planning to visit them again in the near future. Notice what has been the result of this work. Not only have doors of opportunity been opened to me in this county, but labor organizations of various kinds have sent me invitations to come to their towns and cities and preach in their halls. The Federation of Labor of the State of Pennsylvania elected me

"WILL SANTA CLAUS COME?"

to the position of Adviser in their organization. They have also requested me to attend their convention to be held at Harrisburg in March next. The United Mine Workers of America elected me as an honorary member with a request that I attend their international convention in Columbus, Ohio. I believe that the interest already roused in labor circles will deepen, and we shall see in the near future a different attitude on the part of laboring men toward the churches."

Rev. H. C. Gleiss, Missionary Secretary of the Pittsburgh Association, brought this matter before the Home

Society. As their representa-
ent to Pittsburgh in December
in company with Mr. Schultz
everal of the miners' camps.
many hundreds of families liv-
ents with no floors but the
ound. The tents were heated
le stoves which had to be
night and day to prevent con-
. It was pitiful to see the
nd children in the cold and
npelled to share the hardships
en. They were supported by

FAMILY LIVING IN A TENT

d Mine Workers of America,
been putting up long wooden
ivided into two-room dwellings,
ould afford better protection
winter weather and increased
One could not withhold sym-
m people who were bravely
such hardship, even though
t question the wisdom of the
methods by which they sought to obtain their rights.

The point of special interest and appeal was the opportunity for religious ministry providentially opened by the circumstances. This was what had roused the Christian enthusiasm of Mr. Schultz. He is a plain man, originally a glass-worker by trade, and for several years an earnest and useful missionary pastor, first in Dakota and recently on the Pittsburgh field. He understands working people and is able to get into relation with them like one of themselves. He believes that they need above everything else Christ's gospel of the love of God, and seems to have a gift for reaching their hearts with its help and hope.

I had talked with some of the Pittsburgh pastors and with prominent business men, themselves large employers of labor, regarding the proposal to employ Mr. Schultz as a Labor Evangelist. Without exception they approved of the plan and of him as the man to carry it out. Shortly after my Pittsburgh visit a significant communication came to the Home Mission Society from the United Workers, whose local representatives I met and very frankly conferred with at Greensburg. This document is signed by the president and secretary of the organization. It expresses appreciation of the service given to the suffering miners and their families by Mr. Schultz, and goes on to say:

"His presence among them at frequent intervals has had a great material effect and has convinced thousands of our people that the religious bodies of our country are interested in the social and moral uplift of the common people. During industrial conflicts there are many who go among our people denouncing religious denominations as being antagonistic to labor interests. The work of the Rev. D. L. Schultz in this instance has done much to correct this impression among our people. We

believe there is no greater mission in this world than in the great mining localities of our State. Through lack of proper attention great numbers of our people are becoming indifferent toward religion. For the above reasons our district executive board, in session December 17, unanimously adopted the following resolution: That we urge the creation of a bureau of labor in the Baptist Church and recommend the appointing of the Rev. D. L. Schultz to this position if created."

When this whole matter was presented to the Home Mission Board it received careful consideration as regards the various issues that might be involved. There was no disposition to undertake anything so formal and ambitious as "the creation of a labor bureau" in our denomination. But the conviction was unanimous that the call had come and should be obeyed for a special evangelistic service among the working people, in at least one great industrial region. The experiment might also have far-reaching influence in other directions. The Board accordingly decided to co-operate with the Pittsburgh Association in appointing Mr. Schultz as a "Labor Evangelist," and he began his labors on January 1.

The terms of Mr. Schultz's appointment are clearly defined and there is entire concord between his own views and those of the co-operating societies. It is understood that his work is solely to labor in the gospel among the laboring people. He is advised to be "diligent in seeking opportunities to exalt the Lord Jesus Christ and to persuade those he reaches to put themselves and their lives under the control of the Spirit of Christ." On one important point he is instructed as follows: "In your work you will carefully refrain from partisanship in respect to men or policies in labor movements, about which there will naturally be differing opinions among working people."

Mr. Schultz will be under the regular direction of the Pittsburgh Association committee of work, though his work will not be strictly confined to their field. The experiment thus entered on must enlist the sympathy and prayers of our churches.

SCENES AMONG THE STRIKING MINERS

Outline of Free Baptist Foreign Mission Work

BY THOMAS H. STACY, D.D.

CORRESPONDING SECRETARY OF THE FREE BAPTIST GENERAL CONFERENCE

THE Foreign Mission Society of the Free Baptist denomination of North America was organized in 1833, and was the first of the benevolent societies of that people.

It came about in a way such as plainly to show the plan and leading of God. In brief, the story is as follows: Rev. James Colman went from America to Burma to assist Adoniram Judson; here Mr. Colman died, leaving a widow. Up in Serampore, India, the General Baptists of England had a mission under the leadership of Rev. Amos Sutton, D.D. After the death of his first wife he married the widow of James Colman. The need of missionaries and means in the General Baptist work in India was great, and when Mrs. Sutton informed her husband that there were Free Baptists in America who corresponded to the General Baptists of England, that they had no foreign mission work, and encouraged him to write them, and if possible enlist their coöperation, Dr. Sutton determined to find and seek to interest them.

While at Puri he wrote a letter setting forth the horrors connected with the worship of Jagurnath, and closed it with this appeal: "Come then, my American brethren, come over and help us." He intended this letter to be printed in the *Morning Star*, the organ of the denomination, but Mrs. Sutton could not remember where the paper was published, consequently the letter remained in Dr. Sutton's desk for months. Then a package reached Dr. Sutton from England, and wrapped about it was a copy of the *Morning Star*, just what he wanted. The place of publication was found, the letter sent, received and published. It was just what the Free Baptists needed; they had large missionary zeal but it was mostly latent. The letter was published in the issue of April 13, 1832, and found a quick response. Very soon it was decided by the leaders in the denomination to organize a Foreign Mission Society. In the autumn of the same year the first meeting for this purpose was held in North Parsonsfield, Me., by Rev. John Buzzell, Rev. Hozea Quimby and others. An act of incorporation was obtained from the Maine Legislature, and approved January 29, 1833; on March 9 the Constitution and By-Laws were adopted; and on April 20 the election of officers was completed. The name given was the Freewill Baptist Foreign Mission Society.

The Constitution has been amended several times; in 1883 the name was

changed to the Free Baptist Foreign Mission Society, and the Society opened its doors to all holding the teaching of Free Baptists. Soon after the formation of the Society, Dr. Sutton came to America and greatly increased the interest which he had previously awakened; he acted as corresponding secretary one year, 1834–35. While in this country he induced the Baptists to begin their mission to the Telugus, which has been so successful, and was accompanied on his return by Mr. Day, their first missionary to that field.

In 1856 Dr. O. R. Bacheler succeeded in interesting the Free Baptists of New Brunswick in this mission work, while home on a furlough, and in 1868 the Free Baptists of Nova Scotia assumed the support of a missionary.

The Woman's Missionary Society was organized in June, 1873, with its own treasury, and the power to select and support its own missionaries, approved by the board of the Free Baptist Foreign Mission Society. The Woman's Society comprehended work for the home and foreign fields, and has accomplished a large amount for both, spreading information, raising money, and stimulating mission zeal. In 1906 General Conference and the Woman's Missionary Society adopted a plan by which General Conference became responsible for the work in India previously cared for by the Woman's Society, the women still retaining interest in and working for the mission.

In 1891 the denomination secured a charter constituting a corporation for religious, missionary, educational and charitable purposes, under the name of the General Conference of Free Baptists. The Free Baptist Foreign Mission Society, the Woman's Missionary Society, the Home Mission Society and Educational Society were empowered to transfer to this General Conference all their real and personal property and estate, and all their powers, privileges, rights and immunities; so that since 1891 the Free Baptist denomination has no longer Missionary or Education Societies, but is itself a Foreign Mission Society, a Home Mission Society and an Education Society.

In 1900 Rev. Lewis P. Clinton, a native of the Bassa Tribe, Liberia, returned to that country and opened a mission for his people near Fortsville, Bassa Country. He had graduated at Storer and Bates Colleges, and seemed well qualified to engage in this work, which was always on his heart while in this country. He has secured two hundred acres of land from the Liberian Government; ten acres he uses for a mission compound, the remainder for agricultural purposes. He has erected eight houses, four of them small native structures, the others larger, covered by corrugated iron, and quite permanent. He has now a competent assistant, has gathered forty-five boys and girls into schools for education, and made ten converts by his preaching. He has been largely supported by the young people of Maine. This mission is about fifty miles from the coast, and seventy-five miles east of Monrovia.

At the General Conference held in Cleveland in 1907 the Free Baptist Association of Barbadoes was admitted to membership, and while the mission was not formally adopted, the representative, Rev. S. A. Estabrook, missionary in charge of this independent mission in Barbadoes, was permitted to solicit among Free Baptists for funds to assist in carrying along that work.

The largest part of Free Baptist foreign mission effort has been made for India; there they have nearly 4,000,000 of people in about 12,000 square miles of territory, for whose evangelization they have been entirely responsible. The people for the most part are Bengalis, Oriyas, Santals, situated from 75 to 225 miles southwest of Calcutta, along the coast of Bay of Bengal; here the

missionaries have done a splendid work, many of them surrendering their lives in the service.

The report official gives the following statistics: Whole number of missionaries, 25; school-teachers, Christian, 157, non-Christian, 97; total number of pupils, 4,615; number in the Sunday school, 4,335; added by baptism, previous year, 107; total church membership, 1,368; native Christian community, 2,375; native ordained ministers, 10; native evangelists, 26; native colporters, 14; native Bible women, 20; native other lay workers, 39.

Although our foreign mission work has not been great compared with that of many other denominations, it has nevertheless been commendable. Eternity alone can reveal the true results. No department of the work has afforded Free Baptists greater inspiration than this; and if it has required constant oversight, voluntary painstaking service year after year, burden bearing and self-denial, it was all in harmony with the genius of the gospel. We love the mission because of what we have been permitted to do for it, and all this has enriched our own lives.

And now that our foreign mission work is about to enter upon a new era, after being for seventy-seven years our care, we wish it godspeed more abundantly than ever. Our love and devotion are twined about it.

■ ■ ■

The India field was visited in 1890 by Corresponding Secretary Stacy, and is now enjoying a visit from Dr. Barbour and Professor Anthony. Detailed accounts of Free Baptist Foreign Mission work will be found in the *Free Baptist Cyclopædia*, by Rev. G. A. Burgess, D.D., and Rev. J. T. Ward, D.D.; *Life of Lavinia Crawford*, by Mrs. S. M. Bacheler; *India*, by Rev. Z. F. Griffin; *Life of James L. Phillips, M.D., D.D.*, by Mrs. Phillips; *Life of O. R. Bacheler, M.D., D.D., Fifty-three Years Missionary to India*, by Thomas H. Stacy, D.D.; *In the Path of Light around the World*, by Thomas H. Stacy, D.D.; *Reminiscences*, by Mrs. M. M. H. Hills, all of which may be secured from the *Morning Star* Publishing House, Boston.

FREE BAPTIST CHURCH, MISSION AT BALASORE, INDIA

A GROUP OF KACHINS, COME FROM THE MOUNTAINS TO MEET DR. BARBOUR AT BHAMO, BURMA, DEC. 4, 1910

Strong Points in Burma

BY PROFESSOR A. W. ANTHONY, D.D.

A VISITOR to Burma is impressed with the diversity of the field administered by Baptists. A thousand miles lie between extreme stations. Sea, river, plain and mountain characterize the distribution of sites. The languages used are Burmese, Karen in four dialects, Chin, Shan, Kachin, Talain, Tamil, Telugu, Chinese and English. The tools required include horses, carts, gardens, launches, mills, printing presses, lands and buildings, of large variety, extent and value. The agencies are schools, hospitals, churches, preaching booths, touring equipment for mountain, plain or river, with stereopticons, musical instruments, tracts, song-books and Bibles. The missionaries are almost wholly college-trained, prepared to build houses, teach school, set broken arms, advise in the cultivation of rice, the gathering of rubber, or the settlement of suits at law; they are good at facing tigers, killing snakes and fighting fever. Some are translating the Scriptures, composing hymns and making dictionaries. One ingenious man has rigged a device by which he sits at table or at his desk and operates a *punkha* with his foot; he can literally fan himself with his foot!

These men and women, versatile and ingenious, maintain friendly relations with English officials, are on good footing generally with those who still remain heathen, and have the fullest confidence of an increasing number of native

Christians, now numbering more than sixty thousand. By their advice Chins have removed entire villages from the mountains to the plains; under their influence and guidance villages of Karens and Kachins have been so reformed and remodeled that a new life characterizes all of the people from the youngest to the oldest, and there are in their parishes men who have risen to the highest stations of responsibility and trust possible in their respective communities.

The mission property, as a whole, is conspicuous for its location, either in the centers of population and activity, where values are highest, or on convenient and commanding sites adjacent to the throngs. One cannot fail to note, in most instances, marks of genius and statesmanship in the selection and the development of real estate. The pioneers have in this respect left a remarkably good heritage to their successors. In the large cities, like Rangoon, Mandalay and Moulmein, one cannot see how the locations could be improved, or the sites now duplicated by any possible outlay of money.

The schools are numerous and well attended. In almost every place the buildings are crowded and are proving inadequate for the numbers who attend. The Baptist College in Rangoon, under the able administration of Principal L. H. Hicks, Ph.D., who on account of advancing years retires at the end of March, 1911, has received what is termed "B.A. standing," which means official recognition as doing first-class college work, with authority to confer the Bachelor of Arts degree. Its new buildings are models of beauty and convenience. For its preparatory and nor-

DR. BARBOUR BAPTIZING A KACHIN BOY

Photos by Dr. Anthony

mal departments some new structures are needed.

In the work for special races that for the Karens, the Kachins and the Talains stands out conspicuous. The triumphs of Christianity among the Karens are among the miracles of missions. Numbering now more than fifty thousands, Karen Christians maintain churches and schools, themselves send out missionaries, and determine the character of communities and almost of regions.

The Kachins thirty years ago had no alphabet or literature; they lived in degradation and ignorance, dirty and immoral. The missionaries have given them the Bible and with it song-books and schoolbooks and the beginnings of a literature. Dr. Barbour on Sunday, December 4, 1910, had the privilege of preaching at Bhamo to an attentive, appreciative congregation of about three hundred Kachins, composed of school children and adults, many of whom had traveled a three or four days' journey for the occasion; and following the sermon he baptized three.

The Talains are an ancient people of Burma. They number about half a million souls, living chiefly in the Tenasserim province and spreading into Siam. About seventy-five years ago a mission among them was begun by Rev. James M. Haswell and continued for forty years, until the time of his death. Then, because other opportunities seemed urgent, the Talains were neglected for about thirty years. Six years ago Rev. A. C. Darrow and his wife were sent to the Talains and began work with headquarters at Moulmein. In six years more than three hundred have been baptized. One church has become five, and these are nearly self-supporting.

Missionary work in Burma furnishes an object lesson of the efficiency of the leaven in the measure of meal.

Rangoon, Burma.

THANKSGIVING IN CHINA. "POOR HOMESICK MISSIONARIES"

Top row, left to right: Rev. P. R. Moore, Mrs. A. L. Fraser, Miss E. D. Nairn, Rev. A. F. Ufford
Second row: Miss M. A. Dowling, Rev. A. L. Fraser, Mrs. C. H. Barlow, C. H. Barlow, M.D.
Bottom row: Mrs. P. R. Moore, Mrs. A. F. Ufford.

"No burden is resting more heavily upon my heart at present than the matter of the Budget. I don't care to be freed of the burden, but for the dear Lord's sake and the church's sake I want that we shall make up our apportionment." —*A Pastor*

A Standard Missionary Church

THINK what it would mean if every Baptist church, large and small in city and country, were to adopt a uniform standard as to its missionary policy and work. For most churches it would mean both revolution and evolution. But it would be revolution as beneficent in results as that which created this free Republic, and evolution in harmony with Bible teaching and Christian principles.

¶ Let us erect the standards, as the first step. These are essential and characteristic features:

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday School.
4. A Program of Prayer for Missions.
5. Systematic Missionary Education.
6. An Every-Member Canvass for Missions.
7. The Weekly Offering for Missions.

¶ We propose to consider these seven standard features one at a time for the next seven months. Churches must come to believe in them before they can be adopted.

¶ Meanwhile how many of these features are already in operation in your church?

¶ If you have No. 1 and No. 2, and they mean business, you will not wait seven months to have the others—nor for a revival.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT
CONDUCTED BY W. T. STACKHOUSE

How the Laymen's Movement Helps All Around

THE Laymen's Missionary Movement has come to our churches at the right hour. They need it for the cause at home, and they need it for the cause abroad. Many pastors and church officers have thanked God for the Laymen's Missionary Movement, not only for what it has given by way of organized activity along missionary lines, but for the spiritual uplift and financial increase it has brought to the local church. Think of a pastor getting ready to resign because the finances of his church were so unsatisfactory as to make it difficult for him to continue. Debts were accumulating, salary was unpaid, people were discouraged, and the work generally was becoming disorganized. The Laymen's Movement came to that church. The people agreed to follow the simple business-like methods introduced by the Movement. In one month from the coming of the Movement a new day had dawned in the history of that church. The missionary offerings had increased from an annual gift of $50 to weekly gifts aggregating over $500 a year. And although this meant over six dollars a member per annum, it was only a small part of what the Laymen's Movement gave to that congregation. A reorganization of work and workers was inaugurated. A successful attempt was made to increase the attendance at the Sunday services, and also at the midweek prayer meeting. The pastor was not only paid up, but $200 per annum was added to his salary. And the total increase made for local work, on a systematic basis of giving, amounted to $2,700 a year. The pastor remained and is there yet. This sounds like a story coined for the occasion. Let me assure my readers, however, that I have stated an actual case. I visited the field and helped to present the Movement in that church. This is but one of many similar cases. That the methods of the Laymen's Movement help all other interests as well as missions is a fact demonstrated in many congregations to my personal knowledge.

A TREASURER'S TESTIMONY

Here is the testimony of a church treasurer which speaks for itself: "Last fall after your visit we made a thorough canvass of the church for missions. We adopted a monthly system of giving instead of the quarterly that before obtained. We are glad to report that the missionary offerings of the church have gone up from $300 per annum to $1,000. Besides this we have increased the pastor's salary, and are now paying the largest salary the church has ever paid; and we are finding it easy to finance all other church matters. We attribute this splendid improvement to the

on of a better system, and the
alike way we have gone about
e money for the Kingdom."
may think I have given too much
sis to the increase of pastor's
as the result of the Movement.
e fact is we have got to face this
n as men. When one thinks of
ry small salaries that are paid to
of our consecrated and faithful
ers you can scarcely wonder at
f them saying (perhaps in an
rded moment), "If you are sure
ıymen's Movement will increase
stor's salary, then bring it to my
quick." I know this statement
ırn of real need. Another pastor
: occasion wrote us on behalf of
f and his finance committee,
ting that we bring the facts of the
n's Movement to his congrega-
He closed his letter by saying,
on me if I put it strongly, but this
needs an 'almighty jar.'" The
nent was taken to that church,
ıe report of last year shows a
id increase in contributions to
local and missionary objects.
were also evidences of improve-
n the spiritual life of the church.
/hat this brother meant by an
ıty jar' has kept me guessing
ince. One thing, however, is
namely, that church got a jar
ɔmewhere, and it looks as though
from the Almighty.

CAMPAIGN WORK

e is no doubt about our being kept
District Secretary F. H. Divine
r York knows how to get men to
and he knows how to work him-
Much of the credit for the suc-
the meetings named below is
the push and preparation he gave
n. At Ilion on January 18 we
5 men present; at Oneida on the
5; and at Oswego on the 20th,
These meetings were attended by
ntatives from the surrounding churches, who will doubtless carry back to their own fields much of the inspiration gathered at these Men's Banquets. Among the larger meetings were those of Utica, where we had an attendance of 400 men, Auburn 340, Hamilton about 225, and Syracuse 470. At all of these meetings a Men's Banquet was arranged, except at Hamilton, where conditions were such as made the Banquet inadvisable at this date. At Utica the local committee was assisted by Rev. J. L. Ingram, and at Syracuse by Rev. L. B. Jackman, both of whom rendered splendid service in making these meetings large and successful. We want also to record our appreciation of the untiring efforts of the local committee and the pastors who did all in their power to make these gatherings the greatest possible victory.

Of course for many churches the work is only commencing. The passing of resolutions is important, but to carry them into effect is still more important. This we trust will be done in all the places visited where the Every Member Canvass for Missions has not been made already. A splendid financial objective was set in nearly all these meetings, namely, not less than ten cents a member per week to missions, home and foreign.

TEN CENTS A WEEK

This is a good starting place. A true conception of stewardship will carry many men, and many churches, and many communities away beyond a ten cent a week basis. But what would happen if the one million two hundred thousand Baptists of the Northern Convention were to average ten cents a week per member for missions? It would put into our missionary treasuries $6,240,000 per annum. And that amount would provide for the salaries of all the missionaries, native helpers and educational requirements, etc., necessary for the evangelization of our

share of the heathen world; and at the same time maintain all our home missionary interests in America splendidly. Can we do it? Churches without a wealthy member in them have averaged from $6 to $30 per member for missions. Churches of over one thousand members have averaged from $12 to $17 per member for missions. The Baptist members of whole cities have averaged from $7.71 to $10.50 per member. And they have enjoyed at the same time a growth and prosperity in local work transcending anything in previous years of their history.

What city in the United States do you think will be the first to win out? Make it yours!

The Fall River Banquet

BY W. F. WITTER, D.D.

The Baptist laymen of Fall River have set a splendid pace for all subsequent Laymen's Missionary Movement Conferences to be held from time to time in New England. On the evening of February 8 over three hundred business men, representing all the Baptist churches of the city, sat down to a banquet in the Temple Baptist Church. It was the largest meeting of the kind ever held in Fall River. It was evident that the local executive committee had been doing some tall hustling. Their chairman, Mr. Durffee, Superintendent of city schools, was evidently proud of the work done by his men, and when he called upon them to sing the "Glory Song" before grace was asked by Dr. George W. Quick of Newport, the way the three hundred voices responded made it apparent that already every man present was expecting an unusual evening. It was just that from start to finish. Among the guests were Secretaries Spalding and Witter from Boston, Dr. Barnes from New York City, Mr. W. C. King from Springfield, chairman of the executive committee of the Conference to be held there on the 10th, Missionaries Jackman of Assam, and Lerrigo of the Philippine Islands, and District Secretary J. E. Norcross of the Home Mission Society, who was introduced as a starter for "the William the Conqueror" who was to follow. A starter it was in good earnest, brilliant and bristling, just the kind to captivate busy business men. Then came the man of the hour in the interests of Baptist Missions at home and abroad, the Abraham Lincoln-like secretary of the Baptist Laymen's Movement, W. T. Stackhouse, tall, commanding, terse, tremendously convincing in argument and illustration, — living his burning message himself to the very letter, and hence able to say with all emphasis, "Come on." If one could judge from their faces, it was an hour of revelation and vision to many a man in that attent audience.

At the close of this masterly address the chairman called upon ex-Congressman Andrew Jennings, who offered a strong set of resolutions by which the men assembled by unanimous vote acknowledged themselves under solemn obligations to do all in their power to bring the gospel message to the unevangelized at home and abroad, and pledged themselves to make a strong endeavor to secure from all the Baptist churches of the city an average per member of at least ten cents per week for missions.

The missionary committee of the churches appointed by the chairman immediately upon the adjournment of the meeting gathered around Dr. Stackhouse, who outlined the most effective plans for a follow-up campaign, and a determination to go at the matter at once in an earnest and businesslike way was evident on the part of the men as they separated.

Much of the success of this meeting was due to Pastors Baldwin of the First Church, and Blakeslee of the Temple Church, who worked untiringly with their men for the conference, which every one was assured marked the beginning of a new day in the forward march of the Baptist men of Fall River in line with men all over the United States and Canada in the interests of the Kingdom.

Meetings Projected

March 7. South Norwalk, Conn.
March 8. New Haven, Conn.
March 10. New London, Conn.

BOYS' AND GIRLS' MEETING AT DULUTH, MINNESOTA

On the Untraveled Road

BY EDWARD B. EDMUNDS OF WISCONSIN

FRONTIER REMINISCENCES OF A VETERAN COLPORTER
THE KIND OF PERSONAL WORK THAT MUST BE DONE

"WHEN you come to a fork in the roadway take that one which seems to be least traveled." This was the instruction that was given to those men sent out by the American Baptist Publication Society to carry the Bible to those who lived in the newly settled districts of the country forty years ago. They were called colporters — the word being a combination of collar and porter — a person who carries heavy loads by means of a strap or yoke fastened over his shoulder. The Publication Society was the first to employ colporters, as it conceived the idea, I think, nearly sixty-five years ago, of sending men out with its books and literature. This was some time before the Tract Society had men in the field. A large number of these colporters were ministers. They would canvass from house to house, selling books and Bibles, organizing Sunday schools and reviving small churches. They carried all books that were suited to the purpose in hand. Their mission was in country places, out of the way places, where no one else would go — going from place to place, house to house, stopping men on the road for conversation, riding with them in wagons, reading, praying with the people, selling books and Bibles when possible, and giving away wherever there seemed to be need. It was a rule never to leave a house without being sure that there was a Bible there. From very small beginnings this work has grown gradually to its present size. Then the load was carried by hand. Now more than fifty of these missionaries, scattered all through the country, have wagons, by which they can much more easily carry a larger assortment and scatter freely tracts and papers as leaves for healing.

The lamented "Uncle Boston," in making an address some years ago at the National Anniversaries, said, "There is Brother Edmunds of Wisconsin. He has been carrying loads of books for many years, very heavy loads, till he has become round-shouldered and his fingers are drawn so that they cannot be straightened." This was of course an exaggeration, but not without a measure of truth.

WISCONSIN WANDERINGS

The first day that I worked for the Society I was in Oconomowoc. Where should I begin? I remembered reading, several

months before, a letter in the *Standard* written by a lady from some place in Wisconsin, pleading for some one to come and preach the gospel. I looked over the map till I found it. The place was Leeds, thirty-five miles by rail and about fifteen back in the country. I stopped at Fall River. The pastor loaned me his horse. Leaving an appointment there for Sunday evening, I rode through Otsego, where I left an appointment for Sunday afternoon, and on to Leeds. I found the family whose daughter was the writer of that letter. I planned for a meeting in the schoolhouse for Sunday morning and circulated the notice all through the community. Sunday morning I preached to a full house and organized a Sunday school. In the afternoon I drove back to Otsego where I organized another Sunday school and took up a small collection for the Society. Went on to Fall River where I preached in the evening and took up another collection. So my first Sunday's work under the Society was three sermons, two schools organized, and two collections for the Society.

EDWARD B. EDMUNDS

ESTABLISHING A CHURCH

I think that it was thirty-five years ago last summer that Rev. S. E. Sweet and I, with his horse and wagon (you could hardly call it a buggy), had been canvassing some of the towns in Richland County. We started for Ontario in Vernon County. There was no direct road, and we had to take a circuitous route west of the Kickapoo River, a journey of about forty miles. Late in the afternoon, very tired, we came to a hill that overlooked Ontario. We inquired of a man at the top of the hill for Baptists. We were directed to a house up the Brush Creek Valley, where we were warmly welcomed by Robert Sandon and his family. We found that there was a little church of eight members that had not had a meeting for two years. We remained a few days, visited throughout the community, held several meetings, found them anxious to do something and left them with a promise to return in the winter. In the meantime I found a brother, over sixty years old, who had retired from the ministry, and persuaded him to undertake a pastorate there. About holidays I recalled my promise and wrote to Brother Sandon. He replied, "Not ready yet. Wait." In February I received word: "All ready. Wish that you could come right away." Providentially I had just then about ten days between appointments. I took a twenty-five mile stage ride to reach there. As the stage stopped two men came up. "Is this Elder Edmunds?" "Yes, sir." "Well, brother, we have been praying that God would send you here and now we pray that he will bless you." I found that a number were gathered just then and praying for a blessing upon the work to be done. Within eight weeks that little church had over eighty members, having been multiplied more than tenfold. Pastor Phillips did a splendid work among them for twelve years and lived there till over ninety years of age.

A PERILOUS FORD

Over twenty years ago I found myself one Saturday morning in Madison, with no appointment for Sunday. I knew of a little church where there was no pastor and probably no meetings. That was my field. I took a freight train about sixty miles to a small station, reaching there about 2 P.M. I asked a man near by, "How far to the Clark neighborhood?" "Five miles." "Is the river safe to cross?" It was the lower Wisconsin River and it was getting late in the spring. "Two men crossed it day before yesterday, but I would not promise it to be safe." "What chance is there for dinner here?" "None at all." I could see nothing to do but to venture. He gave me directions and I started. Soon I came to a sort of a straw bridge crossing a stream that was running clear (fed by springs). A

little farther and I came to the "river." The ice seemed safe. I cut as large a stick as I could handle to be a help if I broke through. I ventured out and got safely over. But a quarter of a mile farther and I came to the river. The other proved to be only a slough, But here is the river itself, very wide, and the water running clear at my feet. What should I do? I could see people and hear their voices over the other side, but I could not make them hear me. A little to the right the ice touched the shore. I tried it. It seemed solid. I thought of the consequences. There was not a person among my friends who knew where I was. If I should be drowned my body might be caught on a snag or be carried under the ice into the Mississippi. It would be a case of mysterious disappearance. Finally I said, "My duty is over there. I have nothing to do here. It is either over or under." I started, treading lightly but swiftly and — well, I breathed more freely when I reached the other shore. I tramped on; reached the home of one of the Clark brothers and knocked in vain. No one at home. I went to the home of the other brother and knocked and knocked. No response. Then I felt blue. Tired, hungry, what should I do? I turned away slowly. But Mrs. Clark had been aroused by my knocking and came to the door. She recognized me as I looked back. I was received into the house, but got no dinner till supper time. I made appointments, stayed about ten days and had a good series of meetings.

TEAM WORK ON THE FRONTIER

NOW FOR THE SEQUEL

One Saturday, about fifteen years ago, I walked twelve miles to Columbus where was a small, pastorless church. I made announcements for meetings, but had very small attendance, only in the afternoon when about sixty came. I preached one of my "Boys' and Girls' sermons" and had just dismissed the meeting when a man came up and said that he wanted to speak to the people. I called for order and he said, "Twenty years ago I lived in Washington County. A Baptist missionary held a meeting for boys and girls in our schoolhouse. I was one of the little boys on the front seat. I have wondered whether I would ever see that missionary again. I think that this is the man, but do not know. But I want to say that, if the Lord ever let me have any faith in Him or do anything in the ministry, I have to look back to that sermon as the means of winning me." My heart almost choked me, but I said, "I am the man. And if it pleases you to have a meeting tomorrow afternoon after school, I will preach that

same sermon." This gave me the ears of the people. They came in larger numbers, and for ten days I had a precious meeting. He told me that at that meeting, twenty years before, five boys and girls were converted who afterward became Methodist ministers or ministers' wives.

A COINCIDENCE AND CONVERSION

While attending the La Fayette Association at Dodgeville I was invited home to dinner by a lady whom I did not at first recognize. She told me that, over thirty years before, when she was a little girl, I held a boys' and girls' meeting in her neighborhood. As a result of that meeting she gave her heart to Christ. I have no recollection of that meeting, neither can I find any record of it. Having no church or Christian privileges, she fell away. About a dozen years later I held another meeting in a neighborhood where she was working and she there confessed Christ and came into the church. At that first meeting I had given each one a little bit of a singing book that we had printed ourselves, containing the words of about a dozen hymns for use in the meetings. For over thirty years she had kept it and now showed it to me.

A Testament was given to a Bohemian family. Through it both husband and wife were led to Christ. They passed it on to relatives in Minneapolis who in turn, we hope, were blessed.

THREATS AND TRIUMPHS

I once drove in a sleigh, with another worker, to a new county where there was no organized church with the exception of one small Dutch Reformed. I drove to the county seat, a small village, knocked at the door of the first house and heard, "Come in." I opened the door and saw about a dozen men and women. "I am a Sunday-school missionary. Did you ever see such a creature?" "Well, the last minister that came here we stoned. We've made up our minds to crucify the next." "Well," I replied, "there will be a meeting at the schoolhouse tonight, and you are all invited to come." And they did come. Every man, woman and child with one exception — a mother with a babe too young to bring out. I stayed five days, visiting and holding meetings. The last evening I said, "I know little about you, but I wonder if there are any among you that will confess Christ as your Saviour." One woman rose. "Are there any who want this Christ?" A young woman rose. I found that for a long time she had been feeling in the dark after salvation and no one to show her the way.

"ON THE WRONG ROAD"

One day I was in Loganville and wanted to go to Marble Ridge. I was told to go down the valley about three miles, turn to the right and climb the bluff where I would find the place. A little way down I found two tracks that seemed to be both one road. Being on the left, I kept on that track. Walking a long time and finding no turn to the right, I called to a man stacking grain down in a field. "Hello, there. You have a fine lot of boys on that stack." "My boys are all girls." With boys' hats on and too far away I could not distinguish. "How far is it to Marble Ridge?" "You are on the wrong road." "Why, I was told to come this way." "Did you notice a fork in the road? You should have taken the right hand." "How far back is it?" "Three miles." "How far the other way around?" "Four miles down and four back." "Can't I get across?" "No, there is a deep marsh." "How far is it over?" "Half a mile." "Why, I can't go 'way around. What shall I do?" "Well, there is a path where people have crossed. Perhaps you can find it. Go across that potato patch to a certain point, climb the fence and there is a path." I started and thought that I struck the trail, but I lost it. I got deeper and deeper in the bog. I was heavily loaded with books, satchel, rain coat and umbrella. Worse still, a rain came up and I must keep my books dry. Struggling on, I came to the edge of a wood that proved to be a swamp. Tearing my way through, I came up against "Honey Creek," the road close the other side. Tired, hungry, soaked by the rain, I plunged in, holding my load above my head to keep it dry, and landed safely on the other side. I walked a mile down the road before I came to a house. There I knocked in vain. No one at home. Thoroughly tired, I sat down and waited an hour or more, when the people returned and I was helped to some dry clothing. The consequence was a severe cold, and the next morning I was glad to catch a ride to the

Headquarters in Philadelphia of the American Baptist Publication Society which sent this Missionary Colporter into the field

This is 1701 Chestnut Street

railroad ten miles away and go home. I did not see Marble Ridge till some years after that.

FOUR MILES OF MUD

Some years after the first visit I was again in Ontario. It was the muddiest October ever known in Wisconsin. A man said that he had found a new road, six feet below the old one. Brush Creek Valley was especially bad. Pastor Phillips kept saying, "I do wish that May would come down." She with another young lady wished to be baptized, and he was too infirm to do it. But May lived four miles up that muddy road, and people were upon it only when obliged to be. Saturday noon I made up my mind that I must try to reach her. I waded the four miles through the mud, reaching there late in the afternoon. May was kneading bread. But there was no time to be lost if we were to reach town before dark. Hardly stopping to sit down, I told why I had come. She immediately took her hands out of the dough, washed them, made up a package of clothing and followed me through the mud to the village. The next morning I baptized the two.

IN THE MICHIGAN PENINSULA

Between April, 1877, and April, 1881, I was engaged in this same work in Michigan. In 1880, Mr. W. H. Brearley, then of Detroit, offered to pay an extra hundred dollars to the Sunday-school Board to meet the extra expense of sending a missionary through the "Upper Peninsula." I took the earliest boat in Detroit for the "Soo." In and around that new town I found about fifteen Baptists. Securing an empty schoolhouse, I furnished it for the purpose and organized a Sunday school. Soon after I met Dr. G. S. Bailey and suggested that the "Soo" might be a good place to spend his vacation and do some pioneer work. He accepted the suggestion, spent six weeks there, baptized a number and organized what has since grown to be one of the best churches in Michigan. During my last two years of Michigan work I organized ten churches, about half of them proving permanent and successful.

Many a time have I thanked the Publication Society for standing behind me in this precious work, and praised the Lord that He was willing to use so unworthy an instrument.

THE HARBOR AT MANILA, PHILIPPINE ISLANDS

The Philippine Conference

BY REV. CHARLES L. MAXFIELD, OF BACOLOD, P.I.

THE Seventh Annual Conference of the Philippine Baptist Mission was held in Iloilo, December 6-8. The reports from the various stations showed steady progress along many lines, and called attention to certain pressing needs if we are to conserve the work already gained.

Mr. Russell, who is caring for Capiz station during the absence of Dr. Lerrigo and Mr. Robbins, reported eighty baptisms. A dormitory for young men has been established and a good beginning made. Miss Nicolet, in charge of the home school during the absence of Miss Suman, reports a prosperous and encouraging year's work.

Mr. Forshee for northern Negros reported activity among the churches as shown in the increased membership and development in organization. Mr. Maxfield reported wide evangelization and encouraging results in particular in the winning to Christ of several prominent leaders among the upper classes. Bacolod station reported 220 baptisms for the year. Miss Whelpton has been busy with many duties. She has had the care of the girls' dormitory, a successful kindergarten of about fifty children, supported by the people of the town, and a large service in the dispensary, having treated more than 200 cases during November alone. The Conference asked Dr. Thomas to coöperate in sustaining the medical work for the present in association with Miss Whelpton. As there is a steamer from Iloilo to Bacolod twice a week, which anchors at Bacolod over night, this will be possible. Mr. and Mrs. Maxfield will reside in Bacolod when Mr. Forshee leaves for his furlough in September.

The Union Hospital in Iloilo has done a large service, but is greatly crippled because of insufficient quarters to do the larger work contemplated when the union work was begun. Dr. Hall of the Presbyterian Board was obliged to return to America in April because of sickness, and thus Dr. Thomas has done double service since that time. The great need is for an enlargement of the hospital in order to hold and increase the large place it has made for itself in the community and the entire southern portion of the Archipelago, both among native and foreign population. There is also an imperative need for a missionary residence for Dr. Thomas, as the present abode is a menace to health. The Property Committee

and the Conference unanimously recommended that these needs be supplied.

The Press has been under the care of Mr. Munger. It has done a large work, having printed more than three million pages of literature. Mr. Snyder will come from our press in Rangoon, Burma, early in the year to assume charge of the Press and become treasurer of the Mission. He will supply a need in both these lines of service.

Mr. Lund has been busy with translation work; preaching on Sunday in Iloilo and occasional visits to the various districts with other missionaries. He is indeed the "Father of the Philippine Mission," and continues to give it a father's love and care. The translation of the Old Testament is approaching completion and portions will be printed by the American Bible Society this year. Two dormitories for students have been instituted by the Iloilo missionaries. Mr. Maxfield has had charge of the dormitories. They have coöperated with the Presbyterians in sustaining a preaching service for the 400 Americans resident here, as well as a Y.M.C.A. in the heart of the city. The Y.M.C.A. has no secretary, and is supported entirely by local contributions.

The Woman's Bible Training School, under the care of Miss Johnson, has performed a service of great good in providing trained Bible women who labored during the vacations in all the fields. A class will be graduated this year who will be available for permanent service along this line. We were happy to greet Miss Lund, who returns from Chicago to be associated with Miss Johnson in this school.

The Girls' Academy under the charge of Miss Bissinger has just begun. This institution promises large usefulness in touching the lives of the young women of the so-called upper class of people. The need is for a permanent and suitable home for the school.

The industrial school has had a good year. Mr. Valentine has been alone most of the time. Two teachers came from America, Miss Bertha Houger and Miss Grace Williams, a most welcome addition to the teaching force. It was voted to add the first-year High School work to the curriculum. There have been nearly 400 pupils enrolled. The irrigation plant is installed in part. It is hoped that the new Central School building may be forthcoming this year. It was voted to ask for an appropriation for a small sugar mill to grind the cane raised on the farm.

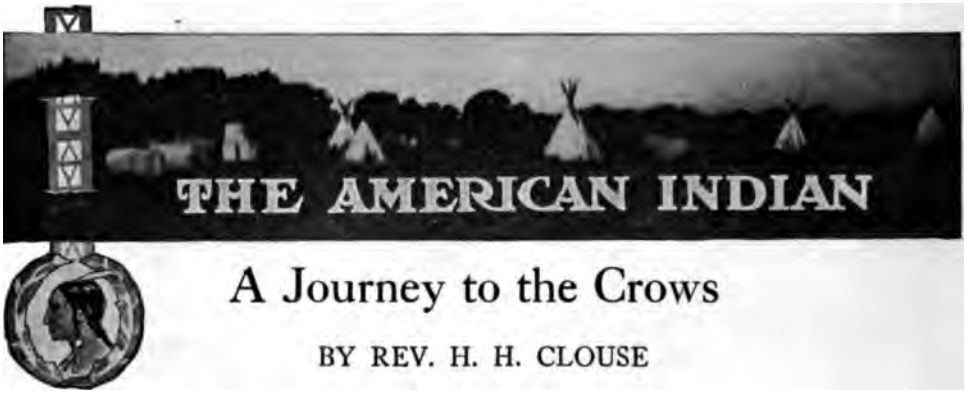
Mr. Bigelow has had charge of the Jaro evangelistic field. He reports 200 baptisms and development along many lines of work. Mr. Bigelow had charge of the completion of the Press Building. This work was well and quickly done with a large saving over contract prices.

The paramount need as indicated in nearly every report of individual and of committee was for an enlargement of the educational work as a means both to wider evangelization and the conservation of the work already done.

TAAL VOLCANO, WHOSE RECENT ERUPTION COST THE LIVES OF OVER SIX HUNDRED FILIPINOS

DEMAND FOR MEN

The report of the Jaro station showed a membership of about 2,600 in 1907, and only about 2,000 in 1908. During the last two years there has been a loss equally great. The report of Mr. Bigelow states that "In this district there are 21 organized churches up the country beyond the Kabatuan field. Counting Jaro and the little church on Guimaras at Sanao there are 23 in all. In these churches there are a little over 1,200 members. At the last association they reported a few over 200 baptisms. Two of these churches are just about dead; four are very weak; eight are barely holding their own, and the remaining nine are quite strong. The great difficulty is the lack of a sufficiently trained working body. There are seven ordained men, six of whom are good workers. There are four real good licensed preachers, though they have but little power." These facts, together with the call for workers better trained for the other fields, made imperative the demand for schools. The recommendation of the educational committee that vacation schools be approved was heartily endorsed. The need for a Bible School was discussed and it was unanimously recommended that an appropriation for the construction of such a school be made. With faith in God and confidence in the brethren at home whom we represent, the missionaries returned to their stations believing that a day yet brighter was dawning for the Philippine mission.



A Journey to the Crows

BY REV. H. H. CLOUSE

MISSIONARY AMONG THE KIOWAS IN OKLAHOMA

ON a memorable day the Kiowa Quartette, consisting of Deacons Toybow (interpreter), Saneco, Hobey and their missionary, departed from Rainy Mountain Mission for a tour among the churches in southeastern Nebraska, and from there to Lodge Grass, our Crow Mission in southeastern Montana. This was to be a mission of Christian Indians to a neighbor tribe. The churches visited in Nebraska were Fairbury, Alexandria, Beatrice, Wymere, Pawnee City, Lincoln, Alliance, Hastings, Grand Island, and five in Omaha; two in Council Bluffs, Iowa, were also included.

These churches are earnest, aggressive and missionary. Their pastors are men of God with the Master's vision of a lost world. Pastors and churches gave the quartette a warm welcome in heart, home and attendance and were not stinted in their gifts to help the visitors on their way.

Our gift to the churches comprised Kiowa Jesus songs, interpreted and sung in Kiowa; a brief statement by the missionary of the history, fields and workers among the Blanket Indians; impressing the people that their money has been well invested when given to our Home Mission Societies, and asking that they give their prayers, children and money for the enlargement of the work. Then the Indian brothers are presented as the products of Christian prayers and gifts, and they tell the story of their life. In their addresses the old life and the new are brought out in vivid contrast, and the gospel is seen to be the power of God unto salvation. All see that this is Christ's work. Deacon Saneco gives an

exhibition of the sign or hand language of the Indians. He speaks of God's house here, and of the beautiful one on high, of the way Jesus has made for us to travel to that home. By this hearts are touched and missionary interest is created. Many said, "I wish our Societies would do more of this kind of work. We can now see what our money is doing."

Lodge Grass is fifty-two miles northwest of Sheridan, Wyoming, and twenty-four miles southeast of Custer's last battlefield, in the valley of the Little Big Horn River. It derives its name from the fact that in the olden days the grass grew so long that the Indians could cover their lodges with it. In the flat valley, one-half mile from the railroad station and near the river, our mission is located. On the east the foothills, on the west snow-capped mountain; a location of beauty. In eight years three buildings have been erected,—parsonage, Chivers Hall and school building. These structures are built of small pine logs, rustic in architecture. All the buildings are thoroughly constructed and attractive. Some hands have wrought long and nobly. The school will enroll fifty this year.

A little church of thirty members shines as a beacon in the midst of heathen darkness. Many of the members are faithful and are growing strong. Their persons and faces show the new life and their speech is the dialect of Zion.

The tribe numbers two thousand. This people are farther back than any tribe in Oklahoma in the comforts of civilization, in cleanliness of person and home, and are very low in their social relations. The tribal social dance is strong, and in this a large element of impurity. Antichrist, in the form of Romanism, has much influence, and by intrigue poisons and biases the Indian mind, and holds before the people a form of godliness that has no power. In an environment like this the progress of truth must be slow. But the lamps are full of oil, trimmed and burning, and the darkness must pass.

Our three Kiowa Christians were living letters read by this people. Through them Christ sung and testified. It was a good meeting. The people came, the Crow Christians were earnest, many were convicted deeply of sin, four were received for baptism and three baptized. Others will come, for much good seed has been sown.

More than thirty years ago the heroic Custer with his little band made their last stand on the ridge above the valley while the vast hordes swept up from the glen below, completely surrounding him and his band. The cause for which they shed their blood has moved onward and Indian wars are no more.

There are spiritual Custers in the vale below, the little band is surrounded by the foes of the cause. The truth for which they are giving their days of devotion will move forward. Let us sympathize with, pray for, support and honor those who leave friends and loved ones and lay down their lives for Christ and His cause.

Rainy Mountain, Okla.

CROW GIRLS ON HORSEBACK

Devotional

Prayer for the Nation

O LORD GOD of nations, Thou who makest of one blood all men to dwell upon the face of the earth, look upon this Thy people. Let the nation know what makes a people great. If we have been wandering from Thee, looking upon merchandise as our only glory, and wealth as our only good, in Thy great mercy pity us. Let us remember the holy teachings of the past, the story of the times that are gone. Wake us up from our indifference to right and our love of mammon. Let us be filled with great thoughts, noble patriotism, great and holy purposes, that we may lend to our land the grace of true citizenship, of goodness and of truth. May we know Thee as the Rock of our defence, our strong Tower, our Sovereign Ruler, and our Everlasting Hope; for Jesus Christ's sake. Amen.

✠

PRAY —

That great blessing may rest upon the men of the churches as they gather in the conferences of the Baptist Laymen's Missionary Movement.

That the leaders may be given messages that shall burn into the souls of the hearers and make them men for such a time as this.

That the Secretary of the Movement may be clothed upon with mighty power to move men, give them his own broad vision and confidence in God, and band them for such service as the church has never seen.

That out of this Movement may come the means to enlarge the missionary work to meet some of the most pressing calls at home and abroad.

✠

From a Missionary's Journal

January 5. Pitt preached well on "Love." God's love to us is shown in Romans v. 8. Our love to God is shown in John xiv. 23. If we love God we must show it as in 1 John iv. 7, 8.

January 16. It is just twenty-eight years today since we reached Nowgong. Busy and happy years they have been. We can trust Jesus for the future. We cannot adequately express our appreciation of Him who hath redeemed us and honored us with junior partnership in the work of building up His kingdom.

January 20. When reading today in "Secrets of a Beautiful Life," I was struck with this expression, "When night comes He will show us the stars," — meaning that God has a promise and comfort for our every need. I am trying to put a few of the thoughts of that good little book into Assamese.

June 25. I like this sentence from J. R. Miller: "He who does God's will faithfully each day makes life a song. The music is peace."

November 11. This has been a happy birthday for me. The twelve women who came to our bungalow for the women's prayer meeting prayed so earnestly. They hold these meetings around at the Christian houses.

June 30. We praise our Saviour for His loving kindness. "Peace! perfect peace! our future all unknown. Jesus we know, and He is on the throne."

✠

Sources of Strength

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain,
Learn, nor account the pang; dare, never grudge the throe. — *Browning.*

✠

Thoughts to Grow On

The only remedy with me is to pray for every one who worries me. It is wonderful what such prayer does.

And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. — *Eph.* iv. 32.

Echoes from the Oriental Press

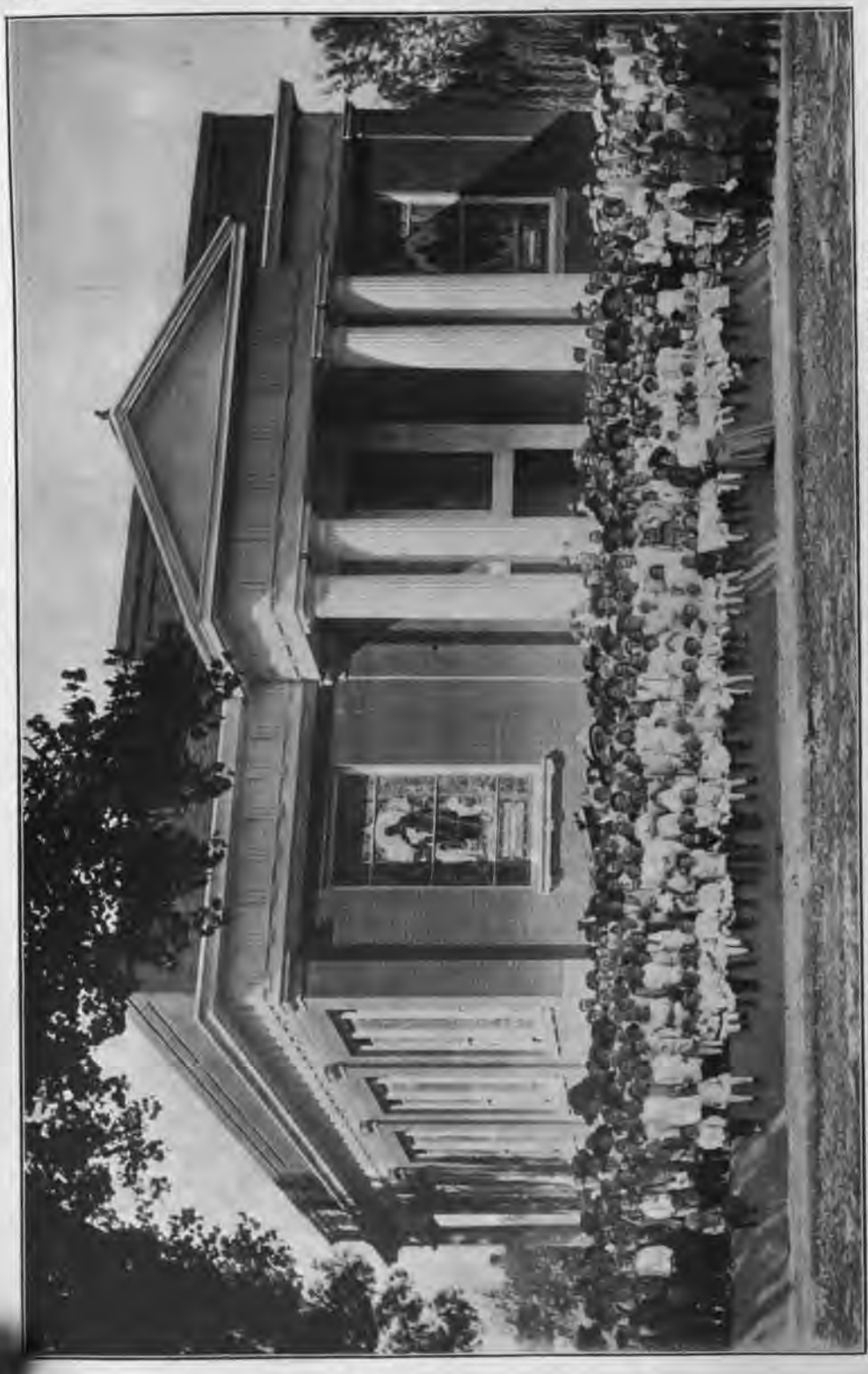
CONDUCTED BY J. L. DEARING, D.D.

A WRITER in the *Indian Mirror* calls attention in no uncertain way to the problems among young men today in India. It is sadly true that the condition which he seems to see in India is too sadly true of the entire East. The appeal to the Christian West in behalf of these men of the coming generation in the East should be heard. The following quotation is none too strong:

"One of the gravest problems of the present day is how to arrest the rapidly growing tide of moral depravity among some of the young men of our country. No thoughtful observer can help noticing that the minds of some of them have been greatly perverted by the insidious teachings and preachings which have been their staple food for some time past. 'Headless, heartless, soulless,' would perhaps be the only fitting description of the youth to whom we have referred. Do we find in these young men or in the system to which they belong, either reverence to God, obedience to authority, or love for humanity? Religion, worth the name, they have none; their moral horizon is darkened by passion and hate; and their intellectual outfit is of the meagrest type. No wonder, violence and bloodshed, robbery and spoliation, have become their creed. It grieves us beyond measure to have to draw up this indictment against any class of our young men, but the situation has become so great that we cannot help giving expression to our feelings without concealment or attempt at palliation."

¶ The *Indian Mirror* sounds a very encouraging note in regard to the change in the condition of child widows and child marriages. We certainly can but thank God for this hopeful sign. The following is taken from a recent number:

"We are confident that so much interest that is now taken in our widows and the cause of their advancement, cannot surely go in vain. The movement has spread abroad, and Bengal, or, for the matter of that, only that portion of it that still delights in hidebound obstinacy and narrow intolerance, cannot long afford to escape the blessed contagion. Judging from the strides that the movement is making in almost all parts of the country, we believe that it will soon become as impossible to withstand its resting waves as for Mrs. Malaprop to mop away the Atlantic. A welcome sign is already visible, which must do good to the heart of all interested in social reform. Hitherto many of our contemporaries dismissed with scant respect all questions of social reform, and allowed themselves to be absorbed exclusively in political topics. A change has happily come over their spirit, and social reform is no more the subject under ban that it was previously regarded to be. The questions of raising the marriageable age of girls and the introduction of widow marriage have forced their way to the forefront, and claim a good deal of public attention at the present time. An influential organization has already been set afoot in Bengal to take care of the first question and need is felt for another body to interest itself in the second. We are sure that with the inauguration of a Widow Marriage Association in Bengal on the lines of similar organizations in Madras and Bombay, the cause will receive a fillip, which will greatly accelerate its progress."



SUNDAY SCHOOL RALLY DAY AT THE FIRST BAPTIST CHURCH OF ROSWELL, NEW MEXICO, REV. P. H. MCDOWELL, PASTOR

The Last Month

THIS is the closing month of the fiscal year of the Societies. It will have to be a month of persistent budget raising and large giving if the year is to close without debt. There has been some advance proportionately during the recent months as compared with last year, so far as the giving of the churches is concerned. The figures will be found in the financial statement on another page. But taken at the most favorable estimate, the giving of a single month must greatly exceed that of the preceding eleven months in order to come out even. We are still a long way from the systematic giving that will save us from such anxious conditions in these last days of the year.

Just now the burden is upon pastors and churches to see that the great missionary work to which we are committed does not suffer. If by any chance your church has not taken its offering for missions, or done anything to meet its apportionment, will you not get under your share of the burden? And do it now.

Remember that the books close March 31. Church treasurers should keep as much this side of that date as possible, and every church should have some representation in the year's offerings. It is not too late to make an every-member canvass yet. Let no church fail to do something.

Lay Preaching

OUT of the Laymen's Movement ought to come a large number of lay preachers.

This is a power that the church needs to utilize. In England and Scotland there is a vast amount of evangelistic work done by these consecrated laymen, who put their gifts to exercise in effective ways and give the gospel to thousands who otherwise would be deprived of it. It is time that in this country we should call the laymen to this rewarding and self-developing task. The preaching places are waiting on every hand, and the people will always respond to this unofficial type of ministry. The lay preacher has a peculiar influence with the masses. He has none of the artificial barriers to tear down that have been builded around the ordained minister. He has the great advantage of being regarded as one of those to whom he is speaking.

One reason why laymen are slow to respond to this kind of service is probably that they make too much of it in their minds. They are not expected or desired to equip themselves with commentaries and homiletic reviews and sermon helps and books of illustrations, and then set about manufacturing finished discourses — finished before ever delivered such ought to be. They are not to imitate the regular preacher, quite the contrary. What is wanted is a straightforward talk, from man to men, on things growing out of the daily experience and the observation and read-

ing of an intelligent man who is alive to humanity and duty, and who shows his love to God by his helpfulness to his brother man. If the word "preaching" is too formal and stiff, discard it. Lay evangelism is what we want, simple but genuine, full of cheer not of cant, warm-hearted and brotherly. Men who can contribute this kind of service can live in a true and steady revival, for they will create and perpetuate it.

These lay preachers in the cities could treble our city mission possibilities. In the country they could unlock the doors of scores of churches now closed because there is no pastor, and either not enough money to sustain one or not enough obtainable until grace shall open the pockets of members who have but do not give it. They could preach in schoolhouses in districts where there are no churches near. That striking article on Oldtown, Maine, in a recent number of MISSIONS, showed impressively what a band of devoted laymen, with the co-operation of a missionary-spirited pastor, could do to spread the gospel over a neighborhood. East and West there are numberless points that could be reached by the lay preacher, and that otherwise we cannot hope to reach.

We do not mean that these lay preachers will give up their business to become ministers. Their strength will lie in large measure in the very fact that, while successful business men, they have a true perspective that will not allow them to give all their time and talent to the money-making side of life. Out of their business contacts will come inspiration for plain talks. Their example will be a sermon in itself. Happy the pastor who shall develop a band of lay preachers in his church, for they will be his right-hand helpers, and he will be sure of sympathizers in his own work. Nothing will make a layman appreciate a sermon like attempting to preach one. And nothing will make him so loyal and happy as the sincere effort to bring the truth of God to the hearts of men. Let us cultivate the laymen for lay preaching. Perhaps they can help solve the Sunday-evening service problem. They certainly can enlarge the field of missionary activity.

Time to Call a Halt

IT is exceedingly fortunate that there are watchful eyes in Washington, scanning every bill that is introduced. Otherwise the bill introduced and pushed forward with extreme quiet, granting 300,000 acres of land in New Mexico to the Roman Catholic bishop of that diocese for school and other purposes, to be held and so used by his church forever, would have slipped through. Now it cannot be passed without publicity and protest, and a protest so strong and unmistakable that the national legislators will be likely to heed it. The constant attempts to infringe upon our fundamental principle of the absolute separation of Church and State should make it clear that we are dealing with a persistent force, and one that ought to be squarely met and overthrown.

This pernicious bill is in line with much that is being proposed by Roman Catholics at the present time. It seems as though they had determined to go into politics and try their strength. It is most unfortunate that such issues should be thrust upon the people. The charge of religious bigotry is sure to be hurled at those who are simply aiming to keep the State and Church separate, and to prevent a political organization from claiming toleration and rights on the ground of being a church. There must be no temporizing, however, when religious liberty is at stake, or the principles of democracy.

Just now the Catholic Congress, which met in Boston, has resolved to make another appeal for public funds

to be appropriated for the parochial schools, and this matter will have to be fought out again. But every time it comes up it must be met with a resolution that will by and by satisfy the Catholics that only trouble and defeat lie in that way.

Another attempt to interfere in state affairs is the bill introduced into the Massachusetts Legislature to refuse divorce on any ground whatever, thus putting the Roman Church authority above that of Jesus Christ himself. This bill was introduced at the instance of the archbishop, and advocated by a priest of much ability. The opposition was voiced particularly by Judge Lummis, who based his argument on the ground that such a bill was in violation of the principle upon which the commonwealth and nation were founded, that of absolute separation of Church and State.

The Asbury Park Conference

ELSEWHERE in this issue we give a report of the conference of laymen and secretaries at Asbury Park. It was the first of its particular kind, so far as its make-up is concerned, but assuredly it will not be the last. It was a gathering concretely illustrating the new unity of our mission work. For two days the men who are entrusted with large responsibilities discussed matters of grave importance in the frankest manner. They knelt together in half-hour devotional sessions almost wholly given to prayer. They became acquainted with one another in a more intimate way than hitherto. And the result was unquestionably of great good to the men and to the cause they represent.

In such conferences new perspective is gained and wise plans are laid. It was most interesting to watch the progress of the discussions and note how open-minded the leaders were, how ready to change when their view was shown to be not the best, how quick to see the right solution when it appeared. The contact of mind with mind, the impact of widely different personalities, the almost invariable courtesy and brotherliness, made the days not only stimulating and enlightening, but delightful. It was the unanimous feeling that few days have been more profitably spent for the denomination and its missionary enterprises.

Mormonism in True Light

THE more we know of Mormonism the more false and pernicious it is seen to be. Its doctrines are nothing short of blasphemous and its practices are in defiance of its solemn pledges and the law of the land. When the Mormon leaders desired statehood for Utah, they were ready to issue the anti-polygamy manifesto of 1890, and to promise that this manifesto should never be violated. They were ready also to promise that Mormonism should refrain from all interference in political affairs. How these pledges, by which Congress was tricked into granting statehood, have been shamelessly broken, is shown in current magazine articles. In *Everybody's*, ex-United States Senator Frank J. Cannon, son of a former chief apostle of the Latter Day Saints and therefore able to speak from the inside, tells the story of broken faith. He also tells how the money interests have gotten a grip on the Church, and are using it to gain control of the political situation for their own selfish and monopolistic purposes. This exposure ought to open the eyes of the people to a situation fraught with peril to democracy and liberty.

In a second article, in the February *McClure's*, the charge is made and substantiated by many proofs that polygamy

is by no means an abandoned doctrine or practice of the Mormon Church. If the writer is correct, the common statement that polygamy is dead because the younger generation will not tolerate it must be taken with much allowance. Indeed, he believes that on sentimental grounds of belief in the earlier revelations sanctioning polygamy the young women of today born and bred in Mormondom are more fanatical and readier to accept the practice than their mothers were. He declares that there has been a revival of polygamy, although the facts are denied by the Mormon heads, and every effort is made to conceal the truth. It is felt, however, that the federal government cannot interfere in a state's domestic affairs; and as for broken faith, it is always easy to secure a divine revelation when one is required to fit a certain case. It is tacitly recognized that the Woodruff decree, although perhaps of divine origin, was but a temporary departure from the more authoritative voice which spoke through Joseph Smith and Brigham Young.

In the revelation of the present situation the Salt Lake *Tribune* has rendered large service to the nation and its own state, and it does not purpose to give up the effort to free Utah from Mormon control. The more than two hundred cases of new polygamous marriages definitely known, including the high officials of the Church, are sufficient to keep polygamy alive for more than another generation. The Church, moreover, honors and promotes the polygamists. One of the recent developments is the establishment of polygamous cities of refuge in the northern part of the Republic of Mexico, where the Mormons have a most flourishing colony, owning over 300,000 acres of land. There they venture to practice polygamy openly, and unless President Diaz puts his "benevolent hand" upon them, he will presently have a problem to deal with more difficult than revolutionists. Meanwhile, a federal law prohibiting polygamy is the one thing feared by the Mormons, and the one thing that can cut out this cancerous and deadly growth from our body politic.

Note and Comment

MISSIONS this month takes you first to Africa, in company with the Sudan and Congo Commission, and under the direct guidance of Dr. Franklin and his fine camera. This is the first of a series of articles that will bring mission fields vividly before our readers. When we see how people live in the mining regions of Pennsylvania, in our own enlightened United States, we are not sure that an African hut is the worst place in which to live, or that the wild jungle is worse than the human jungle. The gospel is needed in both places, that is sure. The range of interest is wide as usual, covering the conference in the Philippines and the wanderings of a veteran colporter in the West, Dr. Anthony in Burma, the Baptist Laymen's Movement and the Women's Jubilee meetings, with a wealth of information from all parts of the world. Look out for some new features next month, and for Dr. Sale's second article on Porto Rico.

¶ We made a mistake in suggesting that the new subscribers would be able to begin with the January number, for the demand was so

the January issue was speedily
and although we increased the
issue by several thousand, that
ll fall short also of the incoming
send the subscription along. We
) it that we have enough of the
nber. We must make that fifty
mark before the Philadelphia

d as though a concatenation of
ces worked against us in getting
bruary number. We shall, how-
promptness if it is within possi-
anwhile our readers are not half
ver delays as we are.

e asks whether indifference is ever
e should ask, in reply, whether
, when it comes to religion and
f Christ, is ever anything else than
questionably indifference is one
ntest foes to progress which the
hurch has to deal with today.

ior of a new book of fiction says
characters whom he is describing
would have been equally horrified
rd the Christian religion doubted,
seen it practised." The sentence
ght one neatly turned; but think
I see if there is not a good deal in
f reflection.

rent, head of Protestant Episcopal
the Philippines, wishes a change
rch name. He says the word
t" means something as unworthy
rable to the Filipino as Anarchist
uld signify to our people, hence is
ock to progress. We have not
our missionaries that they ex-
ouble from this source; and cer-
must be a clear distinction be-
estant and Catholic, if the truth
its way. The Filipinos will come
at Protestant really means when
ad such men as Bishop Brent and
hristian missionaries among them
of years. These Protestants can
racter and meaning to any name.

China is seeking to repress the
fic as one essential to national
nd in this effort all lovers of
should sympathize. What more
o missionary effort than that the
nce should be found in Christian England, that introduced the deadly drug into China, and now does not favor its banishment because of commercial injuries that might result to her colonies and merchants? It is characteristic of the times that the Chinese recognize the help to be derived from teaching the young men to follow those methods of athletic training common among us, which require habits of temperance and abstinence. Happily, they also differentiate the missionaries from the money-making foreigners. But unchristian acts of Christian nations make Christianity's path rocky.

¶ Two men mean a different thing when they use the familiar word "prayer." The significance of the word to each will be measured by his experience. Just as there are men and men, so there are prayers and prayers. That was a profound remark of Mr. Gladstone that real prayer — communion of the finite with the infinite — is the highest exercise of the human faculties, demanding a sustained concentration and attention not called for by any other mental effort. Prayer of the kind the great English commoner had in mind and knew by experience is a draft upon the infinite spiritual resources. More experience of it would mean more vital religion.

¶ The organization of commercial travelers known as the "Gideons" has placed over sixty thousand Bibles in hotel bedrooms in the United States and Canada. A pleasant feature in connection with this distribution is the encouragement given to the plan by the proprietors. One hotel owner west of the Mississippi said his electric light bill doubled after the Bibles were put in the bedrooms, but he didn't care, and would as soon have the bill get bigger yet if Bible reading was responsible for the increase. The "Gideons" represent a specific type of laymen's movement, of great practical benefit and blessing.

¶ A new race journal, called *The Crisis*, is to be published monthiy in New York by the National Association for the Advancement of Colored People. Dr. W. E. B. DuBois is the editor. In the opening announcement of the first number the editor says: "Its editorial page will stand for the rights of man, irrespective of color or race, for the highest ideals of American democracy, and for reasonable but earnest and persistent attempt

to gain these rights and realize these ideals. The magazine will be the organ of no clique or party and will avoid personal rancor of all sorts. In the absence of proof to the contrary, it will assume honesty of purpose on the part of all men, North and South, white and black." There is room for such a magazine, properly conducted, and we wish it success.

¶ The acceptance of the call to the Fifth Avenue Presbyterian pulpit in New York by Rev. J. H. Jowett of Manchester, by many regarded as the foremost living English preacher, will add strength to the Christian forces in the metropolis. Three times the call was extended before the minister was constrained to accept; and he was besought on all sides in his own country to remain there. His spirit is shown in his letter to the church, in which he said that the stipend offered ($12,000 and a parsonage) was much more than he should need, and he hoped they would adjust it to the equivalent of his stipend in Manchester ($5,000). He had been cruelly wounded by the statement that it was the larger salary that won him. But those who know the man and his spiritual power and devotion will not misjudge his motives, and we shall all rejoice in his coming. John Hall's pulpit will sound the strong evangelical note through his preaching.

¶ Over three hundred and fifty men at the banquet in the Highland Church of Springfield — that was the splendid record of the Laymen's Meeting on Friday, February 10. Such a meeting had not been held in the city before. As the editor of MISSIONS was present, he will reserve a description until the next number. It is plain that such gatherings of Baptist men for a specific purpose must result in immeasurable gain for all the interests of the church and the wider Kingdom.

¶ It is doubtful whether a more vivid description has ever been written of the growth of a dogma like that of the Virgin Mary and the Immaculate Conception in the Catholic Church than that by Israel Zangwill in "The Carpenter's Wife," in his new volume entitled "Italian Fantasies." Nor can one find a more striking contrast between the simple truth of history and the mariolatry that has been substituted for it by the priesthood. The reader will agree that this is a very unusual piece of writing, while it is not necessary to agree altogether with the picture of Joseph and Mary.

¶The Black Hand in this country has received a severe blow through the recent demonstration by the police under a real head detective who knows how to detect, that kidnappers and dynamite depredators can be detected and punished to the limit of the law. A valuable accession to the Italian reformation party has come in the person of an Italian duke, of ancient and royal family, who has discarded his titles and become a plain American citizen. A teacher by day, he devotes his spare time to the Americanization of his fellow countrymen, and proposes to establish an immigrant board that shall look after all Italian immigrants, teach them the duties of citizenship and the laws concerning crime and deportation. No work is more needed, and we trust that Professor Pugliatti will be able to accomplish his admirable purpose.

¶ Christian Endeavor has been celebrating its thirtieth birthday, which came on February 2. A review of young people's development and service in the churches during the thirty years shows how much this initial movement has meant and still means. The Endeavor societies girdle the globe and are found in all mission lands and among all peoples. The young people trained in this and kindred organizations, which are an integral part of the local church, have furnished the constituencies for the missionary and other movements of recent date. The church has been a different place since she discovered her young people and her young people discovered themselves as having work to do and a religion to live. Every wise church will foster its young people's work, and keep it centered in the spiritual forces. We believe no young people's society will ever succeed and persist that does not found itself in the prayer meeting and in individual witness and work. In this lies the secret of Christian Endeavor, no matter what number of spokes radiate from the prayer-meeting hub. We rejoice that the young people of all names are alive today with the missionary spirit.

¶ The best selling book in Syria today is the Arabic Bible, according to a veteran missionary.

A Significant Missionary Conference

BY F. W. PADELFORD, D.D.

SECRETARY MASSACHUSETTS BAPTIST MISSIONARY SOCIETY

A CONFERENCE of much significance was recently held in the interest of the Baptist Laymen's Missionary Movement and the General Apportionment Plan. Secretary Stackhouse met many of his workers and outlined his plans. The Conference will give marked impetus to the Laymen's Movement already under way, should help in the solution of some of our denominational problems, and be productive of better understanding and much greater efficiency in our denominational work.

The Conference was held in Asbury Park, New Jersey, February 2, 3. It brought together forty men, representing the Baptist Laymen's Missionary Movement, the Forward Movement and the General Apportionment Committee, including laymen, secretaries of missionary societies, district secretaries, state secretaries, missionaries and editors. Five sessions were held, beginning Thursday afternoon and closing Friday evening. The entire time was given to serious discussion of some of the most important problems which are facing the denomination.

The leading personality of the Conference was Dr. W. T. Stackhouse, the new Secretary of the Baptist Laymen's Missionary Movement. He came fresh from his great triumph in leading the laymen of Canada in their great forward movement. He rehearsed some of his successes in Canada, outlined some of his plans in detail and suggested others. He made an indelible impression upon every member of the Conference, that God has sent to us just the right man to lead the Baptist laymen of America in a great movement. There can be no possible failure under his leadership. Success is assured.

The Conference organized on Thursday afternoon, with Mornay Williams, Esq., of New York, as chairman, and Frank W. Padelford, of Boston, as secretary. The arrangements of the sessions were placed in the hands of a business committee, of which Rev. A. L. Snell, the new District Secretary for New York, was chairman. The afternoon and evening sessions were taken by Dr. Stackhouse in laying out his plans of campaign and in answering questions. He assured the Conference that he had come to the United States in the spirit of optimism, because of what he had seen in Canada. Conditions could not have been more discouraging than they were when he began there. During the first two years of the Canadian campaign, 130,000 Baptists increased their gifts to missions by $55,000, and during the third year 55,000 Baptists in Ontario increased their giving over the second year by $60,000. "What has been done in Canada can be outdone in the States."

The plan is to hold a series of denominational conferences in strategic points throughout the country, and from these centers reach our entire constituency. So far, the conferences have been held largely in western New York, and that section has been thoroughly worked. Conferences have been held in Rochester, Buffalo, Syracuse, Utica, Auburn and Oswego. Conferences had been arranged for Fall River, Springfield, Bridgeport, Hartford, New Haven and so on toward the West, up to the last of June. In connection with these distinctly denominational conferences, the secretary is also following up the Interdenominational Laymen's Movement through members of his own staff.

Dr. Stackhouse has no apology for this movement or any of its plans. He has tried it in every kind of a church and it has succeeded. He has three strong convictions: (1) that every member of every church ought to be interested in missions; (2) that every church ought to have a missionary committee;

(3) that the church that gives to missions will receive the largest blessing locally. Dr. Stackhouse's objective may be summed up as follows: (1) a missionary committee in every church; (2) a canvass of every member for missionary giving; (3) weekly giving for missions; (4) a minimum standard of ten cents per member per week for missions. He does not depend upon conferences to secure results. These are held simply to arouse interest. This is a stimulus for a follow-up campaign under the direction of a member of his staff, to reach every man in every Baptist congregation in the vicinity. Such plans as these cannot fail to return large results, for in the words of Mornay Williams, "the thing we are after in this work is not more money, but bigger men." Discussion of these plans aroused the keenest interest and lasted well on into the night.

The sessions of Friday were devoted to a discussion of some of the burning questions relating to the apportionments and the plans of the Forward Movement. These questions were discussed very frankly and openly. It was recognized that some changes should be made if the apportionment plan is to retain the sympathy and interest of the churches. Secretary Moore, of the Apportionment Committee, presented a plan of apportionment which that committee is considering. It was discussed most fully, and in a somewhat modified form received the hearty approval of the Conference. The character and significance of the proposals will be made clear in the next bulletin issued by the Apportionment Committee. Other important questions relating to the budget also came up for consideration, especially the relation of the State Conventions and other local interests to the national apportionments. Most significant and far reaching recommendations were made, which can be best understood from the following resolutions which were adopted:

AN INCLUSIVE APPORTIONMENT AND EARLY ANNOUNCEMENT

Resolved, That it is the sense of this body that the State Apportionment Committee should include in the apportionments to the churches the amounts needed by their respective State Mission and Educational Conventions or Boards and the City Mission Societies or Associational Missionary Committees, when such exist within their states.

Resolved, That we approve the issuance of the entire budget to the churches in each state as early in April as possible, and the reissuance of the budget by the state committee at such time in the fall as best suits all interests in the state, and that we urge all national, state and city officials to coöperate as heartily as possible during the entire year, for the success of the entire national, state and city budget.

The adoption of these resolutions by the Northern Baptist Convention would provide adequately for all the local denominational objects, some of which have suffered heretofore by reason of the national apportionments. Hereafter national officials should have a keen interest in assisting to raise the state budget, and the state officials should be equally keen to help in raising the national budget.

THE WIDE SCOPE OF THE BAPTIST LAYMEN'S MOVEMENT

A further resolution was adopted for the purpose of calling national attention to the real character of the Laymen's Movement, and the purpose of Dr. Stackhouse, and thus clearing up a question much misunderstood.

Resolved, That we heartily approve of the policy as announced by the Secretary of the Baptist Laymen's Missionary Movement, of including all the Baptist missionary and educational interests, national, state, city and local, in the scope of the movement, and of urging all the secretaries of said interests to coöperate in the laymen's campaign so far as their duties and opportunities permit.

When these resolutions are carefully studied, it will be apparent how significant were these discussions, and how far reaching the action of the Conference may become if its recommendations are adopted. It presages new things for our denomination.

The report of this Conference would not be complete if mention were not made of the fact that one-half hour was set apart in the middle of each session for prayer. Inspired perhaps by the experience which several had had in the great Conference at Edinburgh, we stopped our discussions in the midst of each session, sometimes at critical points, and on our knees laid the whole matter before God. These half hours will be remembered as the best feature of the Conference.

WOMEN'S WORK IN MISSIONS

omen's Jubilee Meetings in Washington

BY HARRIETT STRATTON ELLIS

HOME SECRETARY WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

FTER the two days of Jubilee meetings held in the capital city, February 2, 3, it cannot be said of the women of Washington that the people perish without a vision! It does not seem possible that a series of meetings could have been d with more care, foresight and fore- it or with more skillful providings t all emergencies. Precision, punctu- perfection plus a deep realization of unity, of vital dependence on God, a desire to submit all to the guidance ntrol of the Master in whose name r whose glory the Jubilee was held, terized every session. No one was en: there were meetings for the women ure and for the busy women; for the girls and students; for nurses and s; for colored people and for children. ould be impossible to say which meet- s the greatest, for they were individu- d distinctively great. Every one at- g any or all of the conferences seemed conscious of the opportunity, and that it be conserved and consecrated highest and best. The hour of prayer erywhere emphasized and the answer yer everywhere recognized by all in irit of devotion, reverence and deep y that breathed through all that was done.

Thursday afternoon we were received White House by President and Mrs. After that came the large meeting for girls and students, 1,200 of whom ed in the Masonic Temple. This ne of the most effective meetings e of the opportunity to reach those so greatly coveted for the work of missions. It was deeply gratifying to see the absolute attention and involuntary responsiveness of the young women as they listened to the facts concerning the needs of the fields as presented by missionaries and workers. Their singing of "O Zion haste, thy mission high fulfilling," was electrifying, and through all and above all there seemed to sound a note of glad accord and willing submission to the obligation upon them as educated Christian western young women.

On Friday morning the Baptist rally was held in Calvary Church. Mrs. Peabody, Mrs. Montgomery, Miss Suman, Miss Grace of the Southern Baptist Convention, and the writer spoke. The church was filled. We went from there to a hotel where 800 women sat down to lunch. Among the speakers were Mrs. Montgomery, Mrs. Peabody, Dr. Noble and others. From there we went to a special meeting arranged for nurses and doctors in one of the beautiful homes, and at five o'clock went to an elegant reception in one of Washington's finest residences.

The mass meeting in the evening was a fitting climax. I never attended a more dignified, reverential service. It was held in the beautiful new D.A.R. Hall. The music was inspiring, and the whole meeting full of the power of the Spirit. One said, "We'll have to work hard to come up to Washington," which reached the highest mark of all so far.

It was a rich privilege to have had a share in such a gathering. Throughout the entire series of meetings and conferences the very highest and purest ideals were presented and made so appealing and so evi-

ll of the Master
asonable service.
delightful. The
gs worthy of the
endowment and
orld-wide vision
and world-wide
ing away of old
oing as occasion
er than as time-
t may suggest,
and God's all
ncible power of
ese were uttered
ie noble-hearted
meetings closed
l in no near day
meeting lose the
ung so perfectly
, "Open mine
vine," nor forget
heir own hearts

as with bowed heads the great audience waited silently before the throne of the Lamb, to whom be given praise and thanksgiving for such a Jubilee.

Reports from the meetings in Baltimore state that fifteen hundred women sat down at the banquet there, and the height of enthusiasm was reached. As at all other points, Mrs. Montgomery's addresses made a deep impression, and our Baptist women were in the forefront. Reports also come from Washington that the women there undertook to raise $10,000 at the Baptist Rally, and that this sum would doubtless be raised by the Baptist women.

Following the February meetings in Philadelphia, Pittsburg, and Buffalo, the list made out is as follows: Albany and Troy, March 2, 3; Springfield, March 6, 7; New Haven, March 8, 9; Providence, March 10, 11; Boston, March 14, 15; Portland, March 16, 17; New York, April 4, 5, 6.

The June Meetings

REV. HOWARD WAYNE SMITH

PHILADELPHIA COMMITTEE OF ARRANGEMENTS

ists all over the
upon the city
e the scene next
gs ever held in
less all plans and
great a company
orkers been as-
ion and earnest

The Northern
me to its own.
uch to the front
gton, Oklahoma
needs but a few
President Emory
versity calls the
e 13 he will face
ho will be fully
ties and oppor-
r a mob nor a
itude of earnest
l to grapple with
tional, evangelis-

tic and spiritual themes which will be proposed for discussion. There were over three thousand in Chicago in 1910. Philadelphia in 1911 waits to welcome five thousand. Previous conventions have been west of the Alleghenies; this, the first in the east, will surely rally a larger number. No pastor, no Sunday-school worker, no young people's leader can afford to miss the stimulus of such a gathering.

But Northern Baptists are only a segment of the denomination in America. A great host live in the South, and while the Southern Baptist Convention holds its May meeting in Jacksonville, Florida, and the brethren in Canada will be found in their provincial conclaves as usual, numbers of these will also journey to Philadelphia for the General Convention of the Baptists of North America on June 19.

One session of this body will be a fitting prelude to the Baptist World's Alliance, the

crowning assembly of the series to be in session from June 19 to 25.

Baptists are making giant strides in the world. Nowhere is progress more marked than on the Continent of Europe. In Russia and Hungary, where formerly persecution was suffered, immense gains have lately been made. One hundred delegates from these countries, with another five hundred from Great Britain, and others from Australia and the regions beyond, will join Canadians and Americans for a week of unusual opportunity. England's indomitable Dr. John Clifford is the President of the Alliance, with the ingenious and versatile J. H. Shakespeare, M.A., as Secretary. Such topics as "The Sufficiency of the Gospel," "The Vital Experience of God," "The Christianizing of the World," "The Spirit of Brotherhood," "The Church and Education," "The Church and Individualism," "Baptists and the Coming Kingdom," will be presented by speakers selected from every corner of the globe. Rev. Thomas Phillips of London, England, will preach the Alliance Sermon.

A special program for use by churches and Sunday schools everywhere is being prepared for Alliance Sunday, June 25. Altogether this will be a splendid occasion for the realization of Baptist world consciousness.

The Philadelphia Committee, of which the writer is chairman, has been actively at work on the preparations for the meetings for months. We expect great things. The "City of Brotherly Love" offers a wide open hospitality. We shall be disappointed if it is not taxed to the uttermost. Brethren, come on; our hands, our homes, our hearts are yours, for Christ and His Church.

✠

A Supplementary Note

We are glad to announce that the Baptist Temple, Rev. Russell H. Conwell, D.D., pastor, has been secured for the meetings of the Northern Baptist Convention, the General Convention of the Baptists of North America, and the Baptist World Alliance in June, 1911. Temple University, which adjoins the church, has also been secured. The trustees of both these institutions have tendered the use of these buildings. The church has a seating capacity of thirty-two hundred. The new fifteen-thousand-dollar pipe organ will be completed in ample time for these gatherings. The Lower Temple has ample accommodations for the bureau of registration, post office, retiring room, committee rooms, bureau of information, etc. In case more room is needed, the rooms of the Temple University can be used. Also in case it is thought advisable to hold simultaneous meetings, the Temple Forum can be used. In case additional accommodation is needed, the Memorial and Gethsemane Baptist churches are within easy reach. The Gymnasium of Temple University will afford sufficient space to have a fine missionary exhibit.

The address of welcome to the Northern Baptist Convention will be delivered by J. Henry Haslam, D.D.; the address of welcome to the Baptist World Alliance by George Hooper Ferris, D.D.

J. MILNOR WILBUR,
Chairman Publicity Committee.

✠

State Convention Notes

¶ The New Jersey State Convention has a $100,000 church edifice fund among its projects, and the *Bulletin* says that Rev. Birney S. Hudson of Atlantic City will be given time by his church to make a campaign for the money.

¶ When Dr. Homer J. Vosburgh left California to become pastor of the North Church in Camden, N.J., the California State Convention lost its president, as the Coast did one of its foremost ministers and citizens. He will find warm welcome in New Jersey.

¶ The State B.Y.P.U. in Colorado has proposed to coöperate with the State Convention and raise funds in the unions to support a missionary for work in destitute parts of the State. The Convention Board has enthusiastically welcomed such coöperation, and believes a new and far-reaching movement may result. Certainly the young people could not do better, and a definite objective would inspire them to effort.

¶ Colorado is to be congratulated upon the choice of Rev. W. C. King as Corresponding Secretary and General Missionary of the State Convention. In South Dakota, Mr. King made a record for efficient service, and he will not fail to carry forward the work in Colorado.

Missionary Program Topics for 1911*

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

* These topics are uniform with those selected for the Northern Baptist Convention by Dr. A. S. Hobart, appointed to make a program series for the churches.

The World's King and How He Conquers

PROGRAM FOR MISSIONARY MEETING FOR APRIL

1. Hymn: "Fling out the Banner."
2. Scripture Reading: Micah iv. 1–8; Ps. lxxii.
3. Hymn: "Christ for the World."
4. Prayer. For conquest among all peoples, with thanksgiving for conquests already achieved.
5. Hymn: "The Son of God goes forth to war."
6. Three minute talks or papers on:
   (*a*) Growing recognition of Christ as Lord and Teacher, rightful Ruler among all conditions of men. (Workingmen, Socialists, Freethinkers, liberal Jews, all claim Jesus as Teacher.)
   (*b*) How Christ has conquered in the European nations.
   (*c*) How Christ has conquered in North America. (Our civilization and liberties; our missionary work among Indians and Negroes, etc.)
   (*d*) How Christ has conquered in non-Christian lands. (Take the Telugu Mission as one illustration.)
   (*e*) The Christ conquest yet to be made at home and abroad. (Not only in mission fields, but in all communities, even in the churches.)
7. Hymn: "The morning light is breaking."
8. Brief survey by the pastor of the mission opportunities and obligations. (Why this should be the day of unexampled victories.)
9. Pointed illustrations of conquest drawn from incidents and items in Missions. (A number participating.)
10. Closing Prayer and Hymn.

Note. Material to illustrate this subject as here laid out can be found in abundance in the file of Missions. The present number is full of news of conquest in all parts of the world. Send to the Foreign Mission Society for the new booklet on Burma, as one field of conquest; to the Home Society for Frontier Sketches; to the Publication Society for Chapel Car incidents.

Another method of treatment most interesting, where a live committee will give time to work it up, is to have a Conquest Conversation between six or seven persons seated around a center table on the platform. They can discuss the subject, quoting the news and facts they have gathered to show that Christ is surely conquering in all parts of the world.

From all Sources

A widespread revival movement is reported in Livingstonia, Africa. Pentecostal scenes are described, and the missionaries are greatly encouraged. This is the field of the Scotch United Free Church.

A Presbyterian missionary in Korea says that country is overrun with teachers of false doctrines and every kind of ism, so that the poor Koreans are distracted. Meanwhile the Christians in Japan are seeking to enter into close relations with those in Korea, since the annexation, and the results will undoubtedly be helpful.

The Chinese *Students' Monthly* says the Chinese in Sacramento have destroyed their idols and changed their temple into a schoolhouse. A similar change has been effected in New York, and a Chinese Christian church has also been organized there, with a settled pastor. Chinese change is not all in China.

The German Evangelical Association of this country has decided to undertake evangelistic work in Russia, placing the first missionary in Riga. The Methodist Episcopal Church has a mission in St. Petersburg. When religious liberty is really granted in Russia there will be an inrushing missionary force. The Baptists, however, seem to appeal most strongly to the Russians, and the present remarkable work goes on as though it were spontaneous.

Forty thousand priests are paid by the state in Spain, and the government supports a still larger number of monks and nuns. The task of making Spain religiously free is still a difficult one, but a breach has been made in the ecclesiastical walls.

The Republic of Portugal, while not sailing steadily as yet, has instituted decided reforms, such as the establishment of primary schools, asylums and hospitals, and providing help for needy children and protection for maternity and childhood. The features of modern civilization which Portugal lacks afford a sufficient commentary upon the character of that ecclesiastical rule which we are told would be so beneficial to this country.

As a result of revivals in China, Dr. Arthur H. Smith says that while in February last only one of a graduating class of fourteen was willing to study theology, a few months later seventy-nine students pledged themselves to preach. In another institution eighty studends voluntarily offered themselves for the ministry. This seems to be a providential preparation for the new era in China.

The *Missionary Review* for February contained an excellent sketch of Dr. Clough and his work from the pen of Dr. Mabie. The cover illustration is of the Ongole Sunday school.

Three Y. M. C. A. buildings, built with funds furnished by John Wanamaker, will soon be completed in the Orient; one in Seoul, the old Korean capital, one in Kyoto, Japan, and the third in Peking. Two others, in Calcutta and Madras, respectively, stand to his credit. An agricultural farm near Allahabad, India, is another of this millionaire merchant's projects.

The Presbyterian Board of Foreign Missions has opened a new mission at Kermanshah, a city of 45,000 people situated on the caravan road from Bagdad to Persia. The Kermanshah rugs have made the name fa-

miliar to many. The city is cosmopolitan, and willing to hear the Christian missionaries, although Islam is the prevailing faith.

From recent reports it would seem as though athletics would have more to do with removing the Chinese queue than any sort of conviction. No sooner do the Chinese athletes discover that the queue is an obstacle to the highest success than they put away the tail and the ancient custom. In the clippings from the Oriental press there is an interesting account of this change.

That England should not be willing to second China in her efforts to suppress the opium evil is a shameful illustration of the dominance of greed over creed. But in our commercial dealings with the far East we are not so perfect as safely to throw stones at our neighbor's house. The nominally Christian nations make the work of the Christian missionary who goes out from them exceedingly hard oftentimes.

According to the latest reliable statistics there are 195,905 Christian communicants in China, and a Christian community of about 280,000. The ninety different missionary societies at work in the Empire have 4,299 foreign workers and 11,661 Chinese workers. There are 670 missions and 3,485 out-stations. Since the Boxer uprising there has been steady growth.

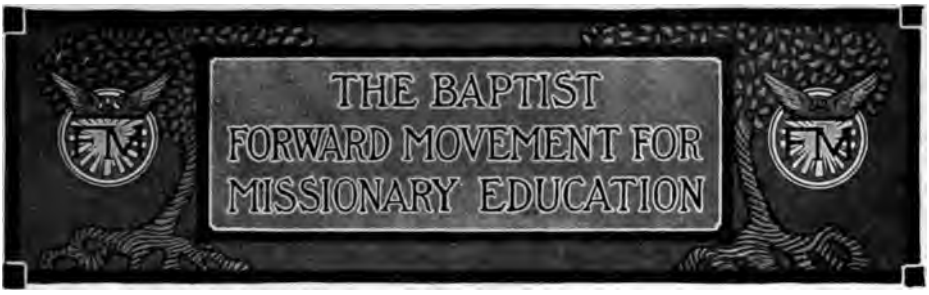
Dr. Solomon Schechter, of the Jewish Theological Seminary in New York, has discovered, in the "Hiding Place" under the ruins of one of the most ancient synagogues in the world, a manuscript of great interest. According to Dr. Margouliouth of the British Museum, it dates back to the second half of the first century of the Christian era (70 A.D.), and perhaps antedates the Gospel of Mark. It speaks of two Messiahs, one a forerunner whom he identifies with John the Baptist, and the second, the "Teacher or Righteousness," "The Unique," with Jesus. If this interpretation is correct, a Christian document has been found revealing something of the character and teaching of an early Christian sect, holding closely to Jewish rites, possibly that sect headed by Peter and James. It is significant that the first principle stated in the first fragment published is "to raise their offerings according to their interpretation," and the second "to love every one his neighbor as himself, and to strengthen the hand of the poor and the needy and the stranger, and to seek every one the peace of his neighbor." It should be said that Dr. Schechter does not share Dr. Margouliouth's opinion, but regards the document as an account of the beliefs of a band of Jews who broke away from the main religious body about 290 B.C., and founded a cult with belief in some kind of Messiah. The followers of this faith were ready to accept the teachings of Jesus when He came.

Paris is not merely "gay." The city sends to the seaside during the summer from its schools the children who are feeble for a month's outing. Every year the City Council votes a handsome sum of money to pay for the management of school vacation trips into the country, and an important system of school camps and colonies has been established for the children of the working people.

The Congregational Church Building Society in 1910 received $265,955. The donations from churches exceeded those of 1909 by several thousand dollars. This total put into church edifices in newly settling sections of the West explains the solid growth of the Congregational denomination there. Our Baptist Church Edifice Fund should be more than double its present amount if we are to keep pace, not with other denominations, but with the natural demands of our fields.

A procession of six hundred widows at the funeral of Chulalongkorn, the late king of Siam, indicates that there is still room for reform and for the principles of Christianity in that country. But a nation that permits polygamy in Utah as a phase of a religious system and that is now engaged in wholesale divorce will be slow to point the finger at Siam.

The Congregational churches gave $45,000 for ministerial relief in 1910, $10,000 more than the year preceding. The permanent investments of the Board of Ministerial Relief now amount to $203,500. More is being paid to the veterans than ever before. How about that million-dollar fund for Baptist ministerial relief?



CONDUCTED BY SECRETARY JOHN M. MOORE

A Stewardship Census of Baptist Churches

THE Forward Movement, to which the Northern Baptist Convention at its meeting in Oklahoma City entrusted the work of promoting Christian Stewardship, has planned a very simple and practical Stewardship campaign for April, the first month of the missionary fiscal year. Four bright, brief leaflets are being prepared for distribution on the first four Sundays of April. For the fifth Sunday a blank is supplied, containing the following four options:

1. My practice is to give at least one-tenth of my income for Christian work.
2. I will begin now to give to Christian work at least one-tenth of my income.
3. I will adopt for a three-months' trial the plan of giving one-tenth.
4. I will give henceforth some definite proportion and will study Stewardship.

A supply of these four leaflets and the blanks, sufficient to put one in the hands of each member of the church and congregation, will be furnished free of charge to any pastor agreeing to have them distributed.

Before undertaking this piece of work, about the biggest thing the Forward Movement has ever attempted, in order to be sure, a letter and an outline of the plan were sent to the following denominational leaders:

Executive Committee of the Northern Baptist Convention, officers of General and Women's Missionary Societies, secretaries of State Conventions, editors of Baptist papers, members of State Apportionment and Stewardship Committees.

Hundreds of these leaders replied heartily approving the plan. It requires now only the enthusiastic coöperation of pastors to make it fairly revolutionary in its effect upon the lives and finances in our Baptist churches.

For further particulars address the Baptist Forward Movement, Ford Building, Boston, Mass.

✠

The Student Department

BY SECRETARY MARTIN S. BRYANT

The three months' tour among the Baptist and State institutions of the Central West was a marked success. The presidents and principals received the work in a most cordial manner, and they, as well as the local Baptist pastors, were willing to cooperate in making the visits as effective as possible, in placing before the best Baptist students the claims of the denomination's missionary work, and installing more systematic missionary education. Eleven of the denominational colleges, five preparatory schools, five State institutions and one Theological Seminary were visited, the trip including the States of Iowa, Minnesota, South Dakota, Nebraska, Kansas, Oklahoma, Missouri and Illinois.

Although it is to be largely a work of cultivation and development, yet the results of the nine months' work are greater than the Secretary dared hope for at the outset, in so short a period of time. Several letters have come in stating decisions for missionary service from students in institutions visited last spring, and others are asking questions concerning the various phases of missionary service and education. Practically all of the Y. M. C. A.s and Y. W. C. A.s have either been strengthened in what was already being done in missionary education, or have been induced to put in monthly missionary meetings and mission study classes.

Realizing that intelligence must precede activity, and that those students who are to be the future laymen are to help constitute

the base of support for the denomination's missionary work, I am placing more and more emphasis upon real missionary instruction, and the part the educated layman is to take in missionary work. Even where there is a knowledge of what the church is doing, it seems in many cases to be of the work of the General Foreign Board; consequently the emphasis being placed upon the Home Mission end of the work, and in the Y. W. C. A.'s that of the Woman's Boards.

There is a great opportunity for work among our Baptist students in the State Universities. They present a peculiar and difficult problem, yet one which is tremendously worth while, as we as Baptists have as many students in such institutions as we have in the denominational colleges. In the five State Universities visited about 800 students are registered, either as members of Baptist churches or expressing a preference for the Baptist church. Nearly all of them are of the former class. Through the kindness of the Baptist pastors and general secretaries of student associations, I was enabled to come into touch with practically all the best Baptist students, either in public addresses or in personal interviews. The work of the winter season is in the institutions of Michigan, Wisconsin, Indiana, Ohio, Pennsylvania and New York.

✠

Summer Conferences, 1911

The Young People's Missionary Movement of the United States and Canada will hold seven conferences in 1911 for missionary education and training, as follows: Asheville, N.C., June 30–July 9; Whitby, Ont., July 3–10; Knowlton, Que., July 12–19; Woodstock, Ont., July 17–24; Silver Bay, N.Y., July 11–20; Lake Geneva, Wis., July 21–30; Cascade, Colo., August 4–13. Never before has there been such a request for efficient leaders in the church as now. This need is increasing, and more and more the Home and Foreign Mission Boards are looking to these conferences to furnish them with needed workers. These conferences in 1911 will provide institutes and classes to prepare missionary leaders in the Sunday school as well as in all other forms of church work.

Baptist young people should begin to plan now.

The Pastors' Institute in Porto Rico

BY REV. C. S. DETWEILER OF PONCE

The coolest month is selected as the time when we do the hardest work of the year. For eight days all our workers are gathered together for a time of Bible study and discussion of practical problems. The home study courses our preachers must follow lead up to this as the climax of the year's work. In addition to the morning and afternoon sessions, special meetings were held each night in the churches of Rio Piedras and San Juan.

The crowning service of the series was the ordination of the pastor of the Rio Piedras church, Juan Rodriguez Cepero, on the evening of January 24. This is not a common event in Porto Rico, and we were therefore glad that it could take place in the presence of all our preachers. The examination was held the evening previous and was remarkable for its clear statements of doctrine and for the spirituality and depth of Christian experience manifested. Our brother Cepero came of a good family in middle station of life, and was carefully brought up in the faith of Rome. At the time of his conversion he was one of the leading churchmen of his town and a special friend of the priest; but only loosely attached to the doctrines of the church. His father before him had been a school-teacher, and the son came to occupy a good position under the American régime, as principal of the district in which he lived. At the time of his call to the ministry he was receiving a much larger salary than the mission could pay him. He has been tried in the pastorate more than four years, and in addition has given excellent service as editor of our church paper, *El Evangelista*.

The church was crowded at the ordination service and many of the principal men of the town were present, some for the first time in a Protestant church, who must have been impressed with the seriousness of the minister's calling. The next day our Institute came to a close with a parting service of testimony and praise. I am sure none of the four American missionaries who lectured and preached ever had a more eager and responsive body of listeners before them than our Porto Rican pastors during this Institute. It was time of inspiration for all, a worthy beginning for the new year.

The Ministry of Service

Charles W. Perkins Resigns

It was with regret that the Foreign Mission Society accepted the resignation of Charles W. Perkins, who in 1903 succeeded the late Elisha P. Coleman as Treasurer of the Society. Last summer Mr. Perkins was forced, on account of ill health, to remain away from his office for several months, and although sufficiently recovered to attend to his work, now feels it advisable to withdraw from the strenuous and responsible duties of Treasurer. He will, however, remain in office until his successor may be chosen, and a special committee is at present carefully studying this question. Previous to 1903, Mr. Perkins was for thirty-five years connected with the Massachusetts National Bank, the oldest bank in New England. In 1888 he was appointed a member of the Executive Committee (now termed the Board of Managers), and as such he continued until his appointment as Treasurer, for two years having been chairman of that body. Mr. Perkins has always allied himself with Baptist interests and is a prominent member of the First Baptist Church in Boston. Missionaries and home workers alike have learned to appreciate the unfailing courtesy and the careful, sympathetic service of Mr. Perkins and sincerely regret that he finds his resignation necessary.

CHARLES W. PERKINS

✠

Thanks from Iloilo, P.I.

We have wanted for a long time to express our thanks to some one who is kind and thoughtful enough to collect and send us back numbers of various papers and magazines. Some of the more general papers and magazines come regularly to our table, but such ones as *Puck*, *Life*, *Scientific American* and *Country Life* are beyond our magazine fund and never find their way into our home save through the above-mentioned source. For these we are more than grateful. There are so many serious sides to one's life on a mission field that anything which provokes laughter or can bring alleviation by means of beautiful illustrations and unusual happenings is eagerly looked forward to. A personal word would be more to my liking, but not knowing the source of these gifts, I must trust that this bare statement shall fall under the right eyes.

MR. AND MRS. A. E. BIGELOW.

The Two Travelers Abroad

We give elsewhere Professor Anthony's impressions of our mission work in Burma, and of the field as well. He is a wide-awake traveler and is rendering most valuable service by his informing and bright correspondence. He can also take photographs, of which we present two proofs in this issue. What adds to the pleasure of Professor Anthony's accompanying Dr. Barbour on this visitation is the fact that Free Baptists and Baptists, having voted in their representative bodies to unite in missionary work and other denominational activities, can now be represented in these two men in their distinctive missionary fields in India. The Free Baptist field, in the Balasore district of India, nearly joins on the north the Baptist field of southern India. The Board of Managers of the American Baptist Foreign Mission Sosiety have made Professor Anthony one of their number, so that he adds to his representative character as a Free Baptist that also of a Baptist and thus, doubly a Baptist, becomes an object lesson, not abroad so much as at home, of the newly ordained merger of the members of one great ecclesiastical family.

PROF. A. W. ANTHONY, D.D.

✠

Bread on the Waters

We are indebted to Dr. Burlingame for this account of a most interesting ceremony on board of the flagship of the fleet of Japanese warships in San Francisco Bay, on a recent Sunday when representatives of the Golden Gate Union of Christian Endeavor, the American Bible Society, and of the five hundred Japanese Christians of the Bay Cities were formally received by the chief officers of the flagship *Asama*, and presented copies of the Bible in the Japanese language to the fourteen hundred officers and enlisted men of the fleet. Mr. A. W. Mell, the Agent of the American Bible Society, in a brief address introduced Pastor Geo. E. Burlingame of the First Baptist Church of San Francisco and Pastoral Counselor of Golden Gate Union, who told the group of officers and men in whose behalf the company were present and for what purpose, in a ten-minute address, which admirably presented the claim of the Bible upon their attention. The Japanese manifested the utmost courtesy and interest throughout the entire proceedings. The lieutenant, to whom the addresses were presented in writing, promised to have them translated for the men of the ships, to each of whom will be given a copy of the Bible.

In the party, beside those named above, were Mr. H. C. Allan, President of Golden Gate Union; Dr. F. D. Bovard, editor of the *California Christian Advocate;* Norman Knight, Chairman of the Floating Work Committee of Golden Gate Union; and two Japanese Christian pastors. After the ceremonies the party were conducted over the ship by a courteous lieutenant who spoke English, and who pointed out with pardonable pride the brass tablet recording the battles in which the ship had taken part. A conspicuous dent in one of the turrets and several patches on a funnel indicated that Russian shot had not altogether missed their mark. This ship fired the first shot in the harbor at Chemulpho which ushered in the terrific conflict with Russia.

✱

A Message from Afar

The first copy of MISSIONS received in Golaghat, Assam, was hailed with delight. We greatly admire the way in which this periodical is gotten up, and we rejoice that we have today a *united* missionary *magazine*. May our sympathies be broadened and deepened as we dwell more upon the words of our Master, "the field is the world," and may this united missionary magazine thrill the souls of the most lethargic of our church members till they are fain to take up the missionary battle cry, "The world for Christ; Christ for the world!"

The world waits for that unity and cooperation in Christian effort that shall yet shake the very foundations of heathendom. I write this prophetically. Brothers and sisters, in the dear homelands over yonder, join with us, heart to heart, hand in hand, in the service of our one Master and Lord. We have that within us which can remove mountains of difficulty. Shall we not, as never before, give place to the Holy Spirit's guidance, and attempt great things for God, as well as expect great things from Him, in the spirit of unity and love? Only in this way can His will be done, and His Kingdom come on earth. — *Alice Parker Carvell, of Assam.*

FROM THE FAR LANDS

THANKS FOR BOOKS

The Philippine Baptist Mission wish to thank all the friends who responded to their request for books, published in various Baptist papers some months ago. The response was most generous and meets a long-felt need. We do not know the names of all the contributors; and so we take this method of expressing our appreciation of their generosity.

CAROLINE M. BISSENGER, A. A. FORSHEE, HENRY W. MUNGER, *Committee.*

A CONGO CALENDAR

MISSIONS has received from Dr. Caroline Mabie of the Congo a calendar, for which acknowledgment is here made. Dr. Mabie is one of the busiest and most useful of our medical missionaries. She also has the literary gift, as our readers know, and we trust will have many opportunities to know better. As for the message on the calendar, above and below a picture of the mission church, we give it herewith so that others may understand it as well as we do:

NSAMU WABIZA WAYANGI DIADINENE KUA ANTU AWONSONO.

Please send in the translations.

A LEADER OF MISSION CIRCLES PASSES AWAY

Prof. D. Gustav Warneck, D.D., passed away at his home in Halle on December 27, 1910. He was the leader of German missionary circles and possessed a broad interest in missions all over the world. He wrote many works on the subject of missions, dealing with the questions of principle and policy and detailing mission progress. These books command the attention of all students of this subject. Particularly noteworthy is his history of Protestant Missions. He was a

professor in the University of Halle and editor of the monthly periodical, *Die Allgemeine Missionszeitschrift*. Probably there is no man living who has a completer knowledge of modern missions than had Dr. Warneck, for these had been his lifelong study.

AN APPRECIATIVE AUDIENCE

We have greatly enjoyed the visit of Dr. Barbour and Dr. Anthony. I had the privilege of showing them the grounds and buildings, and introducing them to the whole school — about one thousand pupils — in Cushing Hall. They both spoke wisely and eloquently, uttering sage counsels to the boys and girls. But eloquent as they were, the most impressive thing was the audience — that large and beautiful room packed full of bright, intelligent faces. No school audience in the world could excel that audience in the variety and deep significance of the points of interest which it presented. About half of the pupils are Christians. Some are in the third or fourth generation of Christians, their grandparents or great-grandparents having been converted in the time of Dr. Judson. — L. E. Hicks, D.D., Rangoon, Burma.

CHRISTMAS IN BASSEIN

Our school here in Bassein had a delightful little Christmas treat with a tree. Some people in Oregon sent out sixty-six dolls for our girls. To a Karen girl a doll is the dearest thing on earth. You will rejoice with us that thirty-seven of our school boys and girls were baptized here Christmas morning. We have been praying for the winning of these pupils, and they have come. — L. W. Cronkhite, Bassein, Burma.

[Dr. Cronkhite is in charge of the Pwo Karen work in the Bassein field. Over two hundred are in attendance in the Pwo Karen school at the station.]

RESIGNATION OF DR. L. E. HICKS

Rev. Lewis E. Hicks, Ph.D., for the past six years principal of Rangoon Baptist College, has resigned, the action to take effect March 31, 1911. The Board of Managers in accepting his resignation has made him Principal Emeritus, and has appointed as his successor, Rev. E. W. Kelly, Ph.D., of Mandalay. Since Dr. Hicks' arrival at the College, seventeen years ago, the institution has grown from a high school to a full B.A. college. Dr. Hicks leaves the work in fine condition. During the year 1910 the enrollment in all departments was 1,113. Besides the college department proper there is a large high school and a normal school. The buildings number over thirty and the faculty, foreign and native, forty-seven. The Cushing Memorial, the group of buildings occupied by the collegiate department, is one of the finest structures in any mission college in the East.

IN MEMORY OF DR. CLOUGH

At Podili, South India, the Quarterly Meeting held in December was helpful and inspiring. On the afternoon of Christmas Day a service in memory of Dr. Clough was held. Dr. Clough in his active days was accustomed to go over this field when it was a part of the great Ongole field, and old men who had toured in company with him were glad of the opportunity of telling something of the days when he was strong and hard at work among the villages.

FORTY-THREE NEW SCHOLARS

I have a new school at Pyn with forty-three scholars. There are five there who want to be baptized, some at Toungoo and two Buddhist priests are inquirers, one having asked if he be sufficiently well founded in faith for baptism. — L. B. Rogers, Toungoo, Burma.

A MISSIONARY'S OUTLOOK

I have not been out of these hills for five years and could almost count the white people I have seen in that time on the fingers of my two hands. Nevertheless there is no place in the world where I would rather be than just here. God is blessing the work and the time is coming when His name will be magnified among the Chins. — Laura H. Carson, Haka, Burma.

BIBLE WOMEN NEEDED

The workmen were scarcely out of the new house for women in Ningpo, when Miss Covert moved in with a class of thirty-eight women and has had them under daily instruction. The class closed about January 18, and soon after the Chinese New Year — January 30 — Miss Covert hopes to begin a training class for Bible women, to continue through the year. This is a work that has been neglected for some years past, chiefly

because we all were too busy with other duties. Our three Bible women are now old and getting feeble, and we need to increase our staff of women as well as to have them more thoroughly trained. It is hoped that this class may develop into a training school for Bible women for the whole East China Mission. — J. R. GODDARD, Ningpo, East China.

SIGNIFICANT CONTRIBUTIONS

It is a genuine pleasure to record that Rs. 93–3–1 (about $30.00) were contributed by our Telugu churches for the support of the seminary during the year. This is considerably over one hundred per cent more than was received last year, which was really the first time that the native Christians had ever responded to our appeals for financial and moral support. Twelve churches are represented in these contributions, also seven individuals, mostly old seminary graduates. — J. HEINRICHS, Ramapatnam, South India.

NEW BUILDINGS FOR JAPAN

Missionaries in Japan are busy supervising building operations in Yokohama and Tokyo. In Yokohama the Mary Duncan Harris Hall, given by Mrs. Robert Harris and named in her memory, and the home for missionaries are steadily growing. In Tokyo the new building for the dormitory for students attending Waseda University, which is in charge of Rev. H. B. Benninghoff, the principal of Duncan Academy, is about to be begun. Mr. Benninghoff hopes to see it completed before the summer vacation.

SERIOUS LOSSES IN THE WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society has in the last three months lost three of the vice-presidents of its Board: Mrs. Robert Harris of New York, Mrs. W. R. Brooks, Morristown, N.J., and Mrs. Lewis E. Gurley of Troy, N.Y., who was also a member of the General Committee of the Foreign Mission Society. Mrs. Gurley had recently, together with her daughter and Miss MacLaurin, made a tour of our mission field and since her return had done considerable speaking for the advancement of missions. She was to have been one of the speakers in the Women's Jubilee Meetings now being held in different parts of the country.

THE DEATH OF A FORMER BAPTIST MISSIONARY

Prof. Alfred Augustus Newhall of Leland University, New Orleans, a former missionary of the Foreign Mission Society, died at Woburn, Mass., December 30, 1910. He served from 1875 to 1890 in South India, first at Ramapatnam and later at Hanumakonda. Illness compelled his giving up the foreign service.

✠

A Trip to Bantayan

On a recent trip through the district we took the time to make a visit to another island some distance away from the northeast coast of Negros, Bantayan. We had been here about one year ago, and had done what we could to speak about the evangelical faith and to distribute some Bibles and other Christian literature. Hearing that the annual feast day was at hand we determined to take advantage of that fact, and of our comparative vicinity to the place, to make another call there. We found an open theatre that had been arranged on the plaza, and shortly there was presented a Spanish play under the direction of the local priest. The next night there was a play in Visayan. The plaza was crowded by hundreds of people who had come in from all of the adjoining towns and even from neighboring islands, as these town festivals held in honor of the patron saints of the town are the big social events in Filipino life. We had no opportunity of preaching that night. The next morning we spent in selling Bibles, distributing tracts and going about among the people. We found that there was very much less fanaticism than there had been a year before. Then we were hooted at by the rabble and had tin pans beaten in our faces to scare away, evidently, the evil spirits that were supposed to guide us about. This time we met no such experience. In the evening we had two meetings in the market place opposite the plaza and over five hundred people listened quietly and respectfully to the preaching of the Word of God. We met many young men who urged us to send a preacher to the island, and one especially who was much concerned for the religion of his people and who wished that they might forsake many of their old customs and learn

the simple truths of the gospel. Altogether it was a most heartening experience. — A. A. FORSHEE, Bacolod, P.I.

✠

Helping to Solve India's Industrial Problem

BY REV. S. D. BAWDEN, ONGOLE

I wish that you might have been here the other afternoon, as a neighboring Sudra or land cultivator, whose fields adjoin ours, and who is very courteous and helpful to my field overseer in many ways, brought in four visiting friends of his who came from a village some forty odd miles away, and to whom he was anxious to show some of the machines that we have and are using, and the tools that we are using on our field work. They came first to the bungalow in which we live, and then the Sudra, whose name is Venkataswamy, asked where the seed drill that Mr. Wetmore sent out some time ago was, as he was very anxious to have his friends see that machine. He had already taken them to see the fodder cutter, and they spent an hour or more in looking over the various tools we have in use, under the direction of one of my assistants here.

This is the same man who borrowed the "little giant" broadcast seeder which came this year, and used it in the planting of his rice on the field. As it happened there was not enough rain after he had planted it to bring it up properly, and so I am afraid he is not going to have a successful crop from that field. I am sorry, because he is taking so much interest in the possibilities of these new tools that I should be glad to have them supply him with success as often as possible.

After they had looked at a number of the other tools I happened to be across the road in our garden where Nathaniel is irrigating with the little giant tank pump, by the furrow system of irrigation, and when he and I showed the visitors our method of irrigation, and how it was putting the moisture under the ground, how we then harrowed the top again, and so kept the moisture there for ten days or two weeks, they were very much interested, and I am hoping that we may be able to make a demonstration this year that will be successful, and help some of them to do better work on their own land.

Missionary Personals

By the arrival of Rev. and Mrs. L. C. Hylbert, who are two of last fall's recruits, and the return of Rev. and Mrs. E. E. Jones from furlough, the ranks at Ningpo are complete again — five families and four single women. Mr. Jones resumed work immediately, spending his first Sunday after arrival at one of his outstations.

Rev. Frank Kurtz of Madira, South India, is expecting to come home on his furlough this spring, reaching this country about May 1. During his furlough Rev. W. J. Longley and Mrs. Longley, who went out to South India in 1909 and who have been residing at Vinukonda, will take charge of the Madira station.

Mr. R. D. Stafford, who has been engaged in language study at Ningpo, was to remove to Shanghai about February 1, and assume the duties of mission treasurer and business agent for the East and Central China missions, the special work to which he was appointed. Shanghai also receives the welcome addition of another missionary family in the transfer of Rev. John H. Deming and Mrs. Deming from Hanyang, Central China. Mr. Deming is to teach English temporarily in the Shanghai Baptist College.

Rev. J. L. Dearing, D.D., of Japan, is in West China on special service, being invited by the West China Annual Conference to confer with them at their gathering. His last letter was dated from Ichang. Together with our new West China missionaries, he was traveling with the Canadian Methodist missionaries.

Rev. W. C. Owen and Mrs. Owen of Allur, South India, are spending part of their furlough in Hamburg, Germany, among German Baptist friends. They write enthusiastically in regard to the inspiring strength of these Hamburg Baptists. Together with Rev. Johannes Wiens of

Sooriapett, South India, who is in Europe for his little daughter's health, they have been interesting the churches in the mission work among the Telugus.

On December 28, 1910, Rev. S. W. Rivenburg, M.D., of Kohima, Assam, and Miss Helen B. Protzman of Nowgong, were married by Rev. P. H. Moore at Nowgong. Bride, groom and officiating clergyman are all members of our Assam Mission.

Rev. H. W. B. Joorman of Thayetmyo, Burma, has been forced to leave his work owing to the critical state of his health. At the present time he is under medical treatment in Germany.

DEATH OF MISS MYRA F. WELD

A cablegram was received at the Rooms announcing the death of Miss Myra F. Weld of Swatow, South China. After a short but severe attack of typhoid fever, Miss Weld passed away January 27, 1911. She was a graduate of Wellesley and a teacher of many years' experience in America. In 1904 she decided to devote her life to the education of the Chinese, sailing from San Francisco on October 13. Since that time until her death she was principal of the Girls' Boarding School in Swatow. The Society suffers a severe loss in her death.

✠

Foreign Missionary Record

ARRIVED

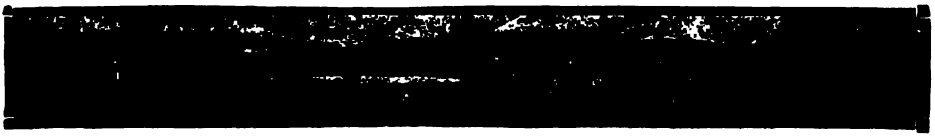
Rev. E. H. East, M.D., from Haka, Burma, at Chicago, February 2.

SAILED

Miss A. A. Martin, January 18, from San Francisco, for China.

BORN

To Rev. G. W. Lewis and Mrs. Lewis, Ungkung, China, on October 7, 1910, a son.



FROM THE HOME LANDS

THE METHOD IN OKLAHOMA

Rev. J. C. Stalcup, General Missionary of Oklahoma, is continuing this year the missionary committee for each association, as a connecting link between the office of the secretary and the churches and pastors. The aim is by this concerted effort to enlist all of the churches in all phases of mission work and to bring the workers into the closest possible fellowship. The State has been engaged during January in a campaign for state missions and has endeavored, in addition to regular contributions, to raise sufficient to care for the deficit which came over from last year. Arrangements were made some time ago that representatives of the two Home and two Foreign Mission Boards in coöperation with the Convention should hold special conferences in the State in February, March and April.

A FRENCH CONVERT OF NOTE

Rev. I. La Fleur, missionary to the French in Waterville, Me., reports with much joy that an intelligent priest, who has served twenty-two years in the Romish Church, has come to him from another town and is ready to assist in spreading the evangelical faith, to which he has been increasingly drawn for the past three years. This seems to Missionary La Fleur a golden opportunity, for the new convert is a man of exceptional gifts and of fine promise for "the King's business."

HOME MISSION DAY IN A GERMAN CHURCH

Home Mission Day is to be observed in some of our German churches. The Superintendent of the Second German Baptist Church of Dayton, Ohio, has translated the service into German and the school will use it. This shows that this church is wide-awake.

CHANGES IN COLORADO

Rev. W. F. Ripley of Pueblo, after wisely and fruitfully supervising as general missionary the work of the Colorado Baptist State Convention, in coöperation with the Ameri-

can Baptist Home Mission Society, has been compelled on account of ill health to resign. He will probably enter upon a pastorate as soon as his strength will permit. Rev. W. C. King, for many years the efficient General Missionary of South Dakota, has been elected his successor. A Forward Movement campaign has been inaugurated, and it is expected that one or more evangelists will be placed in the field, with all the cost met by the Convention, thus relieving the Home Mission Society of appropriations to this part of the work.

DR. WOODDY'S SON A RHODES SCHOLAR

Mr. Carroll Hill Wooddy has been elected as a Rhodes Scholar for 1910 and will represent McMinnville College of Oregon. He is the son of Dr. C. A. Wooddy, Superintendent of the American Baptist Home Mission Society for the Pacific States. He is nineteen years of age, and is a senior in his college, but secured four-fifths of the votes of the Oregon Committee representing the five colleges and universities in the State. He will enter Oxford next October.

A REMARKABLE RECORD

During the missionary career of Dr. J. S. Murrow of Atoka, Okla., he has organized more than seventy-five Baptist churches in that State, assisted in the ordination of over seventy preachers, mostly Indians, and baptized more than two thousand people, nearly all Indians.

GET THE LOCATION RIGHT

All who are sending gifts of various kinds to the Morrow Indian Orphanage should remember that it is not now located at Unchuka, but has been transferred to Bacone, Okla. A fruitful step forward has been taken in affiliating the Orphanage with a larger institution in Bacone.

IN THE YELLOWSTONE DISTRICT

Rev. C. A. Cook, D.D., of the Yellowstone District, comprising Montana, Wyoming, Utah, Idaho and Eastern Washington, writes in praise of the work at Marcus and Kettle Falls, Wash., where two fine church buildings have been erected under the indefatigable labors of Rev. J. M. Hupp. In each place new members were received at the dedication of the buildings; and in each place the community at large showed its esteem for Mr. Hupp by a present of money amounting in all to more than $130. Dr. Cook reports that the Home Mission offerings from his field are nearly $400 in advance of what they were for the same period last year.

A VIRGINIA REVIVAL

The Baptist cause in Lynchburg has received a strong impetus from the notable series of evangelistic meetings in charge of Dr. Bruner and his associates. Over one hundred additions to the churches (white) were reported for one week. Noon services at the Southland Shoe Factory were an important feature. A significant fact in this campaign is that colored ministers were invited to be present and were called upon to pray. The college and Theological Seminary (colored) are working hard and are in great need of financial help. General Missionary D. N. Vassar reports much interest and a spirit of union among the people of his territory. Some belated "leaders" try to keep up divisions, but the people are demanding "more gospel and less fuss."

PLENTY OF WORK IN WYOMING

A missionary in Wyoming writes: "I hope the Society can in the near future place at least another man on this field. At the present time I do not know of another man who is making regular trips into the country north of the railroad in Crook County beside myself. This territory takes in almost 4,500 square miles and the people are anxious for the gospel. I cannot go to all the places I am asked to go to, but where I go I always receive a hearty welcome and have good congregations. Often have people present at our meetings that have not attended a religious service for many years."

ITALIANS IN MISSOURI

Work among the Italians in St. Louis has been started and many have professed faith. The presence of "impolite Americans," who call the Italians "dagos" and otherwise interrupt the meetings, is lamented by the native missionary. He tells of a young Italian who said, "So far I continually despised the Catholic superstition; that was all. But now since you have pointed me to Jesus Christ, I shall have my priest, my high priest, my only priest, Jesus Christ himself." This young man was afterwards killed by a train.

SWEDISH WORK IN PORTLAND

Rev. G. A. Dahlquist has entered upon missionary work with the First Baptist Swedish Church of Portland, Me. Peculiar difficulties which call for patience and unusual wisdom and tact present themselves to this missionary, but he takes up his work with courage, and the indications are that the members will rally and the mission take on new life and influence. On the first Sunday in January the Sunday school was graded.

COLORADO

Steamboat Springs, which has an interesting summer population, has been building a church edifice. Meanwhile meetings have been held in the moving-picture building. Two outstation Sunday schools have been joined. At one of these the pastor, Rev. A. H. Ballard, preaches on alternate Sundays, but the other is too far away for that plan.

The work at Heppner has been difficult and the church was closed for two years till October, 1909, when Rev. C. H. Davis came as pastor. He preaches on alternate Sundays at Ione, eighteen miles away, where the church property is unfinished and a small debt temporarily overhangs. These fields require energy and faith; and Mr. Davis is earnest and hopeful. Pastor F. H. Hayes at Sellwood has a unique church of ninety members, most of whom are children and young people of school age. He calls them "a fine lot" and expects a strong church as they grow up with this growing town.

At Seibert, Colo., a missionary has been holding a revival meeting in which fourteen conversions occurred during the first six days. This is in the heart of the Kit Karson County and is purely pioneer work. A new church was constituted January 9.

POLES IN NEW JERSEY

The only Polish Protestant Church in New Jersey is in Newark, where there are 30,000 Poles and Russians among whom it directly works, but it strives as best it can to reach the entire Polish population of the State, which is more than 180,000. It has a reading room for foreigners and a medical dispensary. The demand for evangelical literature is continually increasing Much good is done by open-air meetings at the city's foreign center, and a good property, three-story double house at 30 Richmond Street, was bought in September last, when the church was organized. Two years is the limit of the mortgage of $7,000, and the church needs all the help it can get in order to meet this obligation and carry on its present valuable work. The pastor, Rev. Gottfried Patmont, may be addressed at the above number and will be glad to accept gifts and also to furnish gospel literature in the Polish language to any one that can use it.

✠

Among Nebraska Sand Hills

In north central Nebraska is the little village of Chambers, twenty-two miles from the nearest railway station and numbering not more than 150 souls. But it is surrounded with farms and grazing land, and is the center of bustling activities. It has four grocery stores, a drug store, a hardware store, a jewelry store, a barber shop, two blacksmith shops, a meat market, a hotel, two livery stables, a printing office with a good weekly paper, a post office, a cream station doing a fine business, and "last but not least," two churches, viz., Methodist and Baptist. The Baptist pastor, Rev. T. H. Evans, "not a novice," for he has grandchildren in the "East," is cultivating this field with truly apostolic faith and energy, covering a territory that needs a dozen men and more. One of his outstations is thirty miles away, among the sand hills, where thousands of cattle graze, where every hill is just like every other hill, a rounded mound, and not even the oldest inhabitant can always be sure in which of the numberless tracks that pass for roads he ought to travel, where a deceitful stillness mocks the ear with a cruel negation that is not true peace, where form and size and color join in a curious conspiracy to cheat the eye and thwart the judgment. But the people are brave and earnest and eager to hear the preacher's words, are "live wires" filled with quick sympathy and mental alertness. Another of his stations is Harrold, only eight miles away, where he preaches every Sunday, except when taking the long trip above mentioned. Grazing is still the chief occupation, but agriculture is increasing, and the need of strong and broad

foundations for the upbuilding of this "inland empire" is very great. Here as everywhere, denominationalism acts as a hindering and divisive force, for persons of almost every sect are found among the settlers. The Methodist pastor works with the Baptist, but not all the laymen are as liberal. However, some union services have been held and the spirit of Christian love is winning its way increasingly.

✠

Five Thousand a Month

That is the rate at which people are settling in Idaho, making new mission fields. State Evangelist D. D. Murray writes from Caldwell that the churches are well supplied with pastors, earnest, faithful men and frequently of superior ability. With immigration at this rate of five thousand a month, the fields need able men who can grapple with the situation.

Rev. T. H. Scruggs, of Soldier, a district missionary for twenty years in the Northwest, is doing good work in Camas County, a prairie region in much need of regular preaching stations at suitable points. Population is increasing, but the people are scattered and there are only two small church buildings (of all denominations) in this territory sixty miles long by twenty wide. Many of the inhabitants have not had the opportunity to attend a religious service for years. "On the whole our work in Idaho is doing well," but these destitute regions must not be forgotten.

✠

Among the Italians

The Pittsburgh (Pa.) Evangelistic Committee provided a tent for work among the Italians in the campaign of 1910, and a large number professed conversion.

In one place where the tent was stationed much opposition was encountered. Two preachers were assaulted and the tent was cut down. Yet in those services forty Italians boldly confessed Jesus Christ. At the noon meetings 888 Bibles or portions thereof were given out, the languages being English, Italian, German, French, Greek and Bohemian.

In Barre, Vt., there are about 4,000 Italians, all from the north of Italy. They are skilled workmen, independent in means and character, earning from $3.20 per day and upward. They are more reserved in disposition than their fellow countrymen from the southern part. Anarchy and socialism of an atheistic type here have their chief center among Italian-speaking people, and here the chief Italian anarchy paper is published. No God, no future life, no supernatural religion of any sort, are their darling doctrines. Rev. G. B. Castellani has labored there about a year with good success. His policy is conciliatory, benevolent, constructive, and he is well received. Children are permitted to attend his Sunday school, which has an average attendance of sixty, and he reports four baptisms.

✠

South Dakota Destitution

An interesting letter from L. J. Velte, a student in Crozer Theological Seminary, who spent his last vacation at Buffalo Gap and in the neighboring region, preaching at the ranches and in log schoolhouses, tells of pitiful religious destitution in outlying districts, and says he is "praying that some one can follow up the work" which the opening of the school year compelled him to renounce. The people have pleaded that services be continued. In covering his territory he preached morning, afternoon and evening; often without time for supper and always with only a few minutes for the noonday meal. Distance is an important hindrance in attempting to combine fields. The circuit of Buffalo Gap, Lone John's and Harrison Flat, which he proposes as a favorable one, would involve twenty-eight miles travel, on horseback or otherwise. But he is full of enthusiasm and says, "I thank God the Home Mission Society sent me out there. I have been drawn closer to humanity and to Jesus."

✠

North Dakota Wants Men

In North Dakota there are twenty-six churches without pastors. Some of these are very weak, but many others are among the best in the State, having fine properties. If ministers who are without pastorates in eastern States could move to North Dakota, they would find abundant opportunity for important Christian service. Pastors with evangelistic gifts are most needed. Inquiries concerning pastorates in this State

may be addressed to Dr. C. E. Hemans, Grand Forks, North Dakota.

A Swedish church has been organized at Flasher. Throughout the State the Swedish and Norwegian churches are prospering.

✠

Clearing the Deck at Fort Collins

Dr. M. P. Hunt, pastor of the church in Fort Collins, Okla., which owes its existence to missionary enterprise, printed the following call to action under the title "Clearing the Deck:"

"In the war between Japan and Russia we read of the clearing of the deck for action. That is what the First Baptist Church of Fort Collins wants to do on Sunday, January 29. By the grace of God and the help of the church we want to make this an epochal day in our history. We want all to arrange to be present unless absolutely hindered by sickness. In that way each one can help. We want all to pray God for grace to believe that with His help we can do anything that needs to be done."

How well he succeeded is reported in a daily paper published at Fort Collins: "The Baptist Society owed a debt on church building and Lake Park chapel for several years and it was a millstone around the parishoners' necks. The financial committee, assisted by Dr. Hunt, the pastor, concluded it was time to pay off the debt, and set Sunday, January 29, as the time to do it. After a good sermon by the reverend doctor, he called for pledges to liquidate the $2,500 due, also $300 on this year's budget, a total of $2,800. In less than an hour's time $3,500 was subscribed, thus leaving a neat balance of $700 for future contingencies."

✠

Oregon Progress

At Grass Valley the pastor reports many removals; some of them in the search for a different climate, and several because a competency has been secured, for the town is in a fine wheat section. He says, "Of course we meet our budget," and tells of the new parsonage bought and paid for during the past eight months.

The University Park Church of Portland is enjoying the ministry of Rev. H. F. Cheney, who finds much encouragement in the increased attendance at prayer meetings in spite of the fact that removals have carried away many members, including nearly all of the church officers during the past few months. The church is in a growing suburb and good families are moving in.

The pastor at Prineville is doing good work. A stone church building ($10,000 to $12,000) is being erected, and the pastor is working in outlying districts where the need and opportunity are very great. He pleads for helpers and says, "I could win hundreds to Christ if I were free to go over this great field of Cook County, which is a large state in itself." Other denominations, especially the Presbyterians, are doing all they can, but there is plenty of chance for more.

Rev. A. F. Bassford has been at Corvallis over a year and the church has prospered under his leadership. From irregularity, weakness and discouragement it has emerged into efficiency, vigor and enthusiasm. Its relation to the college has become more intimate and the students are appreciating its ministrations and joining in its activities. The pastor has received much welcome recognition from the faculty and frequently is called to assist in college gatherings of various sorts. The church membership has been increased some sixty per cent. The great need is a suitable church building.

Rev. D. E. Baker came to Lebanon in March, 1909, and has had phenomenal success. Very early in the work he baptized twenty-three persons and since then the additions to the church have numbered over one hundred. He preaches also at Tollman, where additions have occurred, and labors at another out-station a part of the time. Repairs and enlargements have been made upon the church building to the amount of $1,800, and the people hope to support the work without help from outside sources in the near future.

Rev. F. C. W. Parker, General Missionary of the Oregon Baptist Convention, reports increase all along the line. The offerings of the churches to this work have exceeded those of last year by about $1,000, the total increase in this department being $1,350, making the entire missionary business for the year about $15,600. The workers have included four district missionaries, a Swedish, Chinese and colored missionary, two colporters, a superintendent of city missions, thirty-four missionary pastors, and the

general missionary. There has also developed a large interest in the work among the Italians and an Italian missionary began work in Portland last October. Many of the churches have erected houses of worship or have built parsonages. One of the most interesting movements has been that at Myrtle Creek, where an old school building was purchased and turned into a center of religious life. The first floor becomes an auditorium; the second floor is divided into Sunday-school classrooms, a social room and a room for athletics. A swimming pool is to be excavated in the basement.

The Home Mission Society (New York City) has appropriated $1,500 to help the State work, and the Church Edifice Gift Fund has been drawn upon much more heavily.

Oregon Baptists in general have increased in vision with respect to their possibilities, and are advancing in obedience to what God is showing them. The great Inland Empire of Central Oregon and the Coast Region are both attaining a wonderful development through the construction of railways. Large systems of electric railways are in process of construction throughout the State, chiefly by the interests in control of President Hill, who declares he will put forward this work in undeveloped sections with a rapidity unprecedented elsewhere. To meet enlarged demands the convention has planned its work for the coming year upon the basis of $2,000 more than last year.

✠

Looking Forward

Indian University looks forward with feelings of hope and encouragement. The new year began with the temperature below zero and all our water pipes frozen up, but the thermometer does not register low enough to freeze up our courage and optimism. At the last Sunday-evening service of the school in 1910 two young men were converted, and a number of others took a new stand for Christ. And at the first Sunday-evening service in 1911 two young women publicly confessed Christ. Some of the young men have asked for a special class in Bible study, that they may have more of that work than is required in the regular course. Both young men and young women have mission study classes organized. Thus we begin the new year with a very encouraging outlook for the spiritual part of our work.

There is just as much to encourage us in the other departments. The old students are all returning, and we have already received twelve new students and know of more who are coming. We have had to refuse one girl because all rooms in the girls' dormitory were engaged. Thus we see the need for enlarging and completing Scott Hall.

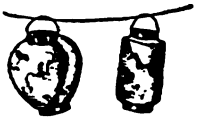
There is reason for encouragement in the character of our student body. In former years there has been almost a new body of students after the holidays. This year we have our students planning for the work of the year, not simply one term. Work in a new country is always more broken than in older communities. It is encouraging to see our school work here taking a more systematic form.

We have recently heard statements from a number of people who have known Bacone for years, and the reports they give are all hopeful. Our friends who are looking on are reporting that we have a good school and that the standard now is as high as at any time in the best days of Bacone. Such reports help us to look ahead cheerfully and hopefully. They will also have a tendency to bring us more students, and more students call for better buildings and accommodations. Thus these evidences which we see, giving us hope for a prosperous year, are also calls for greater effort and more money to put our equipment in shape to give our young people the best possible advantages. Every department of our work is in an encouraging condition, and we confidently look forward with the belief that 1911 is to be the best year, along all lines of work, that Bacone has ever enjoyed. J. HARVEY RANDALL, *President.*

✠

A Danish-Norwegian Mission in Boston

The Boston Baptist City Mission Society and the Massachusetts Baptist Missionary Society have united in the support of a missionary among the Norwegians and Danes in Boston. Rev. Jacob R. Larson will be in charge of the work.



CHAPEL CAR AND COLPORTER

Luigi Ruspini's Colportage Work in New York

BY SUPT. ROBERT WALKER

Our missions in the city are five in number, and normally Ruspini devotes one day each week to each of the districts and Saturday afternoon to the largest of all, that situated around Washington Square, in the neighborhood of the Judson Memorial Church. The visits he pays are not perfunctory calls for the sake of selling his books, but real evangelistic visits wherein he gets into conversation with the families. When families or individuals begin to frequent a service we try to get Ruspini to call and offer his literature, especially the Scriptures. He finds it less easy to approach and interest the people here than he did in Italy. This is probably due to the fact that over yonder they had less to do with their time, or that they had fewer distractions there than here. He gives the names and addresses of the families referred to and we seek to follow them up by pastoral visits as opportunity offers. Here are some reports of these visits:

1. Well received, especially by the sons, who would willingly have bought something but were hindered by the mother, who alleged hard times and poor health as her reasons. (This family is always accessible to us now.)

2. The husband showed utter indifference, but the wife and brother-in-law received me kindly and bought one tract.

3. Husband and wife both sincerely interested, but the prolonged strike of the tailors has reduced them to very poor conditions. (A request for spectacles has been acceded to, and these two have been baptized into the Memorial Church.)

4. Father and two daughters received me well. It seemed to me that the father had some diffidence in talking of the gospel with his children. We must encourage him. (Not confined to Italian fathers.)

5. Father died. Have hopes of gaining

TABERNACLE AT WEST TERRE HAUTE, INDIANA. ERECTED IN A DAY AND THE SCENE OF MEETINGS OF GREAT POWER. THE COLPORTER WAS ABLE TO RENDER EVANGELISTIC AID OF GREAT VALUE. A NOTABLE TRIUMPH OF OUR SWEDISH WORK IN AMERICA. THIS IS THE LARGEST SWEDISH CHURCH, ALIVE IN ALL BRANCHES

GROUP OF NEW MEXICO WORKERS OF THE PUBLICATION SOCIETY, WITH DR. SEYMOUR, SECRETARY AND SUPERINTENDENT JACOBS. A STRONG FORCE

the son and his wife. The widow is very irresponsive, but with God all things are possible.

6. Husband and wife, very decent people but very ignorant and therefore require much looking after.

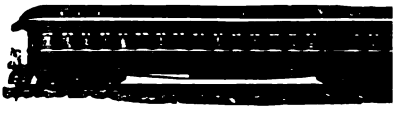
Such cases might be almost indefinitely cited, but these give a good idea of the kind of ground he has to work in. He tells of the special needs of the Mariners' Temple district, where the people are always on the move, so that often he can only see some of them once. When he returns they have left the district. Ten families in this quarter received him well. During the vacation of the pastor, Ruspini was almost exclusively occupied in this part of the city, and sold a good number of tracts and books. His help in the meetings at this time was much appreciated by the people.

✠

At Ellis Island

Missionary Lodsin's work is full of incident. He finds many people anxious for the Testaments and tracts. One Russian, he says, after receiving a Gospel, went to the window and wiped his eyes to try to hide the tears after hearing me advise the people to read and obey the Word of God, as then they would be blessed in this country and people would like them. One day three Lettish girls came who had not been able to make themselves understood. After giving them the needed advice about baggag he gave them Lettish tracts, not l Lettish Gospels at the moment. The "Surely you are an angel sent from C help us." This is the touch of human fulness that is not forgotten. In the ci colporter has met many Jews in the pa well as Russians and Poles, and he sa Jews are always willing to listen outs church, but it is hard to get them insid church.

This is the way his work tells. He "In a Russian home on Cherry Street I a man and wife with two small childr presented them with a Russian Bible. next time I called on them I had the pl to find both of them bending over tha cious Bible, and since then one of the been at meeting each time, while the stayed at home to tend the children. I tried to have our people attend the E meetings as much as possible, and so them evangelized and Americanized s same time. From seventeen to twent have attended the Friday and Sunday- noon meetings, for which, as well meetings at Mariner's Temple, I giv invitations all over lower New York. this work the joy of the Lord has be strength."



The Divine Reason of the Cross

In this study of the atonement as the *rationale* of the universe, Dr. Mabie's thesis is a unique conception of vicariousness, the self-mediation of God-in-Christ, which he regards as the central thing in the gospel. This atonement is the ground purpose of the redeeming God. The fact and character of this mediation are brought out and illustrated with the force and charm which we expect from Dr. Mabie, who has thought for many years on the fundamental truths of the gospel. Many a long and learned treatise on this mysterious subject will be found less satisfactory than this. In a cosmic atonement the author sees a common ground for faith and philosophy. (Revell: $1 net; pp. 186.)

"Discursos Biblicos"

This is the title of a little Spanish volume containing six sermons preached in the course of his ministry in the Calvary Baptist Church of New York, where on Sunday afternoons the author, Rev. Samuel F. Gordiano, ministers to a congregation of his people. The book is dedicated to Dr. MacArthur, who has been from the first an enthusiastic advocate of the Spanish-speaking work connected with his church. Dr. MacArthur has written a felicitous introduction, and Prof. Hugh Black adds an appreciation. The subjects of the sermons are: "God in Loye;" "The Reign of God;" "Christ and His Works;" "Personal Influence;" "The Great Career;" "Voices of the New Year." These sermons deserve to find many readers who are familiar with the Spanish language, and it may be secured of Mr. Gordiano, address, Calvary Baptist Church, New York City. The price is $1. The second edition will be published by the American Tract Society, and will doubtless have a very wide reading. Mr. Gordiano, in addition to his fruitful service with the Calvary Church, has devoted much time during the last two summers to special Christian work among the Spanish-speaking people under the auspices of the Evangelistic Committee of New York City.

C. L. W.

Autumn Leaves from Assam

Under this title Mrs. P. H. Moore has continued her Journal, the previous parts having been published under the titles "Twenty Years in Assam" and "Further Leaves from Assam." In this Journal the writer, who has now completed thirty years and more of work in Assam, gives in minute detail the incidents of her daily life. To many the little volume, printed at the Baptist Mission Press in Calcutta, will be of interest, giving them intimate glimpses into a missionary's experiences. It forms material also for the writing of history in days to come. Mrs. Moore closes her record with this entry: "June 30. Thus we finish our thirty years and more of work in Assam. To continue in the good work is our wish. Assam for Christ is our prayer." Gleanings from this Journal could be made very suggestive in women's missionary meetings.

"In Kali's Country"

In these twelve sketches Mrs. Emily T. Sheets, who accompanied her husband on a missionary tour, pictures in vivid colors some of the conditions with which missionaries are confronted and some of the work they do. The pages throb with life, and one of these sketches read at a missionary meeting would interest even the most lethargic. The literary quality is equal to the unfailing human interest. We see the fakir in his unavailing search for peace, the English official brought

lf through the helpfulness and
roman missionary, the helpless
id her rescue by the mission,
native (Old Sara) and her
iselfish service, the Parsi con-
a story that might well put to
erican young woman declaring
Christian, and other striking
characters and scenes. Read-
g, revealing, this is a mission-
ep interest and value. (Fleming
. Illustrated; $1 net.)

Missions in Burma

ooklet in the Historical Series of
ociety, bearing the title above,
best publications of its class, in
tractive, and furnishing the in-
sired by one who really would
ast and present work in Burma.
tire revision of the sketch pub-
, with a new dress. Send fifteen
see how beautiful and readable
ork it is. (Literature Depart-
ican Baptist Foreign Mission
l Building, Boston.)

Short and Effective

ets just from the Home Mission
epartment are "A Practical
he Reflex of Home Missions,"
nap Shots." Each tells its story
pithy style, and this is the kind
ion literature that is pretty sure
id wherever read it will leave an
Here is a sentence from "Four
: "If the United States may be
'done gone and expanded,' so
be said of the Home Mission
ne who reads that will be likely
ier.

Attractive Periodical

School, the new publication by
ion Society, is one of the most
riodicals it has issued, both in
and contents. It merits the
is rapidly attaining.

Missions in the Magazines

The American Indian figures largely in the material this month. The *Sewanee Review* for January contains "Indian Life in Wyoming," well written and interesting. Two tribes, the Shoshones, original owners of the territory, and the Arapahoes, are described and compared. Their customs and traits are depicted. Superstition still prevails to a marked extent. Within the memory of living missionaries a child born with two teeth has been thrown into the river, being considered a changeling bringing ill luck upon his unfortunate family. The good work of the government schools and the results of the mission work carried on among the tribes are mentioned. The *Canadian Magazine* for January offers "An Ancient Indian Fort." This fort was built by the Crow Indians where they took their last stand against the Blackfoot tribe who came from the timber country to the north of the present city of Edmonton, and drove them out of the country towards the Missouri. A story of ranch life, entitled "Blue Pete," also appears in this issue. Horse thieves and ranch justice figure in the story, which is colored by the personality of the Indian half-breed, Blue Pete. The *Overland Monthly* for January contributes to our Indian material, "Alone on the Trail," a weird story disastrously romantic.

The *Century* continues its series of Kentucky Mountain Sketches in the amusing narrative, "The Fightingest Boy," and gleefully we watch this pugnacious individual succumb before his appointed destiny. Continuing on our way through the continent, *World's Work* for February contains another installment of Booker T. Washington's autibiography, "Chapters from my Experience." In this number Mr. Washington explains why he has never accepted government employment, describes his acquaintance with Colonel Roosevelt, and gives his estimate of the ex-President, taking up at some length the mischief-making dinner episode.

The *National Geographic Magazine* for December contains much interesting information about Mexico, its archæology, the life of its people and its agricultural possibilities. Continuing south, we arrive at the Caribbean Sea, and *McClure's* here contributes a passionate, bloodthirsty story of

crime and retribution,—not agreeable but unpleasantly realistic.

The Philippines are represented in the *Overland Monthly* by "Justice Untempered," a savage story of wrongs perpetrated by base natives in prominent positions,—wrongs righted by the hated Americans.

The present conflict between Church and State in Spain is clearly considered and discussed by a Spanish professor in the *North American Review* for February. At the close of the article the author asks two significant questions: Will the revolution of the bourgeois liberals (above all, the monarchists) be sustained very long? Can the attitude of the king be counted on?

"How America Got Into Manchuria," in the February *Century*, is inside history of America's diplomatic fight for the open door and equality of trade. It complements "How America Got Into China," in the January number.

A story, "The House of the Cherry Orchard," gives a glimpse of Japan, but Japan as seen by Americans and with American journalists as the main characters in the slight plot. A little poem in the *Century*, "A Japanese Wood Carving," is a dainty and charming bit of word-painting.

Scribner's for February contains "The Gateway to India," by Price Collier, the second of a series of articles on the West in the East from an American point of view. At the outset the writer gives an idea of the problems that are rife in India. He contrasts with the perfect equality of Mohammedanism the exclusiveness of Christianity, and affirms that the Indians have no wish for representative government or for Christianity. There is not even a Christian club in India in which the native can become a member. "The Christian missionary seems almost the one fine and genuine thing left." After speaking thus seriously of Indian conditions, he enters upon a whimsical account of social life in Bombay, and expatiates upon the wonderful ability and tact of the governor's aid-de-camp. Both *Blackwood's Magazine* and the *National Review* in their January numbers take up at length Mr. Valentine Chirol's recent book, "Unrest in India." According to both criticisms, the book gives a clear and fascinating picture of the present political condition of India and is a work which will attract the attention of thinking men in Europe. In the *National Geographic Magazine* appears a thoughtful article by Melville E. Stone, General Manager of the Associated Press, upon the subject of "Race Prejudice in the Far East." This might be called a plea for a square deal: "As a soldier, whether at Omdurman, in the Sudan, or on 203-Metre Hill, at Port Arthur, the man of color has shown himself a right good fighting man; in commerce he has, by his industry, perseverance, ingenuity and frugality, given us pause, and before the eternal throne his temporal and his spiritual welfare are worth as much as yours or mine."

Africa also is not forgotten. In *Cornhill Magazine* for January the well-written series of articles entitled "Pastels under the Southern Cross" are continued. These are descriptive of Rhodesia, South Africa. "The Snow Fields and Glaciers of Kenia" depicts the delights of winter travel in equatorial East Africa.

Pall Mall also contains an exciting story entitled "A Dog — and Unclean." This is another of the adventures of Miss Gregory, the storied Englishwoman, whose experiences have been appearing in magazines on both sides of the Atlantic. In this story the honors are divided between the lady, an ascetic missionary returning to his station on the edge of a Syrian desert, and an energetic castaway dog. The denouement illustrates the expiatory instinct of the missionary. The venturesome lady is also to be found in *McClure's*, where she aids the Turkish Governor of Andjerrah, near Aden, to care for the plague sufferers of the little village. The whole atmosphere and setting of this tale are essentially eastern, and the characterizing of the educated Turk is exceedingly true to life.

In "The Rug of her Fathers" *McClure's* takes us back to America. This is a good story of Syrian life in America. To turn from the immigrant in particular to the immigrant in general, "The Immigrant and the Farm," in *The World To-day*, is an interesting protrayal of an experiment showing why the immigrant does not move from the crowded city into the open country. This experiment was made at the University of Chicago settlement in the Polish-Slovak neighborhood back of the stock yards, and had for its open field the farms of Wisconsin and Illinois.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Ten Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$159,216.38	$404,238.62
Individuals (estimated)	175,000.00	42,459.32	132,540.68
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	126,043.76	68,483.24
Total Budget as approved by Northern Baptist Convention	$932,982.00	$327,719.46	$605,262.54

Comparison of Receipts with Those of Last Year
First ten months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$150,262.04	$159,216.38	$51,413.66	. . . . .
Individuals		42,459.32		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	124,000.61	126,043.76	2,043.15	. . . . .
	$274,262.65	$327,719.46	$53,456.81	. . . . .

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, Young People's Societies and Sunday Schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Ten Months	Balance Required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$103,793.75	$278,482.67
Individuals	125,000.00	6,260.28	118,739.72
Legacies, Annuity Bonds, Income Invested Funds	158,792.00	146,393.86	12,398.14
	$666,068.42	$256,447.89	$409,620.53

Comparison of Receipts with Those of Last Year
for ten months of Financial Year

	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$93,681.00	$103,793.75	$10,112.75	. . . . .
Individuals	12,538.23	6,250.28	. . . . .	$6,277.95
Legacies, Annuity Bonds, Income Invested Funds, etc.	145,312.56	146,393.86	1,081.30	. . . . .
	$251,531.79	$256,447.89	$11,194.05	$6,277.95

American Baptist Publication Society

Financial Statement for ten months, ending January 31, 1911

Source of Income	Budget for 1910-1911	Receipts for ten Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$60,729.48	$43,459.52
Individuals (estimated)	10,000.00	5,103.95	4,896.05
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	27,624.72	23,779.28
Total Budget as Approved by Northern Baptist Convention	$165,593.00	$93,458.15	$72,134.85

Comparison of Receipts with Those of Last Year
First ten months of Financial Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$59,816.18	$60,729.48	$913.30	. . . . .
Individuals	4,483.70	5,103.95	620.25	. . . . .
Legacies, income of Funds, Annuity Bonds, Specific Gifts, etc.	23,693.93	27,624.72	3,930.79	. . . . .
	$87,993.81	$93,458.15	$5,464.34	. . . . .

MISSIONS

Beautiful Easter

Day of the crucified Lord's resurrection;
Day that the Lord by His triumph hath made;
Day of Redemption's seal of perfection;
Day of the Crown of His power displayed;
Beautiful Easter; dazzlingly bright;
Sun-Day that filleth all Sundays with light!

He who redeemeth, consoleth, forgiveth;
Who His own body raised up from the dead,
Holdeth all evil in bondage and liveth,
Source of all blessing, our Life and our Head.
It is His glory that maketh thee bright,
Sun-Day that filleth all Sundays with light!

Harriet McEwen Kimball.

SOME OF THE FLOCK AT SONSONATE, EL SALVADOR

AN AMERICAN BIBLE SOCIETY COLPORTER ON HIS TRAVELS (see p. 228)

The Adaptable Church

THE Church of the living God is a living Church, and therefore will adapt itself to environment. While it will not change in essentials, it will adapt itself to changing conditions which **do not affect the essentials,** but which keep it **a living power** in a progressing civilization.

If there is an **unnecessary chasm** between the Church **and people** outside, the adaptable Church will seek to **bridge the chasm.**

The adaptable Church will be **new** in some respects, but it will be **old in its fundamental doctrines.**

It will never get beyond the **doctrine of salvation through faith in Jesus Christ.**

But it can and does lay new emphasis on the further teaching that **salvation through faith** must manifest itself **by works of righteousness** and by **righteous character.**

The adaptable Church is **not less spiritual** but **more ethical.**

It is not less individual but **more social** — a brotherhood and not **a loose** collection of atoms.

The adaptable Church is **not less locally alert and aggressive** but **more distinctively and zealously missionary.**

The adaptable Church **modernizes its methods** to square with the **wisest methods** of the day. In raising money for its benevolences and **current expenses** alike, it **abandons the spasmodic for the systematic.**

It sets up its standards for **internal development** and **world evangelization.** These standards include: 1. A unified church budget. **2. Weekly** giving through the duplex envelope. 3. A missionary committee. 4. Every member a contributor. 5. Ten cents per week per **member as the** minimun for missions. 6. A missionary educational **campaign.** 7. Bible study for the whole church. 8. Steady evangelism in the local field.

A Missionary Pastor

THE first essential in a standardized missionary church is a missionary pastor. The pastor is the key to the situation. If he is indifferent to missions the church will be more indifferent. If he is half-interested the church will be perhaps one-third interested. If he is aflame with zeal for missions the church will respond, sometimes unexpectedly and nobly, but will still average a little below his missionary level.

The pastor cannot avoid a heavy responsibility for his leadership in this matter of missions. It rests altogether too much with him to determine what the attitude and spirit and benevolence of the church shall be. When the laymen shall be further developed the pastor will be relieved somewhat of this load. But at present he is the key.

Already there are instances not a few where a non-missionary pastor (a seeming contradiction in terms but unfortunately a fact) has been prodded by his members who have caught the broader and truer view of the work of the church and the claims of the Master. In other instances pastors who were formerly afraid to preach and talk and awaken enthusiasm concerning missions have, by reason of recent movements, taken heart and been surprised and overjoyed at the result of pressing home upon the people their relations to the wider interests of the kingdom of God. The importance of a real, live, aggressive, informed missionary pastor cannot be over-emphasized.

And one point is worth bearing in mind, and is commended to the students in our seminaries: Not only is a missionary pastor essential, but a standardized missionary church will have no other kind.

The Plague in China

THE reports from China are most distressing. Famine and the plague have filled the land with terror. Dr. Samuel Cochran, an American engaged in relief work, says that a million people will probably die before the first crop is harvested, and this crop will be scanty because the people have no strength to plow and no animals remaining to do the work. The Chinese direct their efforts to the control of the plague along the railways and frontiers. Modern sanitation has had great effect where it has been introduced, but few of the doctors among the Chinese and Russians are familiar with the modern methods. Medical authorities say that such an epidemic as the present one, which is entirely pneumonic, has not visited the world since the Middle Ages. So far America and Japan are the only countries that have contributed to aid the sufferers. The assistance is totally inadequate. It is estimated that two million persons are subsisting on roots and grasses.

In this dark time the heroism and devotion of the missionaries shine out conspicuously, both in the relief work and the medical. They are in many places the distributors of relief, and expose their lives constantly in the discharge of their painful duties. A press report says that at Sha-Yang, for example, in Hupeh Province, twenty-one persons were trampled to death in a rush of starving Chinese for food which the missionaries were attempting to distribute. Their lives were in peril in the fierce struggle of those mad from hunger. The missionaries tell of tragic occurrences and a daily death rate that is appalling. The Chinese come to know the true character of the foreign missionaries in times like these. The best way to contribute relief funds is through the missionary societies, not through special newspaper funds.

"Missions" and the Budget

THE two go together. They are strong allies. Every Baptist needs them both—the Budget for expression, MISSIONS for information and stimulation. MISSIONS contains the information needed regarding plans, methods and policies of apportionment and Budget. It answers the questions that have been raised and explains why modifications have been proposed. It shows why the annual Budget campaign should begin in April, the first month of the fiscal year of the societies, instead of letting the matter go by default for the first third or half of the year. It tells all readers what Baptists are for, what good Baptists are doing, and by what new methods they are effectively promoting the chief causes of their existence.

MISSIONS puts this information in a manner that attracts business men. Its "set up" of missions appeals to their good judgment and business sense. They are among its most interested readers, and their good word is increasing its circulation. If MISSIONS had a hundred thousand subscribers, that would mean at least two hundred thousand readers. And *that* surely would lead to the carrying of our annual Budget campaigns to successful issues with needed advance to meet new conditions.

The readers of MISSIONS are the givers. Non-subscribers are the non-givers both in the giving and non-giving churches. Wherever MISSIONS is introduced, a club meaning five subscribers as a minimum, an efficient lever for the raising of the Budget is soon effectively prying at the hearts, consciences and purses of the church members. Add to this the prayers and tact of the pastor and a few of his best men and the thing is done. Missionary readers will be missionary members, and a missionary church is always a living evangel in its own community, and from there on to the ends of the earth.

Justice to Japan

THE Senate has ratified the treaty made by our government with Japan, to the great joy of the latter nation and the gratification of the best people of our own land. Japan is now placed on the same basis as other nations, and the restrictions upon the immigration of her people are removed from the treaty. This does not mean that our government will not restrict Japanese immigration by such provisions as may be deemed wise, and to this Japan agrees. But it does mean that we shall not insult a friendly nation by treaty discriminations implying inferiority and undesirability. It also makes it difficult for Congressman Hobson to exert further injurious influence by his rabid war talk.

The effects of such unwarranted assertions as have been made by him and others in regard to Japan's feeling have been most baneful in Japan, as

Missionary Briggs made clear in a forcible address before the Boston Social Union recently. He gave the results of his own close acquaintance with the Japanese people in all parts of Japan, and declared that the war statements were absolutely without foundation and as wicked as anything that could possibly be invented. Many Japanese were deceived, owing to the official positions of some of the American fomenters of strife. But the new treaty will make it possible to counteract all such influences, and will make the work of our missionaries easier. This country, indeed, owes much to them for the high opinion of America held by the Japanese; and happily the Japanese recognize the good that has come to their land through the teaching and example of the Christian missionaries. It is all the more satisfactory that the United States should be the first nation to treat with Japan upon the favored nation basis. President Taft has in this rendered good service all around.

A Guidepost, not a Goal

THAT is an idea to fix firmly in the mind. Apportionment is a guidepost, not a goal. The guidepost points the way to the goal. He who stops at the guidepost will not reach the goal. The guidepost is exceedingly important and useful as a guidepost; it would be a great misfortune to mistake it for the destination.

Apportionment in our missionary nomenclature indicates the minimum from the churches which will enable the Baptists to carry on at present pace their missionary work, and that only by strictest economy and paring at every practicable point.

This, of course, is not the missionary goal which the Baptists would like to establish and acknowledge before the world.

If the apportionment for 1911–12 is a million and a half, the goal for the year ought to be at least two millions, in order to make any advance and respond to the most urgent of the needs that call on every side.

Let it not be supposed that full duty is done when the apportionment is met. Keep the distinction clear between a pointer and the point. Do not forget that the guidepost is only on the way to the goal, and that the apportionment is a missionary guidepost, not the Master's goal.

Seeking Trouble

THE German chancellor has warned the Vatican that persistence in issuing decrees affecting Germany without previous consultation with the government would lead to retaliation. The immediate cause of controversy is the papal requirement that theological professors must take an anti-modernist oath. The chancellor announced that teachers taking such an oath would not be permitted in future to teach history or German in the middle schools, and the government would also consider the matter of oath-taking when filling other state posts. He said further that if the Vatican continued to ignore the representations of the Prussian Minister at the Holy See, the abolition of the legation might be involved. If the Vatican is bent on destroying the friction of a papal court and legations it is pursuing the right course.

In our own country there is another manifestation of effort at priest control in the matter of the schools. In Cincinnati an order has been issued by the archbishop that parents who send their children to other than the parish schools shall not receive absolution from the priests. How the Catholic parents accustomed to the liberty of the United States will treat this pronounced usurpation on the part of the ecclesiastics remains to be seen. In the past such

pronouncements have been so widely disregarded as to show their futility. But apparently all along the line the Roman Catholic authorities are feeling out to see how far they can go. The more rigidly the lines are drawn, the sooner they will snap in this peculiar climate.

Ⓜ

About the Banquet Idea

EVERY cause has its critic, and the Layman's Banquet has no reason to escape common lot. The Movement will, doubtless, be ready to "meet to eat" no more when a better method to accomplish the desired end is presented. Meanwhile be sure there is a psychological magnet in the banquet idea.

Here are two testimonies from sources that have weight with Baptists. At least, they used to have, when names counted.

Dr. Wayland said: "There is a great deal of religion in a good cup of tea." Dr. Wayland usually knew what he was talking about, and he was as highly regarded for his good sense as for his sterling character.

Dr. Robinson, also of Brown University, said: "One of the essential elements of all friendship is gastric juice." And President Robinson was never noted for overflow of fellowship.

A third testimony comes from one of the most successful working Social Unions in the country: "We always have a splendid supper and good speeches afterwards. There is wisdom in having the supper first."

If you feel critical of the idea, go to one of the Laymen's Banquets and observe carefully. You will see how the sitting together at table, the informal fellowship, the sense of solidarity, prepares the way for what is to come. And our word for it, you will find yourself as congenial and happy and interested as the men around you. The Laymen's Banquet is an institution, based on sound principles, and it does the business.

Ⓜ

Reaching the Men

SINCE the beginning of the Laymen's campaign Secretary Stackhouse has already had the chance of seeing and speaking to more than twelve thousand of our Baptist laymen. In the week ending March 4, at banquets held chiefly in New York State, he faced over sixteen hundred men. It is safe to say that not a man of the entire twelve thousand has failed to receive some impression, and certainly every one knows something definite about missions and the Baptist objective in missions. If that were all, the result would mean much for the future. But that is far from all. In scores of known instances, men of influence and means have been led to see the missionary function of the church and their personal relations to the evangelization of the world in entirely new light. Where before they were in the way, now they are opening new ways and eager to make up for lost time. Young men are developing leadership and many a layman is for the first time tasting the joys of responsibility and active service.

The Baptist Laymen's Movement is young, but it has made a splendid start. It is reaching the men.

Ⓜ

The Pink Slip

If you find a pink slip in your magazine, it means that you are near the expiration of your subscription, and that we are desirous to receive your renewal and remittance promptly, so that there may be no loss of a number. The postal law allows us to insert the slip in the form of a bill and not merely a notice. This will explain the form and take off any apparent abruptness in sending what seems a bill for an indebtedness not yet incurred. Renew through your club agent, if you are in a club.

Note and Comment

THIS number of MISSIONS is devoted distinctively to furthering the Apportionment and Budget plans for the year just now beginning. It will be a great thing if the churches can be induced to begin giving in the first month of the fiscal year, and the matter is laid before our readers in various forms. Not that there is lack of other features, however. Field Secretary Barnes opens up a new enterprise in Central America in a most interesting way; Missionary Brock shows how the caste and non-caste children can be brought together in Christian schools in India; Dr. Spalding lets us see something of a quarter century's service as a district secretary; the Laymen's Movement gets an unusual setting forth, such as its effective campaign deserves; all the departments are full to overflowing. Yet the articles unused greatly exceed in number those given. Do not miss the May number, nor allow your subscription to expire.

¶ In the May number of MISSIONS we shall set forth the striking features of the great city where the Baptist meetings are to be held, a city that takes us back to the foundation days of the Republic, and that has a notable present as well as a notable history. Make your plans now to go to Philadelphia in June, but look out for the next number of the magazine. It will tell you just the things you wish to know in advance of going.

¶ "Baptist Day," observed throughout the world on Sunday, June 25—that is an inspiring idea of the World Alliance executive committee. To take an offering and give it for our Baptist work in eastern Europe is an equally good idea. Now is the strategic time for us in Russia and other portions of Europe. Do not fail to send to the committee at 1701 Chestnut Street, Philadelphia, for a copy of the program specially prepared for the day. More than that, do not fail to observe the day.

¶ Our papers have been discussing the names of various eminent Baptists for president of the Baptist World Alliance, among them Dr. MacArthur, Dr. Hatcher of Virginia, and President Mullins of Louisville Seminary. Some have claimed that the South is entitled to this position, although the reason is not clear. Certainly, as pastor for forty years of a great metropolitan church, as preacher, traveler, author and lecturer, as an accomplished parliamentarian and cultured Christian gentleman, the American Baptists have no more widely known or fitting representative than Dr. MacArthur. He gets our unpurchasable and unsolicited advance vote.

¶ There is a church in Pennsylvania, and a large one, which proposes to have a copy of MISSIONS in every home. It should be no surprise to add that this church sustains a work among foreign-speaking peoples, and also gives largely towards the work in other lands.

¶ By the time this number reaches our readers the year's record of offerings will have been made up. If any reader, realizing that it is too late for any change, should feel dissatisfied with the amount given for the great cause of missions, let this be a reminder that the new fiscal year begins the moment the old fiscal year closes, and that there will never be a better time to add that unmade or inadequate offering of 1910–11 to the new one for 1911–12, and forward the total to the proper church officer.

¶ We think it was Horace Bushnell who said that some married couples were sewed together and some only basted. In the light of the present divorce statistics th

"basted" couples seem to be increasing at most disastrous rate. Bushnell's remark might also be applied to the pastoral relation as well as the matrimonial. The divorce rate there too is pitifully high. Short pastorates mean shrinkage of power.

¶ In introducing Josiah Jones and his experiences to our readers the editor does not feel that he is breaking the general rule regarding the printing of poetry, because he does not regard this as reaching up to that distinction. It is colloquial rhyme, which affords a medium for putting some things that could not be so effectively put in the ordinary way of prose. Josiah, by the way, is typical of a certain class of church members, and the case is not wholly one of fiction. We wish the conversion were as common as the original character.

¶ A secretarial council has been organized composed of the men in the various denominations who have immediate responsibility for the development of missionary interest and work among men, together with representatives of the interdenominational Laymen's Missionary Movement. The object is to prevent duplication of effort, and to make the denominational movements harmonious with the general organization. This is a wise step. The Laymen's Missionary Movement has now reached the broad basis of missionary inspiration, and with all the forces working in unison of plan and purpose there ought to be large results of good.

¶ We are in the whirl of Movements, and it is fortunate that they are of such a character that we can welcome them. The Men and Religion Forward Movement proposes to link all the other movements together and make a comprehensive effort to evangelize the men and boys in our communities who are now out of touch with the churches, or at least not in them. The Christian Associations, Laymen's Missionary Movement, Men's Brotherhoods and Young People's Missionary Movement are all enlisted in this effort, and an extensive campaign, similar in sweep to the Laymen's Campaign of last year, will begin in September.

¶ How rapidly the current phrases get fitted into speech. A minister recently described himself to a circle of friends as the insurgent pastor of a stand-pat church. There is a volume in a sentence. It describes the missionary situation in too many churches. But occasionally it is the church that is the missionary insurgent, and the pastor that is the stand-patter.

¶ The transportation committee of the Northern Baptist Convention has appointed Mr. H. V. Meyer, manager of the Boston Branch of the American Baptist Publication Society, transportation leader for New England. His address is 16 Ashburton Place, Boston, Mass. There ought to be half a dozen special New England trains for Philadelphia this year.

¶ The central West owed much in the generation now closing, so far as Baptist development is concerned, to two men, Dr. Justin A. Smith, editor, and Edward Goodman, part proprietor, of the *Standard*. They came together upon the paper in 1853, in the days when the Baptist work was largely pioneer in what was then the real West, while now it is only central. They devoted their lives to the upbuilding of the kingdom of God through the denomination in whose principles they believed with unshakable conviction. To their wise councils and superb qualities of mind and heart it was due that vexatious problems were peaceably solved. Dr. Smith passed away many years ago; Mr. Goodman, in the closing days of February, at an advanced age. He was of singularly lovable character, and not only struggled heroically to maintain a paper worthy of the denomination, but served in many capacities of trust and honor. He was long treasurer of the Morgan Park Theological Seminary, and a deacon and ardent supporter of the First Baptist Church, which he saw build and rebuild and remove and rebuild again. Probably no Baptist in the great West was more beloved, and his influence will long abide.

A Word About Renewals

Remember that the date to which your subscription is paid is indicated on the wrapper. Those whose subscriptions have expired will aid us greatly if they will renew promptly through their club agents, or directly to "Missions," if single subscribers, thus saving us the necessity of sending out notice.

DR. BARNES ON THE STEAMSHIP

A GROUP OF THE NATIVES

A Neglected Neighbor

By Field Secretary L. C. Barnes, D.D.

THE HOME MISSION SOCIETY BEGINS WORK IN THE REPUBLIC OF EL SALVADOR—REMARKABLE OPENING AND PROVIDENTIAL PREPARATION OF WORKERS

A TYPE

AFTER thorough investigation of the need and our obligation to meet them the Board of Managers of the American Baptist Home Mission Society has voted to begin work in that part of its field, "North America," which is the most densely populated Republic on earth, El Salvador.

The Field Secretary of the Society, feeling in duty bound to gain some just conception of the whole field which the fathers had defined in the constitution of the Society, after reading everything available on the subject, was convinced that the southern part of North America is not only quite as unknown to most of us as many parts of Asia and Africa, but also equally needy.

I. It is in the center of the most destitute portion of our territory.

In the matter of the preaching of the Gospel, Central America is the most destitute portion of North America. In recent years the Guinnesses of London, President Clark of the United Society of Christian Endeavor, Robert Speer of the Presbyterian Foreign Mission Board and others have called emphatic attention to the desperate spiritual needs of Latin America. Robert Speer insists that in vital particulars South America is much more needy than China. Central America is, if possible, in still greater need. A gentleman, for many years in personal charge of immense English business enterprises in India, then in South America, and afterwards in Central America, declares that the last is the most needy region in the world. The six republics of Central America have twice the population of our thirteen colonies at the time of the Declaration of Independence.

At the north end of the region the Presbyterians have two men at work in Guatemala. At the south end the Home Mission Board of the Southern Baptist Convention has three men at work in Panama (Canal Zone). For the four countries between little systematic work is being done except by the American Bible Society and by the

British and Foreign Bible Society. They each have one responsible and able Anglo-Saxon agent in charge. Their native colporters have carried the Gospel story in a simple way, and have sold Scriptures throughout Central America. But it is not counted the work of these Bible Societies to organize churches.

Some twenty years ago a group of earnest men in Texas became alive to the needs of Central America. Having appealed in vain to certain mission boards to undertake the work, they organized among themselves the Central American Mission. It is undenominational. It pays no salaries on the field or for superintendence. Whoever is inclined to go in their name does so, and they send him whatever may be put into their hands for that purpose. There are now in the four central republics one man and three women holding a nominal relation with the Central American Mission. There are also three independent missionaries. On the Mosquito Coast of Nicaragua the Moravians have long had work among the Indians. El Salvador is in some respects the key to the situation. It is centrally located. It is the smallest of the republics in area, but is the most populous, and one

ARTILLERY BARRACKS, NORTH AVENUE

THE CATHEDRAL OF SAN SALVADOR

PAROCHIAL CHURCH OF SAN FRANCISCO

of the most stable and progressive. It averages more people to the square mile than any other country on either American continent. In that respect the only countries in the world exceeding it are Belgium and Porto Rico. It has ten times more density of population than the United States. There is but one missionary living in the Republic. Except for a portion of his house rent provided by the Central American Mission, he is self-supporting.

2. EL SALVADOR IS PECULIARLY OPEN TO US AT THE PRESENT MOMENT.

The laws of the Republic guarantee complete religious liberty. In spite of that there have been at times in some places, as in other Latin countries, annoyances which were in fact persecutions. There is reason to believe that the brunt of that is passed in El Salvador.

The systematic work of the Bible Societies has prepared the ground, not only sowing the seed at large but also fostering its germination. There are believers scattered throughout the country, individuals here and there and many clusters of them. In its limited way the Central American Mission has decidedly furthered the work. Its

THE NATIONAL PALACE IN SAN SALVADOR, THE CAPITAL

GOOD FRIDAY PROCESSION IN CALVARY STREET, SAN SALVADOR

missionary and some of the Bible Society colporters have written with red ink on the Home Mission Society's large map of the Republic the number of decided evangelical believers known to be at certain places. They are confident that there are more known to other colporters. Those indicated are all in the western half of the Republic. They are in sixty-nine places and number ten hundred and eighteen souls. Most of them are sheep having no shepherd. It is distressing when there are so many who have already accepted the Gospel, to say nothing of multitudes more who are prepared to listen to it, that there is no one to gather them into permanent organization for their own nurture and for the advancement of the Kingdom. All devout souls there for a long time have been pleading with God to send laborers into this ripened harvest field. They look upon the action of our Board as direct answer to prayer.

3. THE LORD HAS PROVIDED THE WORKERS.

The American Bible Society gave cordial introduction to the superintendent of its work in Central America and Colombia, Rev. James Hayter. Secretary Haven (Methodist) thought it "nothing against Mr. Hayter that he is a stanch Baptist." On alighting from the train in Guatemala City, he not only presented himself with cordial welcome, but also introduced Rev. William Keech, the superintendent of the work of the British and Foreign Bible Society in all Central America, including Mexico, south of the Isthmus of Tehuantepec (which geographers regard as a portion of Central America, some, in fact, counting all Mexico as a part of Central America). It quickly transpired that Mr. Keech, too, is a Baptist minister. He was educated at Harley House, London. Before becoming general superintendent, he spent five years as Bible Society agent in the Republic of El Salvador. There he married a Kansas young lady, an earnest Christian worker, belonging to one of the Baptist denominations of the United States, the "River Brethren." This English man and American wife have two sturdy, growing boys. The great field from Tehuantepec to Panama with, as yet, slow lines of transit, keeps the father away from home long periods at a time and most of the time. In short, all unknown to us, God has prepared workers of the best quality, given them a facile use of the language, trained them for years in El Salvador itself where they are accustomed to the earthquakes and all the rest of it and where they are held in the highest

esteem, and then at the right moment made them ready to settle down and garner the harvests of their own sowing. When all the slow processes of divine preparation and human precaution had ripened, electricity did the rest. Dr. Morehouse cabled Mr. Keech. Mr. Keech cabled his resignation to the Board in London to accept our appointment in order to begin work in El Salvador as early as practicable.

4. A LEADER RAISED UP, AND HOW HE IS REGARDED BY THOSE WHO KNOW HIM.

Amid the providential surprises, both great and small, connected with the opening of this work — some of them scarcely ever surpassed in the whole history of Christian missions — one of the smaller surprises, but very agreeable personally, was finding at the head of the Presbyterian work in Guatemala an old Pittsburg acquaintance, Rev. William B. Allison. Imagine the mutual surprise when he recognized me and then brought out a gold medal which it had been my privilege to hand him as the prize man of his class in a professional school. The important feature of the incident is that this trusted Presbyterian worker is completely qualified and disposed to introduce to us the man so apparently foreordained to be our first apostle in El Salvador. He does it unmistakably in the following letter to Dr. Morehouse:

"I have known Rev. William Keech intimately for seven years. He has often been a guest in our home and for several years has lived near by, and we have been warm friends and frequently in each other's company. I have had every possible opportunity to know him as few men know a brother minister. When we were on furlough for six months, we left him practically in charge of our work, when he was not absent on his trips. He occupies my pulpit frequently and we have every confidence in him. He is dearly beloved by the people and always preaches for the edification of the people. There is not another man in Central America in Evangelical work who knows Salvador as he does. There are but two or three

COMMERCIAL STREET, LEADING BUSINESS STREET OF SAN SALVADOR

MR. KEECH IN TOURING TRIM

whole missionary force who speak
ish with the same freedom. He
s the land, the people and the
age, and I am sure that it would
at least five years for another man
fitted to do what Brother Keech
lo at once. In all my experience
g ministers, I have not known a
lovable, dependable man, and no
man whom I can so thoroughly
mend with my whole heart. We
e sorry to see him leave Guatemala,
ve believe that your Board cannot
bly find another so ably equipped
te the place. His wife is one with
n everything."

THE PRESENT SITUATION

e of the native brethren with more
ition than most, and doing a considerable business in shoes and saddlery at Sonsonate, a town of five thousand people, is looking after the work as best he can in the two southwestern departments of the Republic, where there are believers in twenty-six places. He has talked the matter over with a number of the larger groups of believers, and as their representative sends to our Society a twentieth-century Macedonian cry, "Come over and help us." It is the spontaneous, unsolicited, even unsuggested appeal of the Salvadorians to the American Baptist Home Mission Society. It was sent to the missionary to be forwarded to the Baptists of the North. He wrote the agent of the American Bible Society to get the proper address. My timely arrival was the answer. Thus the action of our Board and the appeal of Salvador met.

It is a remarkable fact, almost phenomenal, that after twenty years of work by the interdenominational Bible Societies, and the same period of work

P. T. CHAPMAN MR. HAYTER, AGENT
FRIENDS AND REPRESENTATIVES OF THE AMERICAN BIBLE SOCIETY

by the undenominational Central American Mission with possibly two thousand believers in the four central republics, there are almost no Pedobaptist mission workers or converts among the natives. On our most vital contention, that only believers should be baptized, there is unity. On the other question as to the act of baptism there has been variation of practice, but all the seven missionaries now on the ground, aside from the Moravians and possibly two of the women, are immersionists by personal conviction. This is true of the one missionary in El Salvador. The agents of both Bible Societies are Baptist ministers ordained in England. Nothing of all this was known to us when our Board voted to look into the needs of El Salvador. But One above knew toward what He had been leading for twenty years. The missionaries have been strong in their opposition to infant baptism because that is the taproot of Romanism. We are fitted as no one else to meet the needs of the situation.

REV. WILLIAM KEECH

MRS. WILLIAM KEECH

Aside from all questions of denomination there is a wide open door for the Gospel in El Salvador. If it were possible to credit the type of Romanism prevalent in Central America with partly supplying the need it would be only in part. In San Salvador, the capital of El Salvador, they have less than one church for every five thousand people. As elsewhere many of the best informed citizens have no use for the Roman type of religion. The mayor of one of the cities said to me: "I have no religion myself, but I see that the little Protestant congregation here is doing much good. By its influence, men who were drunkards and worthless people have made good citizens so that we no longer have any trouble with them."

A reason for immediate action is that sheep without a shepherd are easily scattered and devoured. For example, representatives of the new cult of speaking-with-tongues have wandered from the United States into El Salvador and are ravening some of the babes in Christ.

The Bible Societies have found that they get their best supply of colporters for all Central America from El Salvador. This quality in the Salvadorians, put with the fact that the Republic is central in Central America, makes it the natural fulcrum for lifting neighboring peoples. The capitals and the chief population of all the republics are in the mountainous region of the Pacific Ocean side. Much territory now sadly neglected can be readily reached from El Salvador. Contracts are now let to complete the railway connection from New York to San Salvador. In the immediate future El Salvador is the point of vantage for advancing the Kingdom of God. It lies within our grasp to make the splendid name of this little Republic a divine reality. El Salvador may become, indeed, The Saviour.

Salvadorian Appeal

Translation of a letter from Don Emilio Morales, leader of the Evangelical Believers in Sonsonate, El Salvador, C.A., "to the Secretary of the Northern Baptist Missionary Society," dated 30th November, 1910:

The grace of God the Father, and the power of the Holy Spirit, and the love of Christ our Lord be multiplied to you.

This letter which I direct to you, although we are not known the one to the other, has the object of manifesting to you the circumstances of the evangelical work in El Salvador.

From the year 1889 the work has been under the direction of the Central American Mission, which Society nevertheless has almost abandoned it. The Republic of El Salvador, having more or less one and a half millions of inhabitants, has had only one active missionary, Mr. Robert Bender, of the said Society; it is about eighteen months ago that another missionary came, Mr. Percy T. Chapman, upon which Mr. Bender went to the United States, leaving again only one missionary. Mr. Chapman is located in Santa Ana, and the work of that place is even more than he can properly attend to, leaving the departments of Sonsonate and Ahauchapan, where there exist five centers of importance and activity, each having other smaller congregations of 15, 20, 30, 40 and 50 members, a considerable number of whom are communicants. All this work is cared for by native residents (not paid pastors), the writer, who is a shoemaker, having charge in the character of pastor, under the direction of the missionary in Santa Ana.

But we feel that it is a great responsibility for us not to do all that is possible to obtain missionaries for these churches, which occupy advantageous places for the extension of the work; also there are great opportunities to evangelize with success. The people are awakening, and every day there is more necessity, and this I communicate to you that you may answer me as the Lord may lead you.

It is about one year since the missionary, Mr. Bender, left his work, taking his sick wife to Upland, California, without any surety of returning, and meanwhile this work is left largely uncared for. There are no chapels or mission buildings, and these we feel to be a great necessity in this country. Here foreigners are much respected; and as to climate, there is every grade between hot and cold, so this will not be any difficulty. Foreigners make many mistakes with respect to the character of the inhabitants of these countries, believing them to be opposed to advancement, but it is absolutely to the contrary, and they are very grateful and ready to serve and receive peacefully that which is taught to them.

I shall be glad to receive, with the answer to this, any Spanish literature which you may have to show your work, so that we may have knowledge of you when you may come.

I am, with all respect and consideration, your servant in Christ,

EMILIO MORALES.

Some Proposed Modifications of the Apportionment Plan

GROWING OUT OF WIDE CORRESPONDENCE WITH PASTORS, STATE COMMITTEES AND OTHER DENOMINATIONAL LEADERS, AND AUTHORIZED BY THE NORTHERN BAPTIST CONVENTION FINANCE COMMITTEE, THE GENERAL APPORTIONMENT COMMITTEE AND THE COMMITTEE ON FISCAL YEARS

T the first meeting of the General Apportionment Committee held in August, 1910, a subcommittee was appointed to study the question of the basis of apportionments in the light of our own experience and that of other denominations. This study disclosed four serious problems:

I. PROBLEM OF INITIATIVE

It is most essential that the local church shall regard missions not as a task imposed upon it by denominational authority, but as its own task, for the performance of which it is directly responsible to Jesus Christ.

II. THE PROBLEM OF DISTRIBUTION

It is wellnigh impossible to distribute the general apportionment to the States, or the State Apportionments to the churches, in a way that shall be altogether equitable and acceptable. In spite of the utmost care, errors of judgment by the committees are inevitable, and they make bad feeling. Moreover, our present plan provides no way for the adjustment of an unsatisfactory apportionment.

III. THE PROBLEM OF STIMULATION OF THE MISSIONARY SPIRIT

The Apportionment Plan as at present employed does not always secure the largest giving. Sometimes indeed the apportionment has stood in the way of a church's possible achievement. It should be a definite part of our plan to lead the churches not simply to raise an apportionment which at best usually falls far short of the requirements of the Kingdom, but to aim for the largest giving the resources and vision of the churches make possible.

IV. THE PROBLEM OF EARLY ANNOUNCEMENT OF APPORTIONMENTS

This is a problem of very real, practical importance. The announcement of apportionments after the meeting of the Northern Baptist Convention makes it practically impossible for most churches to inaugurate their campaign till fall, leaving often not more than six months in which to do the year's work. This makes the work hard and helps to perpetuate the present deplorable situation due to the receipt of the major part of the offerings late in the year. The summer months now largely lost might be saved for a large proportion of the churches by the announcement of the apportionments on April 1.

The need for an early announcement of the apportionments has been recognized from the first. The demand from churches and states for an early announcement led the General Apportionment Committee, after conference with the Finance Committee and the Executive Committee of the Convention, to announce the Budget and the apportionments for 1909-10 in advance of the meeting of the Convention. It recommended that the Convention authorize the Finance Committee and Apportionment Committee to co-operate for the announcement of the apportionments thereafter early in April, which recommendation was approved by the Convention. (See Annual of N. B. C., 1909, page 86, recommendation 4.) Because of unavoidable delay this early announcement of the apportionment was not made the next year, but the Executive Committee in its report recommended "to the Convention that the Budget hereafter be prepared much earlier in the year than has been done hitherto," adding that "this recommendation contemplates the preparation of the Budget so early that every church will know by April 1 of each year what is expected of it during the Convention fiscal year." (See Annual of the N. B. C., 1910, page 70.) This recommendation was referred to the Committee on Fiscal Year.

If space permitted, each of these problems might be fully illustrated in the light of experience. Doubtless every State Committee could cite numerous examples of these difficulties.

THE NEW BASIS PROPOSED

Toward their solution, and in the light of the fact that hitherto we have been apportioning amounts to states and often to churches in excess of what we may reasonably expect to receive on the ground of their previous giving, the policy has been modified as follows:

Amounts apportioned should be such as may be reasonably expected in the light of previous giving, but churches should be urged to make possible larger advance by assuming additional amounts. This makes possible the sending out of apportionments to the churches early, since these are based not on the Budget to be adopted later by the Northern Baptist Convention, but on the previous three years' record of the churches.

The General Apportionment Committee on the strength of this demand for early announcement, and toward the solution of the other problems mentioned above has therefore forwarded to the State Committees provisional amounts on the basis of the previous giving of the churches, the same to be distributed among the churches and forwarded to them on April 1, or soon thereafter.

Each church will be asked to take early action, reporting back to the State Committee within thirty days its acceptance of these amounts, with additional sums self-assumed.

It is altogether obvious that the success of the proposed plan is conditioned upon the efficiency and thoroughness with which we conduct in April our inspirational and educational work. It is, therefore, further recommended that hereafter we make the first month of the year instead of the last month the time for our most aggressive, inspirational, financial campaign, through ministers' conferences and additional associational budget conferences, through special sermons, the systematic distribution of literature, the wide use of the denominational press, and the extension of the methods of the Baptist Laymen's Missionary Movement for the every member canvass for weekly giving. Suggestions for this April campaign appear elsewhere.

A VILLAGE SCHOOL IN WHICH ALL CASTES HAVE BEEN DRAWN TOGETHER

Uplifting the Non-Caste Madigas

By Rev. G. W. H. Brock

THE RACE ISSUE IN INDIA—HOW THE MISSIONARY AT KANIGIRI, SOUTH INDIA, HAS BEEN BREAKING DOWN THE BARRIERS OF CASTE—THE METHODS THAT SUCCEED

M. PITCHIAH

IN the *Modern Review* I read an article by Mr. Saint Nihl Singh on the "Color Line in the United States and How the Negro is Uplifting Himself." I have also read many articles in recent American magazines bearing on the same question, all showing that there is a most decided uplift taking place amongst the vast negro population in America. In reading articles on the non-caste question, one is liable to think that the outlook is hopeless, or just about so. I have a desire to add a little touch of brightness to the apparently hopeless question of the non-castes in India, and this is my apology for writing this article.

As there are some 54,000,000 of these non-caste people scattered over this fair land of India and known by many different names, I shall have to ask my readers to pardon me if I now confine myself to one single class among them, the Madigas. It is now eighteen years since I began work among the non-caste classes in South India, and most of my time has been spent among the Madigas, perhaps the most despised of the non-caste classes among the Telugus. In the expressive Telugu they are called the Unspeakables or the Unmentionables. These Madigas are the leather workers, making the great leather buckets and the sandals for the ryots. They are the scavengers competing with the dogs, jackals and foul birds of the air for the carcasses of the cattle which die in the villages. They are the landless ones; they have no social status. That the Madiga is lazy and that he lacks enterprise there is no room for discussion. This I have found to my bitter sorrow many times. The Madiga is not permitted to enter

the public schools, though the schools are declared open to all. But why attempt to tell the terrible story of the Unmentionables? Why have one's feelings harried by their unhappy condition? It might gratify some if I were to tell of the Madiga what I have been told in America about the negro — let him alone, let him remain where God has put him. Why give him education? You will only spoil him. But my reply to all such is to point to the change for

MR. PITCHIAH AND HIS INTERESTING FAMILY

the injustices heaped upon the Madigas by the Brahmin and by the Sudra, but that is not my purpose.

THE UPLIFT OF THE MADIGAS

"Is there any possibility of the Madiga being uplifted?" some are asking. I have been told in India about the better that has already taken place among the Madigas, in spite of the indifference and often in the face of the opposition of the caste people. This change among the Madigas is coming about as the change comes when the mists slowly and without noise give place to the glorious sun in the early

morning time. This change is being accomplished by the Madiga, by the Sudra and by the Brahmin. I shall have to ask my readers to forget that I am a missionary telling of the progress of a class of converts. I believe I have a message that will be helpful to all true lovers of India: therefore I desire to tell it. Along with my joy at being able to tell of the uplift of the Madiga I desire to testify to the hearty co-operation of the caste people in this uplift — something generally lost sight of in a discussion of this question of the non-caste classes. Without further general remarks I ask the privilege of narrating some facts which have come within my own observation during the years of my work among this people.

Ten years ago a non-caste child could not enter the Government Board School in this large town, so much prejudice was there against them on the part of the caste community. I quietly went to the leading officials and to the leading men of the town and talked the situation over with them, and although several would not approve, I finally had almost all promise not to oppose the admission of a couple of boys from the Madiga class. I personally saw that the boys were well dressed and clean, and then I sent them. They were admitted, and as a result a few Komati (merchant) boys left the school for a short time. In a few months the headmaster, a Brahmin, came to me and requested me to send other boys of the same class, and before the year was over fully thirty boys of the same class were in regular attendance.

CO-OPERATION OF THE CASTE PEOPLE

Almost at once there was a most refreshing change among the boys of the town, the little Madiga boys calling at the homes of the Brahmin boys and going arm and arm through the bazaar together to the school. An open field next to the Courthouse where all the people pass daily is until this very day being used as the common playground for boys of all classes, and all the people of the town seem to think it is all right. This could not have come to pass without the co-operation of the caste people, Brahmins, Sudras and others. It is only a few months ago that one of the Brahmin officials standing with me watching the boys all playing together, his own son among them, said to me,

MR. BROCK AND A BRAHMIN OFFICIAL

"Sir, I wish to thank you for the part you have taken in making this wonderful sight possible in India." Indeed, I have been many times thanked by the caste people of this town for this mixing of the boys. And this is one of the things I wish to make prominent — the hearty commendation of the official and the educated classes.

CO-EDUCATION

But there is another feature of the uplift of the Madiga to which I desire to

tention, because it is to me most
ting. It is generally conceded
ie village is the most conservative
in India. I hope to show that
s center of conservatism there is
y a great force at work, and that a
rful change is taking place. In
overnment schools it has been im-
le to have the non-caste children
ted, so I have opened schools in
amlets (or *palum*, the non-caste

TEACHERS, NON-CASTES, WHO HAVE WON BY CHRISTIAN CHARACTER

f the village) for the other classes.
teachers in these schools are all
the same class of non-castes. For
years I noticed that here and there
ra child would be in attendance in
hool in the hamlet. In one place
Brahmins attended. But four
ago I was surprised to find that a
er, Papiah, had a school, boys and
Brahmins, Komaties, Sudras and
gas, and that this school was being
icted in a Sudra's house. But
did not like to have the Madiga
children. While I was present in this village the Brahmin Kurnam and the Sudra Village Munsiff with the leading ryots came to my tent, and made a proposition to me somewhat as follows: "Sir, you see our school, and you see the difficulty of having all the children together right in the village. Now, if we had a building midway between the village and the hamlet all the children may attend with offence to none, and in the school there will be no distinction of caste. If you consent, we will show you a place where we would like the building." This was four years ago. There is now a decent school building with a lower secondary trained teacher. Children of all classes attend, including the sons of the leading ryots of three villages nearby. I put up in this building when I visit the village now, and the people are kindness itself to me. The Brahmin Kurnam was taunted by some of his relatives, and threatened with excommunication for having his children taught by a Madiga.

HOW IT WORKS OUT

A young man, Mark, after qualifying himself as a teacher, lower secondary trained, came to me for a school. I said, "Mark, the country is wide, go seek a place for yourself in a part where there are no schools." Mark went away thirty-five miles to the southwest, right among the Eastern Ghauts, and opened a school among the Sudras. He has in his school fifteen boys and two girls. He lives right in the village with the caste people. He sleeps in the house of the Village Munsiff. They all know that he is from the Madigas. When I went to visit this distant village a year ago, some six months after Mark had begun his work, I was met a mile from the village by Mark and the Sudra Munsiff. As we entered the village all the people were waiting for us. A garland of flowers and many salaams greeted me as I entered the village, and

CASTES AND NON-CASTES IN KANIGIRI SCHOOL — SONS OF RICH AND POOR

then I was escorted to the partially finished school building Mark was constructing. For three days these shepherds looked after all in my camp. I had to warn the young men with me not to interfere with the caste of the people simply because they were kind. But my young men — all from the Madigas — were heartily entertained in a manner surprising to me. Not many weeks later Mark brought the two leading men all the way to the town to visit me. In another village there is a teacher who has a school right in the middle of the village, and the children of the hamlet attend and mix freely with the caste children. Martha is the teacher. I could scarcely believe my eyes when one day I rode into the village and, going into the school, I saw Martha sitting with all the children about her. This, like all such schools, was established by the teacher. I had nothing to do with it except giving my consent after the school was established. And so I could tell of ten schools just like the above, with the children from all castes sitting side by side being taught by the Madiga teacher. I have many, many requests from the caste people asking me to send such teachers to them.

SUDRAS AND MADIGAS

But there is another feature of the uplift of the Madigas I wish to present to your readers. The Madigas have ever been the servants of the caste people. I have had the pleasure of seeing the Sudras doing cooly for the Madigas. I think this matches the case of the white man in America doing cooly work for the negro. I was visiting a village some thirty miles away recently, and when walking through the bazaar a Kamasali woman asked me to come and see her house. She has several grown-up sons who were present, and amongst them stood a young man from the Madigas. They have taken this young man and are teaching him the trade — carpentry and ironwork. How proud this woman was! She said, "He is my son." And all the caste people standing about

d greatly pleased. Certainly urprised. I never saw such a fore. This boy was as clean as of them. He is already able ost of the work along with the ll people. This is an entirely ous act on the part of these ple. The brother of this boy ed recently by a member of a sect of the Sudras, a man of nd of influence, to be the teacher two sons. He is there today. lja is an Antadar for the Rajah, is also the Village Munsiff. He s of some education. He gives ther his food, clothes and some l aid. But to me the greatest cial standing conceded.

ANOTHER PHASE

nother phase of this uplift has me very much. M. Pitchiah n employed in the Mission here ast sixteen years as writer. He known by all the local town- Several years ago he was made a member of the Village Union. I did not know of this until many months later. When the post of chairman of the Union fell vacant, Pitchiah was made acting chairman. At first several of the Hindu members made some slight objection, but afterwards they withdrew all objections and Pitchiah sat as chairman, and the Brahmins took their seats along with him. At a recent public function I saw a Brahmin official take this Pitchiah by the arm in the most friendly manner saying, "Come see the arrangements."

There is one man of this class, named Ramiah, employed as an Amin in the local District Munsiff's Court. Ramiah had rather a cold reception at first among the other Amins, but he has won a place for himself. So far as I am able to learn, there is no objection to his being in the Court today. This Ramiah's work of delivering the notices to the village people brings him into contact with all castes, especially the Sudras. They will now give him a seat with all

MEMBERS OF READING ROOM — ALL ARE CASTE MEN EXCEPT PITCHIAH ON THE RIGHT

respect — a thing entirely unknown before. No Madiga is permitted to remain seated when a Sudra comes along, yet they are giving Ramiah a cot to sit upon. Some contracts were to be let for constructing a "tank." One of the teachers took a joint contract with a Komati. This surprised me very much, as these Komaties are, I believe, the most conservative class among the Telugus. For five years these men have worked together. This merchant rented the teacher a house right in the center of the village proper, and the teacher's wife has a school, with the children of caste and non-caste parents attending. I had nothing whatever to do with these arrangements, only learning of them later.

MADIGAS AND THEIR RIGHTS

That these Madigas are not willing to continue to submit to all the injustices of the caste people may be shown by the following instances among many I could name. There was a dispute between one of these Madigas and the Village Munsiff of a certain village. The Munsiff seized the ox and cart of the man, which I learned later he had no right whatever to do. The man appealed to me, and I recommended a village Panchayet. But he said it was useless having a Panchayet in that village. He wanted to go to the Court. I objected. But he insisted, and to the Court he went, and it was only a few days when the Village Munsiff came to me requesting me to have the man withdraw the case. I am glad to say that I was able to do this, and the case was settled out of Court. One day a man of this class was riding on a horse, and some caste people threatened his life if he did so again. Contrary to my advice, he put a case in the Court against one man, and the man was fined Rs. 6 for threatening. Some Sudras, among them the Village Munsiff, gave some of these people a thrashing. I was appealed to. Again I recommended them not to go to Court; but they insisted. Two days later the whole company came to my bungalow, and the case was settled out of Court. There are many similar instances indicating that the people are beginning to know their rights, and that they intend to insist on having them. Personally, I never recommend the Courts. I always recommend settling the troubles in the villages.

B. SAMUEL AND FAMILY — A MADIGA WHO WENT ABROAD

Of course, as might be expected, some of the Sudras state that the Madigas are getting proud. That is just what some of the white American people say when a negro refuses to take all the insults and kicks as humbly as he did "in the good old days." But negro and Madiga are learning that they have certain fundamental rights which must be respected, and they are simply demanding their rights. In this I rejoice both for India and for America. It will do good, not

to the negro and to the Madiga alone, but to the proud caste man and to the proud American.

MADIGAS GOING ABROAD

Some of the young men are going abroad. Luke went to the Straits Settlements as a cooly and is now a Maistry. He has been careful, and has sent me a goodly sum of money from his savings. He is just now back to claim his bride, and then he will return to his new country. It does a lover of India good to see the independence of this young man. Along with him went one Samuel, who had a fair knowledge of English. He began work as a cooly, but he now, after nine years, has a good position as chief clerk in the Railway Construction Office on a salary of more than Rs. 100 per month.

A READING ROOM IN INDIA WHERE ALL CASTES MEET ON EQUAL TERMS

HOW THE CHANGES WILL COME

There are many in India who tell us that the caste people are unwilling to give assistance to the non-caste classes. I wish most earnestly to state that in all this that I see taking place about me, and which I have barely hinted at, it would have been utterly impossible to have made progress if the caste people had not co-operated. Would a Sudra Munsiff lend his blanket to a Madiga simply because I asked him? Nay, verily. But when the same Munsiff saw the teacher detained by the rain, he, of his own free will, said, "Here is my blanket, and here is my cot; stay for the night." If I had asked the Headman to take Mark into his house would he do so? Not if I understand the Sudra. But when Mark made friends with the man himself he was asked, not into the house only, but to share the best room in the house; and he was given his food in addition. I want to make a request: that we stop making mean statements about the rigidness of the caste system, and that we take note of what is actually taking place, and I think we shall be surprised, not at the slight but at the great progress being made.

Devotional

An Easter Prayer

OUR HEAVENLY FATHER, we bless Thee that Thou didst send Thine only begotten Son into the world to bring life and immortality to light; that by His life He gave life and gave it abundantly; that by His death He disclosed the Divine love in sacrifice for sin and became the Saviour of men; that by His resurrection He became the pledge and assurance of a risen and immortal life to all who believe in Him. We praise Thee for the joy of this great faith. We pray that Thou wilt enable us to live in the light of immortality, live sober, righteous and godly lives worthy of Him. Grant the light and peace and joy of this great truth unto all peoples through the faithful labors of the missionaries of the cross; and help us each to impart unto others something of the spirit of the Easter Day, through the grace of our Risen Lord. Amen.

✠

PRAY —

That the Risen One may be present to the eye of faith, and that every disciple of Jesus may know the joy of the resurrection assurance.

That in view of the great fact of immortality the value of the present life may be realized more deeply and constantly, the plans and activities of life be more carefully considered.

That out of the great calamity of plague and famine in China there may come a spiritual blessing to the people of that awakened Empire.

That our missionaries who are so heroically giving themselves to the work of relief may be graciously preserved in peril.

✠

The Easter Significance

Chrysostom, the "golden mouthed preacher" of Constantinople (A.D. 345–407), said in an Easter sermon, "Death is now only a sleep. Death which before Christ's resurrection had a fearful aspect is now an object to be despised. On this day Christ freed human nature from the dominion of human nature and brought it back to its original dignity."

Our world has a measureless interest in the great doctrine set within the Easter Day. And then our personal interest in this truth, how great and solemn this is! Paul not merely declares the credibility of the resurrection, but its certainty. — *S. S. Mitchell.*

So we should walk with an elastic step, with a light shining over our faces and in our eyes, as we go to our homes; and if one ask, "Whence came this new expression? Whence came this sweeter and more victorious tone?" we should be able to say to them, "It is natural, for today I have walked with the risen Christ; today I have walked near the gates which He entered who broke the bars of the sepulcher and ascended in glory to heaven. — *Dr. R. S. Storrs.*

On Easter morning when a Russian meets another the salutation is, "Christ is risen!" and the glad answer, "Yes, Christ is risen indeed!" This makes the great event seem real, even though it be a custom. In some way we should make the Easter truth more real in our lives.

This risen life we may have here and now, as multitudes do, making their course true, pure, noble, more glorious; keeping their senses chaste and clean, their affections sweet, their conscience healthy. The breath of this new life is prayer. — *Bishop Huntington.*

✠

Easter

That Easter when the stone was rolled away!
How many centuries have passed between
Our first glad Easter and this later day!
How much of sin and grief the world has seen!
Yet those of us who come with hearts to pray
Find angel vision — and the stone away.

— *Mary C. Huntington.*

An April Campaign (1911) will save a March Strain (1912)

IF the churches will *show interest* in the first months of the fiscal year, and send in their offerings promptly, the Societies will not have to *pay interest* on borrowed money to meet the bills that must be paid in those months.

¶ The first kind of interest is *Christian*, the second is *waste*.

Suggestions for a Better Way

By Secretary John M. Moore

a April Campaign that Will Relieve March Strain

'HE emphasis is to be placed hereafter upon April as the great month of the l year according to the following essive policy approved by the General ortionment Committee:

) Prepare the State apportionments ediately and forward same to State mittees, asking them to meet at once distribute and forward the apportion- s to the churches on or soon after l 1.

) Along with the apportionment to the church send a statement explaining basis of apportionment, with definite est that the church take action within y days, reporting to the State Com- e their acceptance of the apportion- , with such additional amounts self- ned as they are willing to undertake.

) Request the State Committees at to appoint coöperating associational sentatives or committees, through whom may get into close and helpful contact the churches.

) Provide attractive literature for dis- tion during April for the purpose of ging the vision of the people and thus ng to generous action.

(5) Through the Associational Committees arrange for Associational Budget Conferences where practicable, to which shall be invited the pastor, at least two representative laymen, and two women from each church. The purpose of these conferences shall be the explanation of the Budget Apportionment Plan, the stimulation of the churches to attempt larger things by presenting the challenge of the present new opportunities, the presentation of the best educational and financial methods, the promotion of prayer, and the organization of the active forces of the association for the assistance of backward churches.

(6) Ask every Baptist Ministers' Conference to devote a session early in April to the explanation of the Budget Apportionment Plan and the setting forth of the opportunity for advance work.

(7) Ask every pastor to preach a sermon early in April on the call for denominational advance in missions, and provide material for his use in its preparation.

(8) Arrange for the wide extension of the work of the Baptist Laymen's Missionary Movement and the application of its methods to local churches.

(9) Secure the coöperation of MISSIONS and the denominational weeklies, using their

columns largely during April, in order that the utmost possible emphasis may be placed upon this ideal: The Apportionment a Guidepost not a Goal.

(10) Employ such other educational and inspirational methods and measures as will emphasize the desirability of MAKING THE FIRST MONTH RATHER THAN THE LAST MONTH of the year the time for vigorous effort. Every church should be urged to conduct an every-member canvass during the month of April, to secure subscriptions for the entire amount that it is undertaking to raise for missions during the year, the same to be paid at regular intervals (preferably weekly) throughout the year and forwarded quarterly to the missionary societies.

✠

The Double Envelope Campaign

ON December 1, 1909, the General Apportionment Committee announced its willingness to furnish the double envelopes, numbered and dated and containing the name of the church, free of charge for one year to churches introducing weekly giving to missions for the first time, and agreeing to conduct an every member missionary canvass. This offer was withdrawn March 31, 1911. After that date there will be a charge of half price, thus giving the missionary part of the envelopes free for one year on the conditions noted above.

Up to March 1, 1911, 800 churches have been supplied with the free double envelopes. Of this number 231 churches completed a year's use of the envelopes on or before February 1. The Committee has very earnestly sought to secure final definite reports from these churches. A number of churches have failed to respond to this seemingly reasonable request. There are reports, however, from 134 churches, and the Committee has learned indirectly that 33 others have ordered a supply of envelopes for the coming year, thus leaving 64 churches from which no information has been obtained. Of the 134 churches reporting, 108 state that their offerings have been greater than for the year preceding under the old plan. Ten report smaller offerings, many of these specifying, however, that this decrease is not due to the change in the financial system, but to local conditions. The others either secured about the same or for some reason failed to use the envelopes. Eighty-four churches report definitely by how many dollars their offerings were greater or less than the preceding year. Of these 84, 79 report an aggregate increase in offerings of $8,175, and 5 report an aggregate decrease in offerings of $195. So far, then, as definite returns have been received, the interesting fact is shown that 84 churches have shown a net gain over offerings for the preceding year of nearly $100 per church.

FIRST BAPTIST CHURCH, MODESTO, CALIFORNIA, TOWARD WHICH THE HOME MISSION SOCIETY GAVE $500 AND LOANED $500. COSTS $8,600; ALL PAID FOR

Beyond the Budget—What?

THE OUTLOOK BY THE SOCIETY SECRETARIES

The Budget and the Task

BY SECRETARY F. P. HAGGARD, D.D.

THE Budget of the Foreign Mission Society for the new fiscal year has been carefully prepared and has received the approval of the Finance Committee of the Northern Baptist Convention. As in the past, this Budget is based upon the amounts which can reasonably be expected from the several sources of income and does little more than make actual provision for needs which cannot honorably be disregarded. An income far exceeding that stated in the Budget would enable the Society happily to strengthen weak places in work already established and heartily to undertake new ventures in fields that are both needy and ready.

Among the items for which provision is made in the new schedule or that may be selected as worthy of special note are the following:

1. MISSIONARY REINFORCEMENT

It is proposed to send out to the field during the year not less than twelve new men if they can be secured. A list of some thirty or thirty-five places urgently calling for reinforcement is before us, but the scarcity of men makes it improbable that more than twelve will be available. The Budget originally provided for twenty new workers, but this number has been reduced to twelve because of the small number of suitable candidates. Work among the Burmans in Burma, among the Nagas in Assam, educational work in Burma, South India, and China, medical work in Burma and China, and the West China and Japan missions as a whole present most urgent appeal for reinforcement.

2. CONGO MISSION REINFORCEMENT

Work on the Congo has been practically at a standstill for the last two or three years. A definite policy has now been adopted as a result of the Commission's visit. We should send this year five or six men if possible to strengthen present stations. Ten thousand dollars should be expended to put present equipment in proper condition, especially the equipment of the Union Training School at Kimpesi, and erect three or four greatly needed buildings.

3. PROPERTY

An expenditure of not exceeding $87,000 for property needs, including educational equipment, is proposed. Ten mission residences are required to accommodate missionary families already on the field. This

would require between $30,000 and $35,000. New school buildings for boys' schools now most inadequately housed are urgently needed in Burma, Assam, South India, China and the Philippine Islands. Station chapels are earnestly sought for centers in South India, China and Japan. Two new hospitals are needed in China for the work of medical missionaries now on the field.

4. Special Enterprises

Among the special enterprises which ought to be realized if possible in connection with the Budget for the new year are land and buildings for the Theological Seminary in Tokyo, in which the Southern Baptists cooperate; entrance upon active work at the Union Medical School in Nanking, China; enlargement of the "Fukuin Maru," and extension of its work in the Inland Sea of Japan; development of the work in the northern section of the Kengtung field, especially across the Chinese border.

5. Advance Work

The Budget makes no provision for advance work, notwithstanding most inviting opportunities offered in practically every field. The establishment of several new stations is strongly urged, not simply because doors are open, but because missionaries should be relieved who are now attempting to care for fields whose extent and responsibilities constitute an overwhelming burden upon body and spirit. The amount contributed by the churches will not permit both the strengthening of the present work and the undertaking of new enterprises. The Board has deliberately excluded from the Budget provision for new work because of the conviction that established work and stations already occupied must be adequately manned and equipped before new responsibilities are assumed. Advance will be undertaken as soon as receipts permit.

✠

A Look Into the Next Year

BY ASSOCIATE SECRETARY C. L. WHITE, D.D.

THE work of the Home Mission Society needs vastly greater enlargement than is made possible by the new Budget recently approved by the Finance Committee of the Northern Baptist Convention.

As usual, urgent calls have come for additional appropriations in several western States, for the foreign-speaking peoples and the Indians. The increasing number of open doors in Cuba, Porto Rico and Mexico, the enrichment of our Christian education among the Negroes, the demands for church edifice gifts, all have called for enlarged work far greater than the probable response from the denomination would warrant.

The special grants of last year for church edifice work in San Francisco, and experience based upon the expenditures of the last three years, led to our placing in the Budget for the current year a smaller sum than a year ago. Additions, however, have been made in the missionary work in some of the western States. Estimated sources of income have been increased by $15,000 in annuities and $25,000 from individuals. The total Budget for the next year will be slightly less than that under which the Society is now operating, and the amount apportioned to the churches will be correspondingly decreased.

The preparation of the Budget of the Home Mission Society has been made with great care, and it is expected that the apportionment of the new year will permit of certain advances in mission work similar to others which have been for many years undertaken by our great Society.

Among these will be the location of a Spanish-speaking missionary in the Southwest, to labor among the Mexican population, and the erection of an Indian school in Wyola, Mont., as an extension of the work among the Crows. The Woman's American Baptist Home Mission Society has promised to furnish a teacher for this school. We shall also erect an Indian Mission building at Keams Canyon, Ariz., but the major part of the expense of this has been provided for by the sale of property owned by the Society. A work just beginning among the miners of Pennsylvania, which promises large fruitage, will be pushed with vigor by the Labor Missionary, Rev. D. L. Schultz, who works among the miners in one of our latest "Expectation Corners."

A new mission will be opened in Mexico, and the work in other parts of that Republic strengthened. Provision will also be made for a long-needed hospital in the city of Mexico.

The new Budget calls for special gifts for

church work in Palo Alto, for the Emanuel Church in San Francisco, a new and promising church in Washington, D.C., and liberal assistance has been promised to the First Baptist Church of Salt Lake City.

During the year work will also begin on the Dormitory to be used by theological students at Rio Piedras, Porto Rico, where a major portion of the instruction will be given to the students at the Insular University, while they receive the theological courses in this new mission guild house where they will reside and have their recitations.

The publication of an Italian religious paper, to be edited by Rev. James M. Bruce, Superintendent of Foreign-Speaking Work, while provision for moving missionaries, and for securing plans for new buildings, have not been forgotten in the estimates for the next fiscal year. And last, but not least, will be the beginning of a new mission work in El Salvador, which the Board of Managers has voted to undertake. The appropriation for the first year will, however, be only $4,000. Dr. Barnes reports El Salvador as furnishing a providential and open door, which he believes will lead to an extensive harvest field that has long been waiting for the coming of the reapers.

✠

The Publication Society's Needs

BY SECRETARY R. G. SEYMOUR, D.D.

IT is a great thing to have the amount which the missionary work of the Publication Society needs apportioned to the churches; and it is a greater thing to have the amount apportioned in the treasury of the Society; so that planning our work, and executing it on the basis of the expected returns the Society shall not tremble before a deficit when the fiscal year closes, and the new year opens with almost a necessity for a retrenchment in its service. No one can be at headquarters without feeling the pressure for advanced work at every turn; the appeals that come stir the soul, and when we are compelled to deny them and the causes are imperiled, we are depressed beyond measure.

The danger we fear in the matter of lowered apportionments is that the churches will feel that there is less need of money than there has been, and therefore slacken their efforts and beneficence; whereas with the growth of population and the contending forces of evil there must be a constantly enlarged giving. The question of money is the vital question of the coming of the Kingdom. In the Publication Society the enlargement of its work the past year has been possible largely through the gifts of a single individual. Would that more men like this generous-hearted one would look into the possibilities of good in these Colportage Wagons, which carry leaf and life into scattered homes of the prairies of the West, into mining camps and ranches where religious influences are so small. There is constant appeal to multiply these wagons, State Boards are appealing and pastors are asking for colporters to come and find the scattered and lost sheep. There is absolute need for the employment of twice the missionary force which the Budget now allows us to send out. There is a demand for an increased number of trained Sunday-school missionaries in every part of the Union. While a great work has been done with the comparatively few that we have, it seems so small compared to what could be done if we had means to employ trained men.

The cry of the hour is childhood. Our best efforts in secular education are put into primary work; in our religious education we must open our ears to the great needs of the children. While the Society has done some work in giving the foreign-speaking people the gospel in their own tongue, it has been but the slightest approach to meeting the demand. There should be a special fund created at once to produce literature for the hungry millions that are with us and coming yearly, and crying for the bread of life. Let the people give beyond the apportionment and meet the need.

It is vastly better for the churches to start giving in the first month than for the Societies to be kept anxiously guessing in the twelfth month. To begin in April on the Budget is businesslike Christian common sense.

A Quarter Century as District Secretary

By Charles H. Spalding, D.D.

TWENTY-FIVE years ago the fifth of next October I was elected District Secretary of the American Baptist Publication Society. My commission was made out by Rev. Benjamin Griffith, D.D., the Corresponding Secretary of the Society. It was a unique document. It singularly impressed me when I first received it, and as I read it again, at the point of closing my quarter of century of service, the same feelings are with me as then. The only instructions were embodied as follows: "We have no printed commissions for secretaries. Use your own judgment as to the best method of procedure. We put the field into your hands with the expectation that you will cultivate it industriously and thoroughly."

At the meeting of the Massachusetts Baptist Convention a few days later, in the Second Baptist Church of Holyoke, Dr. Griffith was present to speak ten minutes. Rev. R. G. Seymour, D.D., then pastor of the Ruggles Street Baptist Church in Boston, was president of the Convention. Dr. Griffith took five minutes of his time and then called upon the young secretary to fill out the remainder. Rev. W. H. P. Faunce, D.D., LL.D., now president of Brown University, was at that time pastor of the State Street Baptist Church of Springfield. In a letter to the examiner he, reporting the meetings, said, "Dr. Griffith evidently wanted to see how the young colt would drive." Rev. Andrew Pollard, D.D., had held the office of District Secretary for thirteen years, and I was his pastor for seven of those years, without ever a whisper or a thought of succeeding him as secretary. Under the very wise work of Dr. Pollard the office had become reinvested with a strength and dignity peculiarly its own. It was good to come into the heritage of such a succession. Then, too, one could not come into the service of the American Baptist Publication Society, at such a time, without a sort of awe-inspiring greatness and grandeur of so vast an institution. Its whole history was a romance. A cloud of witnesses were hovering over every stage of its multiplex growth from the very earliest moment. Its semi-centennial in the city of Washington, in 1874, was a glorious solemnity, enwrapped and enswathed in sanctified memories, in consecrated services, in gifts of magnificent sacrifice, embodied in struggles, in prayers and in tears. Hon. James L. Howard of Hartford, Conn., the transparent gentleman and the humble Christian, presided. Dr. Warren Randolph gave one of the addresses. Dr. Thomas Armitage preached the sermon.

The Publication Society is not dependent upon any personality to give it prestige in any given section of the country. It invests any personality far more than any personality can invest it. Its late president, Mr. Samuel A. Crozer, could "hear in the clang of its ponderous presses the softest music of evangels bearing messages of grace to hungry souls." Dr. Howard Malcom saw this Society as a monstrous engine pouring streams of water over the flames of destruction in an evil world. To Col. Charles H. Bains it was an arsenal with equipment and men for triumphant achievements against the strongholds of the foes of the kingdom of Christ. To Drs. Rowland and Seymour, secretaries of the Society now, it is a powerful dynamo whose spark energizes potent spiritual activities all over the country. To no one is it an airship; to every one it is a vast cathedral whose strength and truth and grace

> ". . . . all are aisled
> In this eternal ark of worship undefiled."

What a host of strong friends have been ready to come to its aid! The writer will never forget a Sunday morning in the early months of 1888, in the Ruggles Street Church. The story of the work of the Society was told and the great audience was sympathetic. Within two or three days Mr. Daniel S. Ford responded in a gift of $36,000, the largest gift that up to that time

had been made to Baptist missionary work by any living man. How Hon. Chester W. Kingsley, of Cambridge, loved this Society! Its chapel-car work had a charm to him. He espoused its Bible work, towards which for many years he annually gave a thousand dollars. During the eighteen years before his death he put into the hands of the District Secretary nearly $60,000.

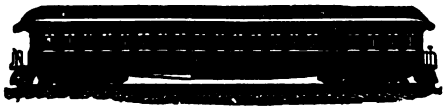
CHARLES H. SPALDING, D.D.

The manifold phases of the missionary work of this Society have been a strong and passionate appeal to certain benevolently inclined people. Indeed, it has been the appeal of this work which has awakened the passion of religious beneficence in many hearts. And here, by the way, let it be said that all our great objects of denominational benevolence are dependent, each upon the other, out of this principle, that an awakened passion towards one fires that passion towards others. This is one of the blessed things I have come to know in these eventful twenty-five years.

The opening of the heart of the late Hon. William A. Munroe to the work of our Publication Society was one of the sweetest experiences of all these years. It is beautiful to recall the communion and

the fellowship engendered by his generous and gracious giving. It is easy to recall instances not a few, when stepping down from a pulpit of a Sunday morning, some person stirred to a response has asked for a moment's interview, and sitting by my side has made a promise of a munificent gift, and that gift has been added to with intervening years, making a glorious total. Is it any wonder that a District Secretary comes to love his constituency? It is a blessed service, full of the rarest compensations, enkindling the most joyous relations the human heart can know. It is not easy to give it up. I welcome my successor, Rev. Guy C. Lamson, to a service the blessings of which he cannot even comprehend.

The coming of the Northern Baptist Convention has made the office of District Secretary a far greater task than under the former régime. The District Secretary, as a factor in denominational service, is more indispensable than he was even then. He never was essentially competitive, he is now happily coöperative.



Twenty-five Years of Usefulness

A LIFE of continuous activity, covering threescore and ten years and more, must have its zones of service, its strata of development and its terraces of influence. Every life has its meridian. Dr. Jonah G. Warren once said, "It is hard climbing up, but it is not every man who knows how to get decently down." There is something unusually suggestive in the bringing to a close a period of twenty-five years of service such as is seen in the case of Rev. C. H. Spalding, D.D., who has been for a quarter of a century the District Secretary of the American Baptist Publication Society, for the New England field. Previous to this great zone of service Mr. Spalding was for just twenty years in the pastorate, in Pawtucket, R.I., Pittsfield, Arlington and South Boston, Mass. Converted in boyhood, baptized in 1853 by Rev. J. P. Brown, now of New London, Conn., he became early in life a somewhat keen observer of religious motives and movements. He saw many a burning bush, and heard each time the voice of the Lord, and carried in his heart the impressiveness of the visitations. His student days in Plainfield and Suffield Academies in Connecticut, in Brown University and Newton Theological Institution were the springboard from which he took his plunge into the useful vocations of his life. He centered his influence from the very start in domestic missions, in education, and in world-wide evangelism. He has been trustee of Worcester Academy, Massachusetts, and Ricker Classical Institute in Maine. He has served Newton Theological Institution as secretary of the board of trustees for nearly a dozen years. He was for twenty-five years the Boston correspondent of the Chicago *Standard*. Many of his sermons and essays have been published. His addresses at the World's Sunday School Convention in London, in 1898, and in Portland, Oregon, in 1909, before the Northern Baptist Convention, gave him the stamp of a popular platform orator. In his advocacy of the claims of the work of the Society which he has served, he has so subordinated details to a broad and comprehensive presentation of the great cause as to make him everywhere welcomed and appreciated. He has seen great things grow under the touch of his influence and work. Friends have multiplied to him in all the churches among the ministry and laity alike. We give above an article from his own facile pen concerning the quarter century of service. New England will remain his parish.

BUDDHIST FEAST AT NAMKHAM, INDIA

REV. J. FRANK INGRAM
MISSIONARY AT NAMKHAM, INDIA

Where the Men Wear Large Hats

BY REV. J. FRANK INGRAM

THESE Shans at Namkham are celebrating the donning of the yellow robes of priesthood by three lads. When a lad decides to don these robes and enter the monastery, his parents deck him out in gaudy clothes and secure an elephant, or a pony, for him to ride in a procession about the village announcing or declaring his vow. Many presents are carried in the procession and given to the priests of the monastery afterwards. The procession is punctuated here and there by the lad, or his parents, throwing out a handful of small change for the friends to scramble for. All of this accumulates merit, and accumulation of merit is the soul of Buddhism. Within twenty-four hours the lad may throw off his robes, and be found making mud pies, or damming a stream on which to sail a toy boat. Thus lightly does religion sit on the Buddhist's shoulders.

■ ■ ■

Mr. Ingram, who has been serving in the Laymen's Movement, has written for MISSIONS a series of brief sketches describing photographs which he took.

A SLAV FAMILY INDUCED TO READ THE BIBLE BY MISS JONES

Saving the Foreign Children

By Charles L. White, D.D.

ONE of the most interesting developments among foreign-speaking populations is that which has been initiated by Miss Blodwin Jones in Edwardsville, Pa., where she resides with her mother and enjoys leisure for special k. Observing the neglected the general spiritual destitu- Slovak people that live in her liss Jones addressed herself to he Slovak language, and has cellent working knowledge of o that she converses in it thus enabled to do Christian e and fruitfulness.

ntering the church she became hese people, and seeing how dark their lives were, longed to do something to bring them to Christ. The approach, however, was very difficult, and she seriously pondered what seemed to be a problem that baffled solution. Her first step was to seek the acquaintance of three little Slovak girls whom she invited to her home. Responsive to such kind attentions, the little girls came often and were shown pictures and told Bible stories. These preliminary beginnings, however, could not reach the larger number of children who so sorely needed assistance.

Seeking the guidance of her Heavenly Father, it was soon made clear to her what she should do. As a result of her meditation and prayer she asked the little girls if they would like to form a sewing school. Of course they were delighted at the prospect of learning to sew and promised to invite their friends. The first afternoon eight girls were in attendance. This was five years ago. The eight little girls brought more,

and now the average attendance is from fifteen to twenty-five, and sometimes as many as thirty and thirty-five are present.

Miss Jones writes: "We could have more if we invited them, but as I have no place in which to meet them now but my own home I have had to refuse children for lack of room to seat them. Our school is conducted in the following manner. We open by singing gospel hymns, then after verses from the Bible have been recited we sew for an hour. I teach them plain sewing and various kinds of fancy work. The boys also come and have work suited to them. When the sewing lession is over we devote half an hour to the Bible lession, then we close with prayer. The children are bright and intelligent and are eager to learn more about Jesus. I am very hopeful of them and feel sure that the seed sown in their hearts is taking root. I have furnished those who can read well enough with Testaments, assigning them a chapter to study and a

MISS JONES BEGINNING A FOREIGN CHILDREN'S WORK IN HER OWN HOME

verse to learn each week. The interest they show is a great inspiration to me, and I thank God for giving me the privilege of teaching them at least a few of His precious words.

"But things do not always go smooth with them, for when the priest hears that they attend a Protestant school he threatens the parents, and the children are kept away for a time. They are, however, usually allowed to return, and there are some parents who permit their children to come in spite of the priest. One bright little girl of fourteen has been so persecuted by her uncle, elder brothers and sisters, that when she wanted to read her Testament in the evening she could not do so in the house, and had to go into an outside shanty with a mining lamp for a light. The relatives of this dear little girl would not allow her to sing hymns at home, and for a long time kept her from my school. Again I sought guidance in prayer, and now she is allowed to come. Another girl has been kept away because since attending she has refused to partake of beer with the family. She has not returned yet to the school.

"After beginning this work among the children I saw that if I was to hold them, the confidence of the parents must be won, and I began to call at the homes. It is a pleasure to report that I have found them to be friendly people, very responsive to kindness, and by doing little things for them, such as visiting the sick and taking to them any little delicacies or occasionally applying simple home remedies in times of sickness, I have succeeded in winning their confidence and love."

The facility with which Miss Jones has learned to speak the Slovak language has brought her into very sympathetic touch with the mothers of the children who have all too little to encourage them in their hard and strenuous lives. She finds that to talk in the native tongue is a sure way to win the hearts of these new Americans. This self-appointed missionary also frequently acts as interpreter for the Slovak people, and they are more and more looking to her as their friend and Christian benefactor.

Miss Jones reports that many whom she visits are dissatisfied with their religion, and are hungering for the Bread of Life. She distributes tracts and Testaments in their own language among them, but what they need most is some one to preach the gospel. She laments that this is impossible because they have no building in which to gather people.

Learning of the Christian initiative and interesting work of Miss Jones, two Slovak missionaries of the American Baptist Home

Mission Society, Brothers Zboray and Steincavitch, held open-air meetings each week in the town in which the mission school is located, but these had to be discontinued when the cold weather began.

God has wonderfully blessed the efforts of this heroic young woman, who felt her responsibility and measured her stewardship, not by the missionary efforts which she could stimulate in others by her contributions, but by her own service, which she could render by acquiring through diligent study the Slovak language and patiently attacking a difficult problem with results that must bring comfort and satisfaction to her soul. She intends to press on, believing that God's word shall not return to him void, but that it will accomplish that which He pleases.

Has not Miss Blodwin Jones of Pennsylvania, who has caught the evangelistic spirit of her own Welsh people, pointed out a path of Christian work which many young men and women in our churches who have leisure and ability for service might well enter and follow with patience until they have illustrated again the parable of the Good Samaritan?

Registration and Entertainment in Philadelphia

The messengers to the Baptist World Alliance must get their credentials from the various corresponding secretaries of the State boards. No messenger can be registered without that certificate. The basis of representation is one messenger to every one thousand membership. There will be a registration fee of two dollars for all American and Canadian messengers.

Admission to the Alliance meetings will be by badge; no one not having a badge will be admitted until after the opening hour. In this way the privileges of the Alliance will be secured to those who take the pains to come from a distance.

Entertainment can be secured in private homes, lodging and breakfast, from one dollar up. At hotels, rooms without bath, one dollar up; with bath, two dollars up. Better rooms at somewhat higher figures.

The Calling of William Shaughnessy

By Rev. W. E. Hermiston

DIGGING FOR DIAMONDS ON CHAPEL CAR EMMANUEL
A LIVING WITNESS TO THE GOSPEL'S POWER TO SAVE

THE picture we give is that of a diamond from the rough, and the case illustrates what is frequently met. We were on our way to one of the churchless towns in the Yakima Valley, Washington. We stopped at the State Convention at North Yakima, and there found this man. He was then a poor lost, degraded, rum-soaked drunkard, who was, as far as we could see, among the hopelessly submerged tenth that we consider a moral waste. The first day he came to the Chapel Car he was the worst looking piece of humanity I have ever looked at, and I am sure that no human system of education or philosophy could have lifted him up to where he is today. Nothing but the redeeming and regenerating power of the gospel could have saved him.

We directed him to the Baptist church where the meetings were held, as we were crowded out of the car. As he said later, that morning he heard the bright, cheerful music of the gospel songs, and as the people sang, "Jesus, lover of my soul," he thought, "Does any one love my soul?" Then the pastor prayed that God would break the chains that Satan had bound around the hearts of men, and after the prayer a little girl arose and spoke to the audience. As the golden curls fell across her forehead she looked like a little angel. She asked them to pray for her father, who was a drunkard. And Shaughnessy said, "Her voice sounded like my own child's, and it awakened my past, and I said then, 'I will arise and go to my Father's house.'"

He arose and asked the people to pray for him. At the pastor's invitation he came forward and knelt in prayer, and that was the beginning of a gracious revival. The people came forward, and it was a time when many renewed their covenant.

His conversion was genuine, and on last Thanksgiving Day he was baptized by Dr. H. L. Boardman, his pastor. He has developed into a bright and shining light. He stood on the street the other evening and spoke to a large audience, and as he looked into the faces of many of his old companions he said, "Boys, I used to ask, 'What do

WILLIAM SHAUGHNESSY

you have on your hip?' and they would show a flask of whiskey. Now I have something on my hip, but thank God, it is a Bible!" And as he held it up he said: "I have seen the time when I spent fifty dollars along here in these saloons and then slept in a box car. Now, I have a good suit of clothes and a good room to sleep in, and I have a position, and this will be the happiest Christmas of my life, for I shall be reconciled to my family and loved ones."

There are many things we can never report in this wonderful work on the Chapel Car. Only the angels can tell the story.

SCENE FROM PAGEANT — RESCUE OF WIDOW FROM SUTTEE

"The World in Boston"

WHEN it was first proposed to hold a great missionary exposition in Boston, similar to the "Orient in London," the prediction was general that in this country such an exposition, entailing an expense of tens of thousands of dollars, could not be made successful. There were fifty skeptics to one believer in the project. But when Mr. Gardner had come over from England and met certain groups of men, he inspired them with his own absolute faith in the enterprise, and it was decided to try it on in Boston and see what would come of it, under his leadership.

There had to be done a vast amount of preparatory work in connection with a scheme so great, involving the securing and training of thousands of volunteer workers, and the preparation of elaborate exhibits. In a country like ours there was a whole new field of home missions to be explored and brought into exhibition line. The Home Boards joined in the plan with the Foreign, and the World in Boston is to be the whole world indeed. There will be Indian pagodas from India and Indian tepees from the United States. Chinese and Japanese will represent native and new-world environments. The nations will assemble, and all races will mingle on common ground, while over all the banner of the cross will be raised.

As the work has gone on, the public interest has been whetted and increased until, unless all signs fail, the Exposition will be altogether the greatest thing of its kind Boston has known. Designed as a New England affair, it is said that excursions are planning to come from the Middle States, and from every part of New England the crowds will come in. And this, mind you, to see a purely missionary exposition.

There is no mistaking the fact that people like a big, venturesome, extraordinary thing. And they are going to have it in this exposition. We expect when it actually is in operation to give such an account of it, with illustrations from the spot, as shall be worthy and enable our readers to form an adequate idea of it. Now we desire simply still further to whet the appetite of those within reach.

It is plain that no exposition yet held in this country has had anything like the variety and attractiveness of this one, so soon to open in Mechanics Hall and to fill every part of the huge building. It will be something new to be able to walk into a Chinese village and talk to real Chinamen, just as though you were a missionary in Hong Kong or Peking. Then to see a "bazar" in full operation, as though you had been transported to India! Things you have read or heard of you can here see in real form. A Korean house, a Porto Rican cottage, an Indian tepee, a Japanese pagoda,

, curios from all lands,—these
: and make a new impression
otten. The main floor of the
be given to courts and scenes
the non-Christian countries.
e section, to give an illustra-
be a joss house, a chair hong,
hemist shop, industries and
ouse with funeral ceremony,
reaching temple, etc. Africa
Congo hut, a fishing house,
op, mission house, well, devil
kalabashes shop, medicine
itch doctor. This will give
elaborateness of detail. Then
be large spaces for medical
industrial missions, and the
mission fields, covering the
immigrants, the Indians and
ıtier work and Cuba and
Mexico and Hawaii. Educa-
ill also have its place.
ınd costume lectures, group
ing pictures and stereopticon
make up another distinctive
ıal feature of the Exposition.
geant will represent Darkness
d will be a distinctive feature.
the daily work of instruction
on, to attend the booths and
ant, requires a small army of young people. This has been recruited from the churches, and thoroughly drilled for many months. Think of ten thousand stewards, as the Exposition staff are called! These will, very many of them, be in costumes of the countries they represent, and they have made themselves familiar with the countries and people, the native life and religion, the need of the gospel, the story of Christian missions in the past, and the opportunities now presenting themselves to the missionary.

Those who have seen the expositions in England, and the designs made for the World in Boston, say that the coming exposition here will far surpass in effectiveness anything done hitherto. All the experience of the English expositions has been at the command of the Boston exposition, and improvements have been made possible by that experience as well as by the broadening of scope. For the illustrations herewith we are indebted to the *Exposition Herald*.

The one thing that our readers will not fail to do, if it is at all possible, is to go to the exposition, and go often enough to make a study of it. The opening day is April 24, and the Exposition will continue until May 20.

HOW SOME OF THE STEWARDS WILL LOOK

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

Baptist Laymen's Rally Song

BY H. L. MOREHOUSE, D.D.

Tune: Battle Hymn of the Republic

We are coming, we are coming, Lord, a hundred thousand strong,
We are coming for the conflict of the right against the wrong;
With a glorious gospel message, and a glad, exultant song!
For God is leading on.

Chorus:

Glory, glory, Hallelujah; Glory, glory, Hallelujah;
Glory, glory, Halleujah; our God is leading on.

We are coming to a harvest such as earth has never known;
Out of every tongue and nation God is gathering His own;
Glory, honor, power and blessing to the Lamb upon the throne!
Our God is leading on.

Coming, coming is the Kingdom; God is with us now as when
He empowered His ancient heroes; He is calling now, as then;
Let His ransomed people answer with a hundred thousand men!
For God is leading on.

We are coming with a vision of the glory that shall be,
When our Lord shall have dominion over every land and sea;
Vision of supernal glory through a blest eternity;
For God is leading on.

✠

The Springfield Laymen's Meeting

BY THE EDITOR

THE Laymen's Banquet at Springfield may be taken as, in some measure, typical. It was held in the Highland Avenue Church, which has an unusually commodious vestry, and the tables were set for more than three hundred and fifty. The ladies of the church were the caterers and servers of an excellent dinner, and the tables were tempting in appearance. The room indeed presented a brilliant aspect, and was the scene of much enjoyment during the hour of the feast. The men were seated by churches, and gradually cards made their appearance, with the names of the different churches upon them, so that the Holyoke and Agawam and other suburban people were distinguishable from the Springfieldites proper. There was applause as the signs were raised. Still more when the double quartet from the colored church sang some of the plantation melodies, including of course the "Oldtime Religion," which was declared to be good enough for Dr. Weeks of the Highland Church, Dr. Stackhouse and others. One who doubts the efficiency of such a dinner in promoting fellowship and human interest would have hard work to preserve the doubts in that genial atmosphere. Then, the impression made by the sight of so many men drawn together to consider the subject of missions was in itself enough to justify the gathering. As a social occasion, merely, it was worth while. We are talking a good deal about Baptists getting together. Here they were together, and ready for business. Sociability begets do-ability.

It was evident that the appetite for the eatables was no sharper than that for the program that was to follow. The way had been prepared by good feeling, and Dr. White of the Home Mission Society had close attention from the start, when he illustrated the attitude in which some approach their missionary offerings by the story of his little girl who snatched her sister's pencil and ran with it, and being remonstrated with and told that such a wrong act must be settled with her own conscience,

after a considerable period of reflection walked up to the older sister and threw the pencil at her saying, "Take it, you stingy old thing, I'm going to be like Jesus!" An impressive but brief setting forth of the American problems presented in the home mission work followed. Then Dr. Haggard, of the Foreign Society, was introduced and widened the horizon, showing the power in the reservoir and the way to utilize it.

It should be said that the presiding officer, Mr. W. C. King, the live chairman of the local committee, had spoken brief words of welcome and introduced the speakers, also introducing the various workers and guests at the platform table. He was happy in his presentation of the "long" awaited chief speaker, who unbent himself until he justified the "Lincolnesque" appellation bestowed upon him. For a full hour Dr. Stackhouse took the audience with him into all phases of the missionary work and of the Laymen's Movement. I shall not attempt to describe his address. Some of the features of it are given in the form of verse in this issue. One thing is sure — the men will not forget him, and they will always welcome him. He is so unmistakably a real man, and a man with a mighty sweep of vision, determination of purpose, and faith in his message and the God of missions, that men are bound to recognize him as a force and to listen. He does not neglect the practical side. He shows exactly how the development of the laymen's interest in missions means the carrying on of all the work of the church in businesslike manner and on a sound basis. He makes it clear that the increase of missionary giving, done on system and not impulse, means increase all along the line of church effort. He draws his illustrations largely from cases that he knows personally. His points are reasonable and hence appeal to the common-sense of his hearers. When he has fairly and fully presented the case, as an able, fair and zealous advocate, he calls for some immediate action, so that the impulse generated may not dissipate and injure. If the methods proposed by the Laymen's Movement are sound, and the ten per cent per week per member for missions as a minimum is a reasonable proposal, the men are asked at once to affirm that by resolutions, with some other points added, such as a strong missionary committee in each church, an every member canvass, and a definite advance. This puts a mark for the future, and clinches something.

The good effects of the evening were seen. Men were talking freely of a new sight, a deepened sense of duty, a keener realization of personal responsibility, a disposition to remove the disrepute of allowing the women to do the men's work of the church as well as their own, a desire to study up on missions, and so on. There was a manifest interest engendered. The subject had taken on life. Not a pastor there but would find it easier to preach a missionary sermon and present a better system of benevolence. The impression was strong and wholesome, and would all make for better church membership and general progress. It was clear that wherever these meetings are held there will be results, some of them immediately visible, perhaps more of them long unseen and unknown. Watching critically that gathering of men in the Highland Church, noting the social cheer, the growing acquaintance, the joy in being together, the pleasure of the large number of ladies and young women in their gracious serving, the serious undertone as the great task of the church was brought clearly into view, the impression of a strongly virile yet highly spiritual personality upon all classes of men — taking all the factors and features into consideration, it is my conviction that no man can measure the possibilities and probabilities and certainties of blessing and development for men, for the churches, and for the world-wide mission cause that lie in the Baptist Laymen's Movement. Its broad inclusive platform, covering every phase of missionary activity, is matched by the spirit of its leader, and of the devoted men who are his colaborers in this great quickening Movement.

Those who are engaged in the "setting up" of these meetings will bear testimony to the fact that the success in getting the men together depends chiefly upon the pastors and the laymen who serve on the local committees. Where the pastors, as in Springfield and all points yet visited, eagerly welcome the Movement and inspire their men of influence to take hold of the committee work, there is no question as to success.

The Meeting at Binghamton

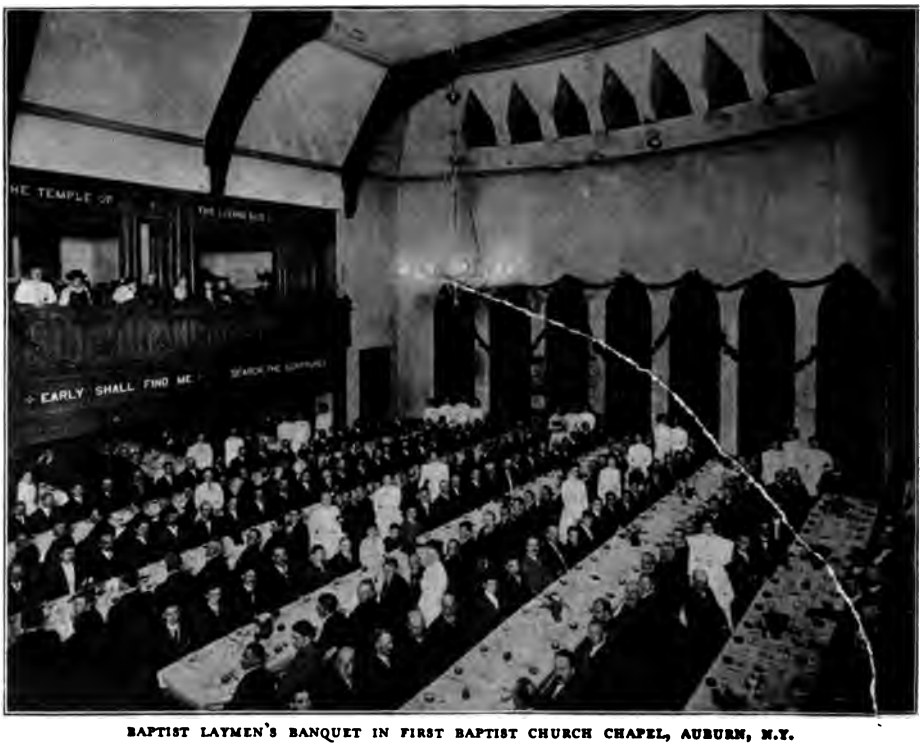
The largest meeting of the last week of February in New York State was at Binghamton, where 425 men sat at the tables in the Y.M.C.A. auditorium. Delegates came from many small towns in the vicinity, and it was an enthusiastic gathering. The speaker preceding Dr. Stackhouse was District Secretary Divine of New York, who strongly set forth the church and her missionary achievements as the greatest asset the world holds. America has been given the strategic position and the equipment for the world task. The Secretary of the Movement made one of his most effective presentations of the work, and the resolutions were passed with a will. Committees were also appointed to carry out the plans made.

All Day at Wilkesbarre

At Wilkesbarre there was an all day conference, the evening banquet not being sufficient for the appetite of the men in that section. This made a great day. At the morning and afternoon session Dr. Barnes participated, making a deeply impressive address in the afternoon on "The Unfolding of the Modern Missionary Enterprise." The conference on methods was very helpful. President Harris of Bucknell was among the speakers in the evening. Rev. E. C. Kunkle, pastor of the First Baptist Church of Wilkesbarre and a live missionary wire, presided at the banquet. All the pastors worked hard for the success of the meetings, and the attendance included nearly every Baptist church in the Wyoming Valley.

Other Meetings

At Corning, N.Y., 225 men attended the banquet, this being a goodly meeting for the place. At Hornell there were 127, at Waverley 240, at Cortland 237, and at Wilkesbarre, Penn., 356. This drew from the Wyoming Valley, and many Welshmen were present, so that the singing was fine. The men sang Dr. Morehouse's new Movement Hymn, which we print in this department, with a volume and sweep that were most inspiring, and it is a pity the author could not have heard them.



BAPTIST LAYMEN'S BANQUET IN FIRST BAPTIST CHURCH CHAPEL, AUBURN, N.Y.
PHOTO SENT BY PASTOR A. W. BOURNE, D.D.

How the Baptist Laymen's Movement Converted One Pocket-Book

NOT ALTOGETHER FICTION BUT FICTIONIZED FACT

I

JOSIAH JONES was mad clear through, there was no doubt of that;
You could see it in the way he held his head up as he sat,
And after benediction made a dive to get his hat;
Then stalked in stately anger down the full length of the aisle,
Asserting that he wouldn't stand for preaching of that style.
He came to hear the gospel and be made a better man,
And not to be insulted with a new financial plan.
He'd go to church where he could find salvation full and free,
And not have his religion hang dependent on a fee.
The way the parson talked about the dollar was a shame;
It made the church just nothing but a money-grabbing game.
And then, the glaring impudence of calling folks to time
Because they didn't give enough — as though that were a crime.
He wanted it well understood that as for him, he'd go
Where people did just as they pleased, and didn't have to toe
A money mark set up for them by preacher and trustees,
Who'd do much better if they spent more time upon their knees,
And when the bills came due, like men, just paid them, as their share,
And left the other folks a chance to spend their time in prayer.
He'd been in that church many a year, but ne'er before had seen
A man who dared to pick him out as miserly and mean.
Perhaps he hadn't given in a regular sort of way,
But that was his own business, and he guessed he'd have his say.
They'd find they'd made a big mistake, to make a man feel strange
By saying the Lord demanded something more than one's "loose change."
He thought he recollected Moses didn't ask for nary
A cent from those old Israelites unless 'twas voluntary.
Those ancient times — how grand they were — would he'd been living
then!
(To which one of his hearers said, too audibly, "Amen!")
Well, let 'em go — the day would dawn when they might change their song,
And beg him to come back again, to help them get along.
But he no more a member of that grasping church would be
Until they sore repented, and dispensed the gospel free.

II

So this was one result that came from the Apportionment
And Budget plan the pastor felt it pleasure to present.
Josiah took it all awry that any one should dare
To indicate to him or to his church a proper share
In missionary movements which the whole wide world should bless
With gospel light and privilege. For him, he must confess,
The proper way was just to leave that matter to himself —
The church was not a body set on pushing for the pelf.
The trouble with Josiah's view was that it pleased the many
Who estimated missions, not by pound gifts, but by penny.
And so he had a following, and things looked rather grim,
With chances for the Budget most unfortunately slim.
But still the pastor in his plans with faith and zeal persisted,
And gathered small but earnest band who for the cause enlisted.
They sent for stewardship literature to Secretary Moore,—
For "triplex plan" and tithing blanks, a "stream of money" to pour,
For duplex envelopes that make for method systematic
Instead of the old giving style — the casual and erratic.

When quiet work had been achieved through leaders well selected,
To see that wrong opinions were by truthful ones corrected,
The pastor called a meeting, to determine what should be
The church's missionary plan and "giving" policy.
Josiah still was obdurate and angry, but he came
To block, he said with grim, stern tone, the pastor's money game.
And sure enough, when pleasantly the plan had been unfolded
To raise the full apportionment, he rose and roundly scolded.
His followers applauded, and to save a stormy scene
The meeting was declared adjourned — a victory for spleen.
But still the truer-sighted strove, spread duplex envelopes,
And worked for the apportionment though with diminished hopes.

III

This was the situation when the Laymen's Movement came,
With program and announcements that soon set the town aflame.
The men in all the churches were attracted by the plan,
And banquet applications soon the limits overran.
Josiah said defiantly, he didn't mean to go,
As though that meant sure failure for the so-called "Laymen's show."
The men resolved, however, that Josiah should be there,
For critics and opponents were the workers' special care.
He had five calls in one forenoon, from friends who came entreating
That he should purchase ticket for the Baptist Laymen's Meeting.
At first he answered gruffly No, he didn't mean t' attend,
But after four came in and asked, he couldn't help unbend.
The fifth received his promise that he'd go a little while,
And went away well satisfied, with reassuring smile.

IV

The evening came; the scene was bright, the decorations fine;
The tables clad in snowy white with silverware did shine;
The ladies fair to serve were there, the men filled every seat;
And for an hour, with fellowship, they had good things to eat.
Josiah had been placed with those who urged him to be present,
Who with intent their efforts bent to make the banquet pleasant.
So many men, such solid fare, such friendliness and cheer
Made this by far the greatest night he'd known in many a year.
Indeed, he'd never dreamed that men like these in high positions
Would crowd a place like this to show their interest in missions.
The spirit of good comradeship o'ercame his last objection,
And I don't think he would have winced at even a "Collection."

V

But now the moment came for which the finely served collation
Had been the best known means devised of skillful preparation.
The chairman of the local force that organized the meeting
Presided as toastmaster and gave cordial words of greeting;
Then introduced a speaker who was fresh from mission field
And briefly sketched a picture that most vividly appealed,
So real it made the awful needs, the scarcity of men,
The greater scarcity of funds to send them forth. And then,
The chairman introduced the chief — the great-souled Secretary —
The six-foot-five man — Lincolnesque — with face extraordinary —
With burning eyes and thrilling voice, and all the points that presage
A living prophet of the Lord with twentieth-century message.
His long right arm stretched sternly forth, his index finger pointed,
He seemed, to dazed Josiah, as the very Lord's anointed.
Still more, Josiah felt that he was surely indicated
As Doctor Stackhouse pictured those poor Christians, far belated,
Who had not caught the vision of a world set in relation,
Of the great redemptive purpose that embraces every nation,
Of open doors set wide today for world evangelization.
The glory of it smote his soul; but now came a prediction
Of what would be accomplished when a genuine conviction

Laid hold upon the laymen of the land and made them ask
That God would give them grace to see and undertake the task.
Swift, burning fell the words that told how faithless they had been;
How covetousness had held them fast in selfishness and sin;
How with our vast increase in wealth, our prosperous conditions,
The Baptists had not averaged three cents a week for missions;
How this was recreant to the Lord who gave the Great Commission,
And called for deepest penitence, conversion and contrition.
Then came the clarion appeal to face the matter squarely
And deal with missions as they dealt with daily business — fairly.
Ten cents per week per member — as a guidepost not a goal —
Was surely minimum to ask of a converted soul
To give the gospel message, with its note of joy profound,
To every needy creature unto earth's remotest bound.
If this were done, not only would the Budget quick be raised,
Th' Apportionment far exceeded, but — (Josiah sat amazed) —
With treasuries o'erflowing, swift our work we could expand,
And raise victorious banners for the Christ in every land.

Not yet the speaker ceased; he told just how the system worked;
What changes came to churches that of yore their duty shirked,
But now had seen with Christ eyes, and had found it greatest joy,
In service and in giving, means and talents to employ.
He told how debts and deficits had swiftly disappeared
When churches their finances to these modern methods geared.
He showed the meanness of the men who would not make a pledge —
Held up the shrinking hypocrites, who squirm and rave and hedge
When asked to do the Lord's work, when He plainly makes it known,
As honestly and faithfully as they would do their own.
And as he pressed the plain, stern truth, Josiah seemed to shrink,
And wished that through the hardwood floor he might in some way sink.

But now the speaker changed again, and pointed to the cross,
Declared how gladly in all days good men had suffered loss
To serve Him who had died for them; how still heroic men
Were ready to give all for Him, if they but knew. And then,
With splendid passion-burst he placed their privilege in view,
And asked each — in the Master's name — to say what he would do.

VI

Josiah sat as in a trance while resolutions passed,
And benediction was pronounced. Then up he rose at last
And started for the speaker who had shown him his own soul —
His selfish, shameful, stingy self — against the shining goal.
He grasped the strong, kind hand outstretched — then suddenly outblurted:
"Thank God for what you said tonight — thank God, I've been converted!
I've thought I was a Christian for well on to forty years,
But haven't been a real one as the vision now appears.
Yet, by His grace I'll be one, and I'll start this very night.
I tried to knock the Budget out, but now I'll set that right.
Yes, here's my pastor, he knows. Pastor, that Apportionment
We'll raise if I contribute every last remaining cent.
I've been all wrong, I see it, but I've come into the light —
God bless the Laymen's Movement — it has saved my soul tonight!"

VII

The closing word is but to say that this was true conversion —
Josiah carried out in full his penitent assertion;
When Sunday came he asked to speak, and told the congregation
How wrong he'd been and how he met his mission transformation.
He pledged one-tenth, and said he yet could not feel quite content
Until they'd doubled the amount of their Apportionment;
Which, under such strong influence, they did before they went.
Should there be need in your church for a little soul improvement
Arrange quick for a banquet of the Baptist Laymen's Movement.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Ttials and Triumphs in Europe.
December.	African Missions

Colporter Work

PROGRAM FOR MAY

1. Hymn: Selected from Hymnal.
2. Scripture Reading: Parable of Sower.
3. Prayer: For the colporters especially, as they carry their gospel seed, in Bibles, Testaments, tracts and books, up and down the land; as they also enter into homes and do a personal work of evangelism.
4. Hymn: Sowing seeds of Kindness.
5. Sketch: On the Untraveled Road; pioneer experiences of Colporter Edward B. Edmunds, given in March Missions. Divide this into at least four parts, giving one to each of four young men to read.
6. Hymn: Selected.
7. An Italian's Colporter Work in New York (Missions for March).
8. Special prayer for the colportage work among the foreigners coming here to make their home.
9. The Colportage Wagons and their Helpful Work. (Send to American Baptist Publication Society for leaflet on this work, full of incidents good to read.)
10. Hymn and closing prayer or benediction.

Note. Send to 1701 Chestnut Street, Philadelphia, for colportage literature. Back numbers of Missions contain most interesting matter for the program. Do not make it

A Revival at Fosston, Minnesota

Rev. W. E. Risinger, Publication Society missionary in Minnesota, reports that he has had a successful meeting at Fosston, where under the care of Rev. A. Erickson a new Sunday school has been established. The new church has thirty members and

NEW CHURCH AT FOSSTON

excellent prospects of growth. Then Mr. Risinger carried on meetings at McIntosh in connection with the church. After holding a Sunday school institute the people pressed him to return for evangelistic meetings, which he did. There was a deep spirit manifested and a number professed conversion. It is the missionary's custom to close his Sunday school institutes with an appeal to the unconverted to accept Christ, and many have responded.

WOMEN'S WORK IN MISSIONS

The Jubilee Campaign

The Woman's National Foreign Missionary Jubilee Meetings in Buffalo were remarkably successful and inspiring. Nine denominations united. Services were held in the Central Presbyterian Church, which seats about 1,500, and overflow meetings in two other churches on two evenings. Many representatives from the foreign field were present, besides women who are prominent in their denominations as helpers on the home field. Our Baptist women were surely not behind others in leadership and in the interest and effectiveness of their speaking. Mrs. H. W. Peabody of Boston spoke at nearly all the sessions, and was always heard with delight. Another Baptist woman, Mrs. W. A. Montgomery of Rochester, was equally prominent. Mrs. Peabody at one meeting gave credit to Mrs. Montgomery's book, "Western Women in Eastern Lands," for having suggested the campaign. Mrs. W. T. Elmore, one of our Baptist missionaries, made a deep impression.

Toward the million-dollar fund, Buffalo pledged about $8,000. In the reports of subscriptions made at the closing meeting it appeared that the Baptists stood ahead of others. Friday afternoon was given to the denominational rallies, and the Baptists met at the Delaware Avenue Church, where about 700 women gathered, and over $3,000 was pledged, the largest up to date. Following these denominational rallies was the banquet in Convention Hall. This banquet exceeded all expectations. Plans were made for an attendance of 1,500 women, but it became necessary to accommodate about 2,500, with many unable to secure admission. The large hall was beautifully decorated. A touching incident was the presentation of Mrs. Reuben Lord, eighty-two years of age, who was present at the organization of the first woman's missionary society in New York fifty years ago.

Fortieth Anniversary of the Woman's Baptist Foreign Mission Society

The "World in Boston," it is to be. The fortieth anniversary of the Woman's Baptist Foreign Missionary Society will be most appropriately observed in the home city of the Society, April 20, 21. The convention will be entertained by the circles of the four Boston Associations led by an able corps of women to direct the details. These officers and chairmen of committees already have the affair well in hand: Chairman, Mrs. Geneva B. Smith; secretary, Miss Hattie A. Manley; treasurer, Miss Grace E. Colburn; chairman of finance committee, Mrs. Robert W. Van Kirk; hospitality, Mrs. F. W. Walsh; press, Miss H. A. Manley; reception, Mrs. W. H. Heustis; registration, Mr. P. W. Danforth; assignment, Mrs. J. H. Weld; information, Mrs. E. C. Applegarth; entertainment, Mrs. L. K. Durgin; music, Mrs. W. N. Donovan. The meetings will be held in the Ford Building, which offers ample accommodations. The headquarters for officers will be at the Parker House, where rooms may be obtained from $1.50 up, one in a room, or $2.50 up, two in a room. Meals will be served in Kingsley Hall at twenty-five cents a plate. Circles should arrange to send large delegations, and are urged to correspond with the proper committees as soon as possible in regard to entertainment.

✠

The Western Society's Annual Meeting

The fortieth anniversary of the Woman's Baptist Foreign Missionary Society of the West will be held at the First Church, Indianapolis, April 11–13. It is expected that every State in its constituency will be represented among the delegates in attendance, as the meeting of 1911 promises to be one of unusual note. The Woman's Societies have a story of achievement to tell of which Baptist women (and men too) may well be proud.

The Local Circle and New Budget Plan

As there has been some confusion regarding the working of the new Budget plan in relation to the women's circles, Mrs. A. G. Lester, President of the Woman's Home Mission Society, says in *Tidings:*

"In the new Budget plan the relation of the local circle to the Women's Societies is in no way changed. As you know, this apportionment plan has long been followed by the Women's Societies. It has proved so successful that it has been adopted by all the missionary societies. The aim in view and the one we believe desired by the Northern Baptist Convention is that this plan will in no instance diminish the gifts from any church or circle, to any one of these great missionary enterprises, for each has its definite work to do, but will result in larger gifts for each and a greater interest in all our missionary endeavor, which means the work of bringing in the kingdom.

"The work which the Women's Societies are doing is a distinctive work, and the apportionments for its maintenance should be raised whether it be in the circle (and we still consider this the better plan) or whether it be included in the church budget."

✠

The Women at Northfield

The fifth summer conference of women in the interest of Home Missions will be held in Northfield, July 21–28, on the campus of Northfield Seminary. The program includes mission study, Bible study, discussion of methods, evening addresses, a quiet hour on Round Top, talks by missionaries, and afternoon recreation. Information can be had from headquarters in Chicago, from Mrs. N. N. Bishop, Ford Building, or Mrs. Reuben Maplesden, 4114 Pine Street, Philadelphia.

✠

A Woman's Bible Class in Porto Rico

There is more than one, but the one now in mind is at Caguas, a city of nine thousand inhabitants located among the evergreen hills. The name of this class is "The Faithful Sisters," and is appropriate since its members are faithful in attendance and try to live up to the ideals of the class. Recently at the regular Friday-night meeting there were fifty-five women present. The members [redacted] class are working hard to increase the attendance. They appreciate the benefit received from it and want others to share the good things with them. This class was organized over a year ago by Misses Palacios and Martin, who are missionaries of the Woman's American Baptist Home Mission Society. The Bible is taught and much more. Lessons are given on home-keeping and health. Housekeeping is not dignified by many Porto Rican women. The women of this class are finding out they can serve God by keeping their homes clean and caring for their children.

✠

A Merited Appreciation

The Woman's Missionary Jubilee continues with remarkable enthusiasm. The fund for special buildings on the various mission fields is swelling toward the mark of $1,000,000. The meetings succeeding that in Washington were wonderful. Audiences of 4,000, 3,500, 3,000 are common. The Pageant was given twice in Pittsburgh, the two hundred girls and women being carried from one hall to another in automobiles. One of the most impressive things about this whole Jubilee is the magnificent generalship displayed in its organization and conduct. Every meeting is an astounding success, and every detail is carried through perfectly. For this the Jubilee is chiefly indebted to Mrs. Henry W. Peabody of Beverly, Mass., Chairman of "The Central Committee on the Study of Missions." — *The Watchman.*

✠

A Chinese Woman of Note

Dr. Yamei Kin, the first and so far as known, the only Chinese woman physician graduated from an American medical college, and now head of the Woman's Medical Department of North China, a government position, has returned to this country with a young Chinese woman who will try for a doctor's diploma at Johns Hopkins. Dr. Kin, a Cornell graduate in 1885, has done a remarkable work in China, having reorganized the hospital system for women and children, and established a nurses' training school. As head of the Imperial Woman's Medical School at Tientsin she wields wide influence. She says the Chinese women are taking a much more active part in affairs than hitherto.

Missionary Schools the Models

In the 30,000 Protestant missionary schools of all grades in mission fields there are today more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East. — *Secretary Barton*, A.B.C.F.M.

Value of American Mission Schools

The Vice-Consul of Chefoo, Shantung Province, China, C. N. Williams, reports that careful inquiry reveals the fact that by far the most extensive and effective work for spreading western education in that province is being done by the Protestant missionaries, most of them being Americans. The schools, he declares, are graded according to the home standard, and thoroughness seems to be the keynote. With the exception of some who have "picked up" their English, most of the English-speaking clerks and employees come from the mission schools.

What Medical Missions Do

The medical branch of missions is doing more to reconcile the Chinese to foreign association than any other agency. During a recent overland trip to a city where no foreigner had been permitted to live till the American medical missionary opened a dispensary, he declares that the mention of acquaintance with that missionary invariably put him on a friendly footing. Contact with their work forces the conclusion that the missionaries are practical forerunners of the commercial enterprise. They seldom fail to win the respect and esteem even of those who will not accept their doctrine.

Turkish Immigration

In the Asiatic provinces of Turkey there are regions of discontent and conflict, even though there are no outward rebellions. The emigration to America continues despite the new government, and is recognized as an alarming fact. One of the Turkish newspapers declares that there are 300,000 Ottomans already in America who have come from Syria, besides 80,000 Armenians. This tide cannot be stopped until its causes are removed.

¶ A missionary in Albania reports that the government oppression has not been exaggerated in the papers; that hundreds of Albanians have been killed and other hundreds beaten, exiled or imprisoned. Quiet people have been treated as the worst of criminals, all newspapers and schools have been prohibited. The American missionaries are safe only because the Turkish officials do not dare bring down the American government's power upon them.

Russia's Population

¶ The new census in Russia gives a population of over 160,000,000, with an annual increase rate of two and a half millions. The vast peasant population is shown by the fact that of each thousand persons 771 are peasants, 112 are inhabitants of towns, including merchants and mechanics, 15 are noblemen, 5 are clergymen or priests, and 45 are in government employ. No nation

has a more heterogeneous population, and none a more irresponsible and tyrannical government. Autocracy gives way slowly in Russia, but it is doomed. The State Church will go with it, and then Baptists will have a great day in the land of the Tsars.

The Insinuating Mormons

It is stated that a leading Mormon has secured the position of agent for the White Star Line at one of the ports abroad. It is pertinent in this connection to say that the English Home Secretary has reported to the House that rigid steps should be taken to suppress the Mormon missionaries who are luring hundreds of young women from their homes. The Emperor of Germany has forbidden the Mormon emissaries entrance to his dominions, but they steal in nevertheless. Our government might well be asked to keep these missionaries at home. Meanwhile the Mormon Church is growing in power, protected by its religious guise.

Look Out for Liberty

The Home Missions Council, which includes the chief Home Mission Boards of the country, has reaffirmed the Protestant doctrine of no appropriations from the public treasury for sectarian purposes. The Council at its Washington meeting sent protests to the chairmen of both House and Senate committees against an appropriation of 300,000 acres of land in New Mexico for a Catholic industrial school, and also against an appropriation of $20,000 to be expended by the Northern Californian Indian Association, a Protestant body. The Baptist position is the only safe one — no appropriations of public moneys for any sectarian purposes whatever.

What Costs

Speaking of the relative cost and methods of administration, the Foreign Board of the Reformed Church reports a total cost of administration and educating the churches of about twelve per cent. This sentence is added, which is worth thinking about: "It is not handling the money that costs, but getting the money to handle."

A Worthy Work

The Old Jerry McAuley Water Street Mission, which has done such a remarkable rescue work, is seeking to erect a new and much needed building which shall make its future secure. The present superintendent, John H. Wyburn, is exactly adapted to carry forward this enterprise. The Water Street Mission testimonies from saved lives form another of those volumes of redemption that are the absolute proof of the power of the gospel to save.

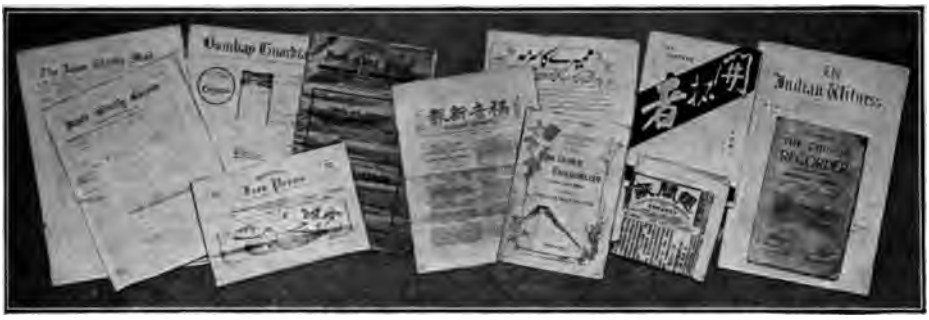
In Plague Stricken China

The kindly feeling toward the American missionaries was shown recently in Taikushien, Shansi, when the men of the American Board mission were invited to a feast given by one of the banks. The repast was elaborate, including dried eggs reported to be two hundred years old. The missionaries were permitted to say grace and explain the custom, and had chance to make the host understand that they were not sent out by the United States government for some political reason, as had been supposed. One banker has joined the Congregational church, and is a valuable addition.

In the two northern provinces of Chihli and Shansi, where the plague is raging, the American Board has nearly one-seventh of its 596 missionaries at work. In the two missions there are 80 missionaries, 11 churches with 4,166 members, 253 native laborers, and 1,435 pupils in the schools. This for a population of over thirty-three millions. Peking, the capital, is in Chihli.

Value of a Joint Movement

In 1909 for the first time the Congregational Missionary Societies, including nine bodies and covering the home and foreign fields, made a joint campaign with aim to raise money enough to pay off all accumulated debts, amounting to $223,000, and as large a surplus as possible. The result was $328,827 in pledges, which have nearly all been paid. Of the influences of the inclusive movement the *Missionary Herald*, organ of the American Board, says:

"The Societies are grateful to God and to their constituency for the new era in their work and plans, which was made possible by the success of the campaign. The unity of the work at home and abroad is felt as never before. The churches have been brought into closer sympathy with the mission cause. New friends have been made for all aspects of the work. Systematic and thoughtful giving has been promoted. The outlook for growth in fruitful service is bright."

Echoes from the Oriental Press

Christianity in India

The *Arya Messenger*, organ of the Arya Samáj, a Hindu organization opposed to Christianity, puts it this way:

"While the people of India increased in 1891 to 1901 at the rate of two and one-half per cent, native Christians increased at the rate of over thirty per cent. Just think for a moment what Christian missionaries are accomplishing in India, though they come here from the remotest parts of Europe! They beat even the Arya Samajists, in spite of their preaching the indigenous faith of the country. The reason is the Arya Samajists have not yet learned to work among the masses who form the backbone of India. It is high time for us to realize that the future of India lies not in the hands of the higher classes, but of the low caste people, and if we devote the best part of our energy in raising the status of the masses, we can make every Indian household resound with the chanting of the Vedas at no distant date, but where are the men; where is the sacrifice?"

The Aim of Christian Missions

A leading journal of the native press of India, the *Indian Social Reformer*, devoted its chief editorial article in a recent issue to the discussion of "The Educational Work of Christian Missions." The article is highly appreciative: "It is impossible to deny that the several schools and colleges conducted by Christian missions in India have had a large share in the moral and spiritual awakening that is visible on all sides. The high character and example of the devoted men who are in charge of these institutions, their generally sympathetic and kindly feeling for their students, *and also, of course, the study of the Bible*, at any rate in the higher classes, have undoubtedly left their impress on the best Indian thought and activities of the day. If today Christianity is recognized by all classes and creeds as one of the great religions of the world, and if the name of Christ is held in high reverence and is often coupled with that of Buddha as one of the two greatest teachers of humanity, it is wholly due to the work of the educational missions and missionaries."

Having said so much by way of commendation, the writer adds this word of mild protest: "We should like that some at least of the more intellectual missionaries should cease to countenance the popular view, that to make people call themselves Christians is the final end and aim of all good work."

Exactly the Aim

The editor of the *Dnyanodaya*, Dr. R. E. Hume, in reprinting these statements, agrees heartily that to call one's self a Christian is not the sufficient test of being a disciple; the tendency to judge by externals has called for rebuke from Jesus' day to this. Yet to the question what is the final end and aim of missionary endeavor there can be but one adequate answer; unequivocally and unreservedly it must be admitted that "there is a subtle, ulterior purpose at the back of all this (educational) good work." This aim is not to induce people to get themselves baptized and to swell the numbers of the Christian communities by a merely outward separation. The aim of Christian missions through all its educational, medical, industrial and evangelistic enterprise is supremely spiritual; it believes that the supreme value of life lies in personal

connection with the holy, loving Father-God; and it believes that the most powerful means of securing this connection is through Jesus Christ. The *Dnyanodaya* has put clearly and strongly the essential and distinctive purpose of the missionary as above that of the philanthropist and the social reformer.

Japan Educating the Chinese

Japan Evangelist: "There are now 3,000 Chinese students in Tokyo; the number has decreased sharply from former years, but they are a much better, stronger, and more influential type of men than formerly; 100 of these men have been baptized as Christians during the last year; they will go back to China to be leaders in their several localities."

✠

"The Moslem World"

WE have just read number one, volume one, of this new quarterly which has a clear field and mission. The editor in chief is Dr. S. M. Zwemer, one of the modern apostles of missions whose soul is on fire and whose spiritual vision is keen. Working among the forces of Islam, he knows the vast initiative and missionary power of that faith which is Christianity's strongest foe in non-Christian lands today. A body of men, all experts, is associated with him, and *The Moslem World* cannot fail to enlighten us regarding the aims and progress and methods of the devoted followers of Mohammed.

The opening article is on "Moslems in Russia," by Mrs. S. Bobrovnikoff, who traces the spread of Islam among the aboriginal tribes in the east of Russia, and later among the Tatars, until the Mohammedan religion became predominant in this part of Russia. Even among the baptized aborigines Islam made its way, since the nominal Christians had neither a clergy nor schools. In the first half of the nineteenth century Islam had taken firm root in Eastern Russia. The one opposing spiritual force was that of Professor Ilminsky, whose remarkable work is an inspiring example of missionary heroism that should be more widely known. Marked by unity and fanaticism, however, the Mohammedans have continued to make steady gains. At present they number from seventeen to twenty millions in the Empire, and are found in all parts of it. It is suggested that a mission might be founded near the frontier, and that workers among the aboriginal tribes might be helped, especially Bible distributors. Meanwhile the striking fact is brought out by this article that Islam is the most aggressive faith in Russia at the present time. The religious force that can meet and overthrow it is to be found, not in the moribund Greek Church, but in the new evangelistic movement represented by the Russian Baptists and other dissenters.

The next article, on "The Mohammedan Population of China," is more cheering. Mr. Marshall Broomhall, Secretary of the China Inland Mission, is the writer, and he cuts down the totals from the seventy million, fifty million and thirty million guesses of Moslem officials and English and French writers, to between five and ten millions, inclining to the latter figures. But while this seems comparatively small against the four hundred millions of the Empire, he reminds us that here is a community equal to that of Egypt or Persia, Scotland or Ireland, Tibet or Manchuria, without any missionaries whatever; and a community which he regards as peculiarly accessible to the gospel, if presented by missionaries qualified to deal with them. It should be remembered also that these ten millions are diffused throughout the Empire. Islam will prove the leaven, if Christianity does not render its presence ineffective.

The article on "The German National Colonial Conference and Islam" shows that the total Islamization of the African possessions was fully recognized as the greatest menace to Germany at present, and that the government had apparently been blind to this and had actually favored the Mohammedans. It was a German Roman Catholic priest who declared that "Government, missions and colonists must unite in direct and indirect defence and protection against the common foe, so that the future of Africa may be Christian."

Minor articles, notes on Present Day Movements and Book Reviews complete a number of value to every student of missions. The *Review* is published for the Nile Mission Press by the Christian Literature Society for India, 35 John Street, Bedford Row, London.

"Why Insult the World?"

The World Today: "The President tells us we ought to fortify the Panama Canal (writes Shailer Mathews, the editor), but the canal is not a part of our coast. It can as well be neutralized as the Suez Canal, the Straits of Magellan, the Danube River, the Black Sea, several of the smaller countries of Europe, and, to all intents and purposes, the Great Lakes of America. To doubt the good faith involved in such neutralizing and *to fortify the canal is to insult the nations of the world.* It is to tell them that we do not think their word is worth the taking; that we do not believe in their honor and that we distrust their friendship."

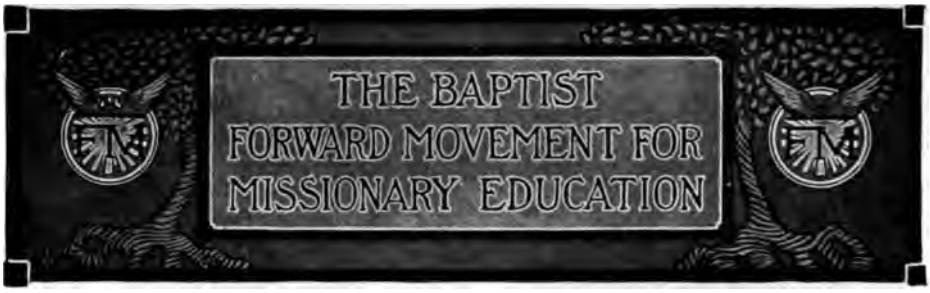
Dining in Aid of Missions

Boston Transcript: "Baptist laymen are holding the most ambitious series of dinners intended to help missions that have yet been attempted, and with an attention to detail that approaches modern trust methods in thoroughness. Dinners have just been held in Cincinnati, Dayton and Columbus. From now until the middle of March the series will cover central New York cities, including Binghamton, Connecticut cities, including South Norwalk, New Haven and New London, and four cities in West Virginia. Early in April a series will be given in Minnesota, to be followed in May by others in Illinois cities, including Chicago. An advance man works up each meeting, a principal speaker comes along at the right time, often putting in a luncheon in one city and a night conference in another, and a third comes after to follow up clews and clinch the work. Such system has, it is said, never been seen before in missionary methods. Dinners that are not followed by after speeches of fun, but which talk finances, are attended by two to five hundred men each, with an interest and intelligence on the part of mature men that have not heretofore been seen."

The Apportionment

The Examiner: "The General Apportionment Committee of the Northern Baptist Convention, representing the three general societies and the three women's societies, has placed the needs of our home and foreign mission work before the denomination. Of course, every one knows that there is nothing compulsory in the apportionment. Every church and every individual is as free to give or withhold as if there were no apportionment committee and no Budget. The only compulsion is that which Paul felt when he wrote, 'The love of Christ constraineth me.' *The only object of the apportionment is to give definiteness to the appeal.* If honestly unable to raise the full amount assigned, no church is disparaged thereby; nor does it serve to place a limit on what the heart is prompted to give. How fine it would be if all the contributors should exceed the amount of the apportionment! This could easily have been accomplished if each member of every church had begun last year, as soon as the anniversaries were over, to 'lay by in store' for this sacred object. So our suggestion is to those who have neglected the duty so far, *Begin now!*

Don't leave the offering till the last moment, and then give a tithe of what you would have contributed had you followed Paul's sensible advice from the beginning of the convention year. But give liberally, as unto the Lord, and in joyous remembrance of all that He has done for you."



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking Stock

ANOTHER anniversary in the history of the Forward Movement has arrived, and we have been taking stock. We have made some discoveries, which we want to pass on to the readers of MISSIONS, every one of whom it is fair to assume is interested in our work. In such work it is always to be assumed that the blessing of God is the supreme value. Through this blessing the following assets have been acquired:

GOOD PLANS

The study of the problem of missionary education for four years has developed some approved methods. We dare to say that we have good plans because that is what other people are saying of them. Three of these may be mentioned:

1. OUR "TRIPLEX" PLAN of mission study, which combines a reading circle, a study class and four programs, is widely approved, because it provides for the extension to a wider circle of the results of mission study.

2. OUR SUNDAY SCHOOL PLAN of dividing the year into periods for the consideration of special fields, each period to culminate with a missionary concert, is being enthusiastically received. A well-known New England pastor says concerning it: "I like the general plan you have suggested. It is the best thing that has come out. Keep at it, you are winning."

The sentiments of this pastor on the Atlantic Coast are echoed back from the Pacific in a letter from one of the leading pastors of California:

"I am greatly taken with your movement for missionary education in the Sunday schools. It appears to me to be the most worthy and practical proposition that has come out. It promises to solve my problem at least, and I am sure that it will be a boon to thousands of pastors and superintendents."

3. OUR STEWARDSHIP PLAN. Two things have been emphasized from the first: proportionate giving for the individual and weekly giving by the church. Concerning the first we announce in another column a plan for a "Stewardship Census Day," which has been approved by more than two hundred and fifty denominational leaders, representing every State in the field of the Northern Baptist Convention.

A leading worker in the West comments briefly: "Just fine, the best yet."

The president of one of the societies says: "I think the plan admirable." Others speak in similar vein.

Concerning the second it is necessary only to say that weekly giving is being emphasized by the Laymen's Movement, and has been approved by the Northern Baptist Convention which has supplied eight hundred churches with double envelopes, free of charge, during the last fifteen months.

GOOD MATERIAL

Our campaign printed matter has called forth expressions of approval from men whose approval we appreciate. A Chicago pastor, who probably has given more study to publicity methods than any other pastor in the denomination, writes: "The up-to-date printing and methods you employ delight my heart."

Our text-books and other material for mission study are high grade, at least that

is what people say. Our Popular Programs, for example, based upon "The Decisive Hour of Christian Missions," "Advance in the Antilles," "Stewardship and Missions," and other text-books are decidedly fresh and original and popular. A leading Iowa pastor writes: "I greatly appreciate the literature you sent. The sermon which I enclose is the outcome of some special study along the lines suggested by your literature. Your department is surely doing a great work for the denomination."

Another pastor in the Central West, speaking of our "Hand of Fellowship" folder for presentation to new members, says: "I have just received one hundred copies. I desire very much at least one hundred fifty more. This folder is the best I have seen."

An Iowa pastor writes: "I want to congratulate you on the very attractive literature you are sending out, and the masterly way in which you are pushing the campaign for missionary education."

GOOD BUSINESS

Four years of persistent work have arrested the attention of pastors and church workers to such an extent that during the year 1910 more than ten thousand letters and post cards were received in the Forward Movement office. That means an average of about two hundred per week throughout the year.

GOOD RESULTS

Of course much of the work of the Forward Movement, like all educational work, is of a sort that makes it hard to tabulate results. Some things though are quite apparent. Weekly giving to missions has been introduced into a large number of Sunday schools with results most gratifying.

The special Foreign Mission Sunday school campaign, which culminated at Christmas, enlisted seventy per cent more schools than participated the year before, and the offerings as far as reported are forty per cent greater per school. This one single enterprise has turned back into the Foreign Mission treasuries a sum considerably larger than that expended for the Forward Movement work in the whole year, not to speak of the increasing returns that will come through all the years, as a result of this educational work. The Home Mission campaign just closed promises as great, or larger, returns.

The effort of promoting weekly giving to missions has been largely taken over by the General Apportionment Committee, and is dealt with on another page.

GOOD WILL

This is, of course, most important. Everything depends upon our ability to merit and receive the approval of the denomination for which we work. The volume of our business referred to above is one evidence of good will, especially when it is added that in these ten thousand letters and post cards not ten contained unfavorable criticism. The letters quoted above might be duplicated by the hundreds, but one more will be sufficient. A District Secretary writes: "The work you are doing in Bible schools in getting in the duplex envelopes and securing missionary officers is the best thing that has come to us in the last ten years. I thank God for it."

These are our assets. Next month we shall have something to say about our LIABILITIES.

✠

They Like It

The pastors are responding with great heartiness to the proposed Stewardship Census campaign for April. The first five hundred pastors registering represented some of the very largest churches in the denomination, these five hundred requests requiring an aggregate of ninety thousand copies of each of the leaflets and the proportionate givers blanks. The leaflets are entitled "Just a Minute," "An Indian's Question," "All Against the Grain," "Handicapped."

Pastors who have not yet placed their order for these supplies can secure them in time for the greater part of the campaign by writing immediately to the Forward Movement, Ford Building, Boston.

✠

¶ The *Chinese Recorder* says that on account of the plague the Christian Endeavor Convention in Peking this coming spring has been indefinitely postponed. All interests are being sadly affected by the terrible conditions, which are the more serious because of the superstition that has to be overcome before modern medical methods can be established.

The Missionary Spirit Indivisible

BY REV. J. A. MAXWELL

THERE is only one missionary spirit. Whether it be home or foreign missions it is the same spirit. Whatever division there may be in territory, it is the same spirit which operates in all, when the true spirit of missions is at work. The differentiating terms, home and foreign, are no more meant actually to divide the kingdom of Christ, or the spirit working in it, than the equator is meant really to divide the earth. In reality there is no such thing as the equator. No person ever saw it. It is only an imaginary line used to facilitate our apprehension of the whole. That is all the service it has in geography. So the distinctive terms applied to missions fail of their service unless they facilitate only our work in and conception of the whole Kingdom. The person who believes in home missions, but not in foreign, or *vice versa*, does not have the real missionary spirit. The church or individual who has no interest in men at a distance, because so many need help right at home, is not usually the church or individual to give the help at home in a very large measure. Neither distance nor nearness affects love.

There is no such thing as geography in the curriculum of love's study. The child a thousand miles from home is as dear to the mother as one nigh at hand. A son at home and a son away from home do not divide a mother's heart. There is just one spirit of parental love. There is only one missionary spirit, and that is the Christian spirit. So, when we seek to cultivate the missionary spirit in the people, we can only do so according as we develop the spirit of Jesus Christ, the Christian spirit. People become more missionary only as they become more Christian. The problem of missionary enlargement is the problem of spiritual development. We get one only as far as we get the other. No missionary movement portends permanent good only as it is a cultivation of this one spirit. I do not believe that we can afford to cultivate these distinctions. Let them stay in the dictionary, but let us get them out of our hearts.

FROM THE FAR LANDS

A MISSION WAR CRY

In the Burma Convention this year emphasis was laid upon soul-winning. Our slogans for the campaign are 100,000 living Christians and Rs. 100,000 ($33,000) for advance work before the century is completed. — J. E. CUMMINGS, D.D., Henzada, Burma.

IMPRESSIONS OF A NEW MISSIONARY

The only work I have been able to do so far is with the boys in the school. I have been helping to drill them in singing, and find that they learn about as easily as our boys of the same age at home. We have just closed our "week of prayer." The meetings were most helpful, missionaries

from all denominations joining in them. There seems to be a splendid spirit of co-operation and Christian love among them all. — L. C. HYLBERT, Ningpo, East China.

A MEMORIAL SERVICE FOR DR. CLOUGH

The members of the First Baptist Church of Burlington, Iowa, of which Dr. Clough was a member from the day of his baptism, February 11, 1857, to the day of his death, November 24, 1910, recently gathered together to hold a beautiful and fitting service in memory of the great missionary.

FOREIGN SOCIETY PROGRAM

The Foreign Mission Society has made tentative arrangements for the program of its annual meeting on June 16, in connection with the Northern Baptist Convention. Dr. Barbour will report his trip to India; a representative of the woman's societies will speak; selected representative missionaries will occupy twenty minutes each, and all other missionaries present will be introduced. Rev. J. H. Franklin and Dr. Johnston Myers, members of the Africa Commission, will speak. A memorial address on Dr. Clough will be delivered. Owing to the fact that the sessions of the General Convention and Baptist World Alliance immediately follow those of the Northern Baptist Convention, the program of the Society must be crowded into a day.

NELLORE CELEBRATES DIAMOND JUBILEE

The American Baptist Telugu Mission of Nellore, South India, celebrated its Diamond Jubilee at its Conference in February. The dates of the Conference were from February 1 to February 8. Dr. Barbour and Dr. Anthony were present on this great occasion, and the program which has been received indicates meetings of much interest. February 6 was appointed as Diamond Jubilee Day, and Dr. Barbour was to lay the corner stone of the Coles-Ackerman Memorial, the new building for the boys' high school made possible by the generosity of Dr. J. Ackerman Coles and Miss Emilie Coles of New York City. Previous to this ceremony an address was to be delivered by Dr. Anthony in the American Baptist Mission High School hall. Rev. W. F. Armstrong of Rangoon and Dr. C. A. Nichols of Bassein were appointed delegates from Burma to this Conference, while Rev. S. A. D. Boggs of Jorhat and Rev. G. G. Crozier, M.D., of Tura, represented Assam.

MISS EMILY M. HANNA PASSES AWAY

The missionary circle in Burma is mourning the loss of Miss Emily M. Hanna, who passed away in Moulmein on February 15. The granddaughter of Dr. Adoniram Judson, her deepest desire was to serve the mission cause, and in 1898 she was sent to Burma by the Woman's Baptist Foreign Missionary Society to take up work in the Kemendine girls' school in Rangoon. In 1905 she was transferred to the English girls' school at Moulmein, where she remained doing faithful and efficient service until her death. On January 26 Miss Hanna's mother, the youngest child of Dr. Adoniram Judson, died of heart failure. There are now thirteen living descendants of our first foreign missionary, three sons and nine grandchildren.

FRENCH TO THE FORE

The work of Dr. Mabie and myself in the preparatory school in Banza Manteke is supplemented by that of Mrs. Geil who has a select class in French and music. Both of these subjects are very popular. There is an all-pervasive desire among the people to know French. Many who do not know how to read and write in their own language are very anxious to study French. They think it can be learned easily and quickly. The schoolboys, however, are not enthusiastic supporters of that idea. Nevertheless, a school which does not teach or pretend to teach French is very unpopular. This arises from no governmental requirement, but from the natives themselves, who say that they see much shame because of their inability to speak and understand the French language. Then, too, it is a stepping-stone to paying positions. There is a big sale for books which are designed to assist natives in the study of French, and it is well that the people should know something of the language of the governing country. — JOHN E. GEIL, Banza Manteke, Africa.

✠

An Accident and Its Consequences

We are here by appointment to baptize the captain of a whaling ship. Do you expect to see a Gloucester whaler just home after an absence of three years during which

it breasted the storms and weathered the gales of the most distant seas? The modern Japanese whaler starts from harbor every morning in his swift little steamer. When he sights a whale he steams up near enough to shoot it with his cannon gun and then tows it to land, where the oil is tried out. This captain was laid up in a hospital two years ago, and was led to believe in Christ by the young student-nurse girl who cared for him. Unable to attend church he has read his Bible and regularly assembled his crew for Sunday devotional service, and has long desired baptism. We are on the dock awaiting his arrival. Finally a trim little steamer in spotless white paint comes swftly around the headland. Soon it nears the dock. The anchor drops, a boat is lowered, and a tall, bronzed man is rowed ashore. He has come one hundred miles and lost a day's time of steamer and crew to be baptized. After his examination we are rowed across the harbor to the river's mouth, and there before believers and all he testifies to his faith in Christ. It is good for us to be here and to see this man, whom others obey, surrender himself in humble obedience to his Saviour. May he carry the light of the Gospel far over the dark waters! — HENRY TOPPING, Morioka, Japan.

✠

The Charm of the Unknown

Travel in China has all the delights of the unknown, it being one thing to start for a certain destination and an entirely different proposition how and when one will arrive there. Rev. and Mrs. W. F. Beaman had a typical experience of this uncertainty on their journey from Yachow to Ichang. Quoting Mr. Beaman: "The day we left Yachow just at dark when we were near the place where we expected to stop for the night our bamboo raft by which we were traveling ran on a reef amidstream in the middle of a bad rapid. It swung across stream and stuck fast. Rain was pouring down and the wind was blowing a gale. Being out of reach of help, we could do nothing but wait till daylight the next morning. After hanging there on the rocks twelve hours, boats came and took us off with our goods." Their journey from Ichang to Hankow was also eventful. "Our steamer ran aground on a sandbar at what is called 'Sunday Island,' and we spent one entire day twisting from side to side to wash out a channel under the steamer. Just before dark it floated from the sandbar. At this time of year when the water is going down in the river, steamers often go aground and stay there a week, a month and not infrequently two, three or four months till spring rains come and float them off."

✠

A Disastrous Storm

On November 1st the most destructive *bagio* of the year swept the Visayas, and the result in the Jaro district was the destruction of eight chapels. Some can be repaired with but little expense, others must be entirely rebuilt. Coming, as this does, in the harvest time, it is a great hardship in one way, the scarcity of labor. In another way it is not so great a hardship as if the whole crops had been destroyed, a loss which occurred in other parts of the islands. No members lost their lives, although many lost homes and all their goods. The Bingawan church was the heaviest loser. The chapel was demolished, and thirty-eight houses likewise. This being a mountain district, many had just finished harvesting, and the wind and rain carried away their produce with their houses. Theirs was the largest church and the most strategic position of the field. The day of the *bagio* I had started on a trip, not recognizing the weather warning. I left the train at Dueanas as the storm broke and remained housed there all day, barely getting home late at night. The trains were laid up for four days. The engineer of the train on which I had left home was killed in a wreck shortly after I left the train. I never experienced anything like the wind, and the rain was in torrents. — A. E. BIGELOW, Jaro, P.I.

✠

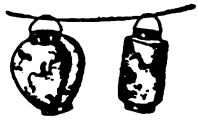
Foreign Missionary Record

ARRIVED

Miss Clara E. Righter, from Kinhwa, China, at Bloomington, Delaware, January 13.

SAILED

Rev. F. C. Briggs and Mrs. Briggs, March 8, from San Francisco. for Japan.



Who Will Take His Place?

After a long and gallant fight against increasing ill health Rev. Charles G. Lewis of Suifu, West China, passed away at the Victoria Nursing Home in Shanghai. He began missionary service under the auspices of the China Inland Mission in 1895, and since 1905 has been connected with the Foreign Mission Society. In his death the Society loses a consecrated and earnest missionary, whose work in West China has been to a rare degree successful and inspiring. The missionaries of our West China Mission feel sorely the loss of his strong and generous personality and his sympathetic, efficient service, and the Chinese among whom he labored mourn one who was ever ready to help and guide them amidst their troubles and perplexities. In the words of a fellow missionary, "Mr. Lewis showed constant patience in all his relations with the Chinese. At the memorial service held at Suifu more than one spoke of his patience and kindliness. One said, 'Pastor Lewis would sit for hours hearing all we had to say. Sometimes his dinner bell would ring. Then he would say, "Don't hurry. I will wait until you are through."' The love so evident in his home was also given to the church — not merely an attempt to love, but a deep-rooted, genuine love manifesting itself in kindness, forbearance, forgiveness and faithful service. He not only taught 'love one another,' he lived it. In his death our mission loses a wise counselor, an efficient worker, a tender and sympathetic pastor, and we as individuals a loving and unselfish friend. He was not only tactful, but had the grace of God in his heart, being filled with the Spirit, bearing fruit in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness." Mrs. Lewis and her five children have returned to America and are living in Philadelphia.

The loss of Mr. Lewis raises the question, who will take his place? Mr. Beaman has been compelled to leave West China on account of ill health, who will fill his place? And what of the places left vacant by the deaths of Dr. Clough and Dr. Stevens? In time of battle hundreds of brave men are ready to leap into the place of another who falls fighting. Is it to be said that the soldiers of Christ are less loyal and valiant? Yet only four men are at present under appointment by the Foreign Mission Society for next fall. A few others are in sight, but not more than seven or eight all told. Strong men are needed — WHO WILL GO?

Missionary Personals

Mr. and Mrs. R. D. Stafford are now settled in Shanghai at No. 26 Range Road. This residence is in an easily accessible part of Shanghai, and Mr. Stafford through MISSIONS cordially invites any Baptists touching at Shanghai in their travels to call and see him. He will gladly render any assistance possible, and will arrange for them to visit the nearer inland stations of the Mission, if so desired.

The catalog of Shanghai Baptist College for 1911 has recently come to hand. It is printed in both English and Chinese, is illustrated by appropriate photographs and presents an attractive appearance. Rev. J. T. Proctor, President of the College, has been forced on account of persistent ill health to advance the time of his furlough, and on January 21 he sailed for home via England. Rev. F. J. White will assume the duties of acting-president of the College until the end of the year.

A translation of the Gospels of Matthew Luke and John and the Book of Acts from the Greek text into Angami Naga has been recently received at the Foreign Mission Rooms. The Gospels of Matthew and John and the Book of Acts were translated in 1903–04 by Dr. S. W. Rivenburg of Kohima, Assam, and the Gospel of Mark was translated in 1910 by his daughter, Miss Narola E. Rivenburg, who spent two years with her father actively helping in the work of the station. Before her stay in Assam, Miss Rivenburg had completed her Freshman year at Bucknell University, and now, having returned to America, is continuing her college course at Vassar.

W. A. Loops, M.D., and Mrs. Loops of Impur, Assam, have decided to locate in Austin, Colo. Dr. Loops reports that Mrs. Loops has made marked improvement in health.

Rev. C. E. Petrick of Sibsagor, Assam, is spending his furlough in Berlin. During the last few months he has been carrying on a most successful tour among the Baptist churches of Hungary, Roumania and Bul-

garia. Everywhere he finds the people ready and anxious to listen. In a recent letter he writes, "It seems that Baptist missions appeal more to the heart of the people in these countries than any other denominational work."

Mr. J. L. Snyder, formerly of the American Baptist Mission Press, Rangoon, Burma, has been transferred to the Philippines to take charge of the Mission Press at Iloilo, and also to assume the duties of mission treasurer. Mr. Snyder expected to reach Iloilo about the eighth or tenth of February. Another properly qualified man is seriously needed at Rangoon in his place.

The missionaries in the Philippines are rejoicing over the successful purchase of a chapel site in Jaro. The new chapel will mean much in increased scope of work for the station. Until the building is completed, the Christians in Jaro will worship on the old property.

Good news comes from Rev. A. Billington and Mrs. Billington of Tshumbiri, Africa, who were compelled to leave their station on account of serious ill health. Upon reaching England, both were examined at the School of Tropical Medicines in London. Mrs. Billington, who had been suffering from sleeping-sickness, was pronounced free from all trace of the disease. After receiving further treatment at the school, Mr. and Mrs. Billington plan to visit Scotland, where their son is studying medicine.

FROM THE HOME LANDS

A Denominational Loss

The Baptists lose one of their able laymen in the death of William A. Grippin of Bridgeport, Conn., for some years a member of the Home Mission Board, and long-time supporter of the Connecticut State Convention. He was the promoter of the mission in Bridgeport, which has now developed into a successful church, and built for it a good working plant, while always loyally supporting the work in the First Church, which will sorely miss him. Head of the Bridgeport Malleable Iron Works and interested in many other business affairs, Mr. Grippin was one of the foremost citizens. He was a steady and generous giver to missions. His interesting life story places him among the successful self-made business men of the country. His hospitable home in Bridgeport contained a "prophet's chamber," as many ministers and missionaries could testify. His death will be widely felt.

Home Mission Post Cards

Exceptionally pretty colored post cards, a set of six cards each, showing immigration scenes and manners and customs of the Navaho and Hopi Indians, can be obtained by sending to the Literature Department, American Baptist Home Mission Society, 23 East 26th Street, New York, N.Y. The price of these sets postpaid is only fifteen cents, or twenty-five cents for two sets. They make not only attractive cards for general use, but charming gifts for Sunday-school scholars from teachers.

An Oregon Revival

Evangelist George W. Taylor reports from Ontario, Oregon: "We have just closed the greatest union meeting here in the history of this town, resulting in 437 professions, from a little child of four to an old soldier of seventy, from moral business men and society women to the drunkard and queen of the redlight and her girls, closing the resorts. The total membership of the churches will be more than doubled."

Co-operative Work

The St. Paul Baptist Union has secured as superintendent of city missions, Rev. A. E. Lagerstrom, formerly general worker among the Swedish Baptists of New England. He will devote a portion of his time to the pastorate of the Hebron Church, and the remainder to looking after mission interests

in the newer sections of the city. His engagement is the result of coöperation between the City Union, the State Convention and the Home Mission Society.

A Strong Worker Resigns

We are sorry to lose Dr. H. Russell Greaves from the service of the Home Mission Society in Southern California. In the work of the Convention he has been a moving power, and his influence has been widely felt. It is not strange that the pace of such a life should have told upon his strength. Whatever he may undertake, we are sure that MISSIONS will have in him a warm friend.

A Persecutor Transformed

Rev. L. L. Zboray, general missionary to the Slavs and Hungarians in northeastern Pennsylvania, is rejoicing over the conversion of a Lithuanian, John Yesselszki by name, who, having been injured in the mines, has for the past two years been engaged as a house-to-house visitor of the Romish Church with "holy water," etc. This man till recently has been so abusive of Protestants "that we began to fear him as much as the very Satan himself and have included him especially in our prayers for deliverance," says the missionary. Now, however, he has read the Bible for himself and has become a real Christian, and is proving an earnest worker in the Lord's vineyard.

A Convention Born in a Barn

The South Dakota *Baptist Bulletin* is published quarterly by the State Convention at Sioux Falls, Dr. S. P. Shaw, editor. It is well printed in clear type on thick paper which takes the ink of its numerous illustrations in fine shape.

Already the Baptists of the State are laying plans for the next meeting of their Convention, which will be held in October at Madison, where thirty years ago in "Baker's new barn" it was born. The barn is now a part of the Chautauqua Hotel on the shore of Lake Madison, and it is proposed that a large boulder bearing a bronze plate properly inscribed be set up on these beautiful grounds visited by thousands every year, and thus the memory of those early days be suitably perpetuated. Sioux Falls is a Baptist stronghold and the seat of Sioux Falls College, for which the denomination throughout the State has much affection.

A Russian Baptist Church at the Golden Gate

A Russian Baptist Church planted at the Golden Gate, where so many Russian immigrants are entering, is one of the promising developments of our work for newcomers in California. Dr. Burlingame of the First Church of San Francisco is alive to all needs and opportunities and a helper in all development of religious activities. He says the story of the formation of this new church is one of the brightest chapters in the history of our Baptist work on the Coast. The members, a little company of fugitives and exiles from their native land, are remarkable for the simplicity of their faith, their apostolic zeal and fervor, their evangelistic passion and purpose. The pastor, Rev. Savly Kanakoff, was ordained on February 16, in the little frame building on Holy Hill, as the Russian priests call it. The council of churches of the San Francisco Association was greatly pleased with the examination of the candidate, who is a man of mature years and has been a lay preacher many years. His testimony concerning his Christian experience and call to the ministry was rich and convincing. He said that when eighteen he visited a Baptist Mission in his native city, and heard a celebrated evangelist preach on forgiveness of sins here on earth. He was convinced of the truth and became a Christian, but for a time was tormented by the question of water baptism. At last it was explained to his satisfaction and he became a Baptist. He gave himself at once to active service, being convinced that a believer is "not an idle slave before God, but should work for God." Asked if he intended to give his whole life entirely to preaching the gospel, he replied that if he had confidence only in himself he could not answer, but with the help of God he expected to preach the word of God all his life. Following his conversion, he said he always wanted to embrace the whole world and bring it to Christ. This indicates his spirit. He will make a rare leader for the new church and movement.

In the council to ordain a Russian minister were delegates from the Finnish and Chinese churches. When we consider how the Great Bear has placed one threatening paw upon Finland and another upon Manchuria in the spirit of ruthless conquest and absorp-

ion, we can better appreciate, as Dr. Buringame says, the Christian fellowship that brings together for prayer and counsel Finn and Chinese along with Swede and German and American — all one in Christ and all rejoicing in the liberty wherewith Christ makes us free.

✠

Work in Washington

Five years ago a Baptist church was organized at Elma, on the ruins of a former one that went down in the panic of 1893. Rev. Lemuel T. Root has been pastor three years and the Lord has greatly blessed his work. Lumbering is the chief industry of the place, and the frequent removals incident to occasional shut downs, "to keep the market from being overstocked and the price of lumber up," works havoc with all organized activities. But these changes afford opportunity for successful evangelism. Thirty were baptized during one recent series of meetings and the church property is continually being improved.

A great revival swept over Arlington (Philip Graif, pastor) in the early fall, and its results are still being gathered in. But the financial problem is severe, for the church was in debt and the expenses connected with the revival, building a special tabernacle for it, etc., were very heavy. The neglect of a tax of $1.68 several years ago, by a former owner, resulted a few months since in the sale of the entire church property "unbeknownst" to the pastor and other officials, and a subsequent lawsuit and expense of over one hundred dollars to rescue it from the real-estate dealer who had bought at the auction. Let other churches beware of permitting the existence of the smallest flaw in their real-estate papers.

Burlington, under the pastorate of Rev. Myron Cooley, has become self-supporting. Organized in a small town in 1907, it has now 104 members, a fine up-to-date house of worship and an influence that tells mightily for righteousness throughout Western Washngton.

At Hoquiam, the pastor, Rev. H. Ferguson, is having the assistance of Miss Swartz, a house-to-house evangelist, mighty in the scriptures, and Mr. and Mrs. Driver, in ubl c services. The field is difficult, and living expenses are high on account of the distance from producers. But the pastor is enthusiastic and has mapped out the city (population, 7,000–8,000) into districts, each of which will have meetings and visitors every day. He has already held many street meetings, and will continue these together with others in the mills.

South Tacoma, six miles from the heart of the city, is one of our most promising fields. The great Northern Pacific shops employ 1,200 men, and there are several other important industries. The pastor here, Rev. James A. Barton, holds noon meetings at the shops and is planning other work. The church is greatly hampered for room. The building will seat only 125 and the Sunday school numbers 135. Some money is already raised, two or three lots are owned and a suitable church edifice will soon be started.

Rev. Adam Fawcett, at Anacortes, like many others, finds the unsteady condition of labor a hindrance in organized work. Only two men in the church have remained resident throughout the year. But a large number are reached as they drift past, and the church is a center of wide influence. Another year will see it self-supporting, for it floats like a ship upon this ever restless human tide.

Kennewick and Pasco, at the head of navigation from the sea and where railways from every direction converge to cross the Columbia River, look forward to great things. The Baptist church which is at Kennewick has forty-six members, largely settlers waiting for orchards to grow and other sources of wealth to materialize, and they need much present help. The Sunday school annex of their building has been put up and is filled to overflowing. Rev. C. R. Delphine, pastor, hopes to continue with the main part of the building at once, using the basement at first to accommodate the present overflow. If, as seems inevitable, the harbor of all the "Inland Empire" should be located here, the twin cities will number more than 100,000 before many years have passed.

CHAPEL CAR AND COLPORTER

A New District Secretary

The appointment of Rev. Guy C. Lamson, pastor of the Hyde Park Baptist Church, as successor to Dr. Spalding in the Publication Society District Secretaryship for New England is received with approval and pleasure by all who know the man. He seems especially adapted to this form of service, but for that matter, he is admirably adapted to the pastorate also, as the Hyde Park people, reluctant to part with him, can testify. He will bring to the new work an enthusiasm and adaptability and general ability that will enable him to meet the demands of a position which Dr. Spalding has made it difficult to fill. We shall give more extended notice when the new Secretary enters upon his task. He has been rendering a very efficient service recently in connection with "The World in Boston."

The Publication Society in New Mexico

BY R. G. SEYMOUR, D.D.

Many eyes are fixed upon this interesting territory because of the battles of religious forces there, and we fear many are thinking more about the battle than about the work of the Master and the progress of His kingdom. Peace sometimes comes through strife, but above the noise of battle we wish to sound the note of peace. The sound of even the hammer should not be heard in the erection of His spiritual temple who is the Prince of Peace, and whom the angels heralded with the song of "Peace on earth and to men good will." If we are intensely busy about preparing the way of the Lord, making straight his paths in the desert that men may receive and acclaim the King, we will have no time to quarrel with the road-builders and the outriding messengers.

Many years and with much labor our sister Society, the Home Mission Society, had done pioneer work in this fertile field, and in answer to the appeal of the field workers of this Society the Publication Society sent into New Mexico a Sunday-school missionary as a pioneer worker. The Society chose a man who was amply equipped for this service in the person of Rev. J. L. Rupard, a Missourian, a man who spent seven years of mission work in Oklahoma. He knew by experience as well as culture what to do. Like all our Sunday-school missionaries he was an all-around man, full of zeal, and consumed with desire for the salvation of the people. From him came the pressure upon us at headquarters to do a larger work in New Mexico. We could not help but listen, and our hearts went out in sympathy with the great need. We moved out on faith, and two workers were assigned to two associations. Then this work was laid upon the heart of one of our best and most generous laymen, M. C. Treat, who believes in this personal work in building up the Kingdom. The support of these pioneers was not only assured, but the Society was enabled to enlarge its work. More laborers were thrust forth into the harvest, so that now in the State there are four thoroughly equipped wagons, two men without wagons, and a Sunday-school missionary, involving an expense in round numbers of $8,000 per year. There is a large Mexican Spanish-speaking population. A man whose heart the Lord has touched, who knows how to reach this class of people and is full of zeal and tact, has been recently appointed by the Society to labor among them, and we have no doubt there will be rich returns in men and women saved from sin and from the superstition of Romanism.

The facts of less than three years' work with some of the men are interesting and instructive: 6,113 families visited, 1,017 Bibles distributed, 75,157 pages of tracts scattered, 1,522 sermons and addresses delivered, 2,620 books sold and given away, 54 new Sunday schools planted, 164 institutes held.

Who can measure the influences upon the home, social and political life in this coming State of this kind of work? The foundations of all organized life must be moral,

that only is permanent which is Christian. Tucumcari is notable indeed, and can never be forgotten by those who were in the Convention, but the Lord was in Tucumcari that day when with a procession in the streets and services in church and out of doors with a consciousness of God's guiding hand we set apart these colportage wagons with their matched teams of black horses, and these men consecrated to Christ's service. Who would hinder the victorious march of these chariots of salvation? Who would not hasten to support and multiply them?

Practical Community Bible-School Work

BY REV. J. M. GURLEY, KANSAS SUNDAY-SCHOOL MISSIONARY

The writer had the pleasure recently of spending some time with Rev. Ray E. York, pastor of the Argentine Church. Argentine is a city of some eight or ten thousand inhabitants, is situated south of the Kaw River, and now a corporate part of Kansas City, Kans. The church has a membership of about two hundred. They give full support to their pastor and find time and means to cultivate their entire field. They have built a very neat chapel in the east part of the town, and have it comfortably seated and attractively arranged. In this building they conduct Sunday school every Sunday afternoon, with an average attendance of from fifty to seventy-five. It is made the center of Christian activity and practical enterprise.

In the west part of town they have secured a very comfortable building that was used for some time for a union Sunday school, and at the same time Sunday afternoons they conduct Sunday school there, with about the same attendance and interest. The pastor told me they had another location selected in another part of town and at the right time they propose to start still another work. The members of the church are very enthusiastic in these activities, and are realizing

COLPORTER MISSIONARY MCKEE AND THE HUGO CHAPEL SCHOOL

Hugo Chapel

About two years ago I visited a "little white schoolhouse in the mountains." In connection with my work in that community has been built the little chapel, of which I send you a picture, taken on dedication day, June 26. This house was built almost entirely by donated labor, a work of love and good-will. It is seated with nice, comfortable pews, and they have a new organ. There was cash in hand to pay all bills, and on dedication day, $70 was promptly subscribed to add further improvements to this little chapel. There is no organization in Hugo. The property is deeded to the trustees in the Merlin Baptist Church to hold in trust till such time as a Baptist church may be organized at Hugo. — *Rev. C. H. McKee.*

rich returns, both in these outlying districts and in the central church. There are many other fields where similar efforts will yield large returns. By such methods the people in an entire community may be reached, and Christian people find place for practical Christian service, and are developed and strengthened themselves. Mr. York is showing us what may be done in this line to evangelize a community. Take it up and pass it on, brethren.

✠

Children's Day Program

Children's Day, which the Sunday schools have kept in the interest of all missionary work of the Society for eighteen years, will be celebrated on the second Sunday in June. A bright, breezy program has been prepared by Rev. R. F. Y. Pierce, entitled "Serving to Save." The music is unusually good, and the recitations helpful in every way. Part of the music has been prepared by Tali Essen Morgan.

✠

More Gospel Wagons

Two new wagons have gone into Utah in March. Two more are ordered and will be sent into Idaho and Eastern Washington. The Danish brethren of Iowa are cooperating with the Publication Society in the wagon work in Utah.

Chapel Cars and Revivals

Latest reports from the six chapel cars indicate that the same victories are attending the labors of the missionaries. The setting apart of one car for railroad work in connection with the Railroad Y.M.C.A. has proved a decided success. This car, "Messenger of Peace," in charge of Rev. Thomas R. Gale and wife, is to be a part of the great Boston Exposition.

✠

Many Converts

Chapel car "Good-Will" is at work in Utah. Mr. Barkman and wife are holding daily evangelistic meetings, and they are greatly prospered. In connection with a meeting in the Rio Grande Mission, seventeen presented themselves for membership. About one hundred have been converted, and there are many interested who are from the Rio Grande Railroad shops.

✠

A Porto Rican Sunday School

The Sunday schools in Porto Rico are growing larger and more interesting every year. One of the most prosperous of these among the Baptist churches is the school at Caguas where Missionary Humphrey lives. The attendance on February 19 last was 131, which is about the average now.

REV. L. T. BARKMAN AND WIFE ON THEIR CHAPEL CAR "GOOD-WILL"

"An American Bride in Porto Rico"

The author, Marion Blythe, was the bride whose experiences she describes in a way so natural and audaciously bright that the reader will say this is a kind of missionary book that compels reading. It also impels to a new interest in that charming island possession which has attracted the American missionary and "drummer" and capitalist, all of whom find in it a field of operations. In the form of letters to the mother-in-law in California, the young missionary wife lets you into the highways and byways and daily life in the most informal and informing manner. There are touches that draw tears, and sentences that keep one laughing. Porto Rico is made to seem familiar and the missionary's life tremendously worth while, and that is very much for a book to do. It is full of bright passages for the missionary circle or program. The one thing it does not contain is a dull page. (Fleming H. Revell Co. $1 net.)

"A Key to the New Testament"

You will not read far in this little volume of nineteen letters, comprising a correspondence course with men who had not received a theological training but were engaged in Christian teaching of some sort, before discovering that the pages are full of meat. Many a much larger "key" unlocks much less Scripture. Dr. A. S. Hobart, Professor of New Testament at Crozer, is conspicuous for terse statement and common sense, also for getting at the gist of a thing. If our Baptist Laymen's Movement could inspire our laymen not only to take a deep and true interest in missions, but also to study a little book like this, we should develop a new type of Christianity in our churches. This is a book for a pastor to give to young men; good also to make the basis of prayer-meeting thought. Nor is there any reason why we may not say that pastors themselves would be greatly benefited and helped by its careful perusal. (Griffith & Rowland Press. Cloth, 176 pp. with index, 40 cents.)

"Doctor Apricot"

Books on medical mission work are not over-numerous, and this brightly written story by Kingston De Gruché is especially welcome among the number. It describes the work and growth of the Medical Mission in Hang-chow (Heaven-below) carried on by the English Church Missionary Society. This finely developed work, which began with an Opium Refuge, now includes a hospital and many branch institutions, among them a leper refuge for men and another for women. The Cheer Up Society which Doctor Apricot started, with its motto, "Keep Smiling," has been of great aid in the healing process. The style holds the interest throughout, and few books tend so strongly to impress the value of medical missions as a method of evangelization. We shall have occasion to quote some of its sketches later. (Fleming H. Revell Co. $1 net.)

"Script and Print"

This practical primer for use in the preparation of manuscript and print, prepared by Dr. Philip L. Jones, book editor of the Publication Society, is a capital twenty-five cent investment for people in general and young people in particular. It is full of points, punctuation and otherwise. The writer admits that in punctuation and capitalizing, as in style, there are diversities of taste and permissible variations. He gives the rules gradually established by his house.

One thing is certain, that the reader cannot fail to learn something, and something worth knowing, whether one is a regular writer or not. (Griffith & Rowland Press. 25 cents.)

A Strong Book Honored

Dr. E. P. Tenney's "Contrasts in Social Progress," a book of unusual merit and importance, has been translated with some adaptations and published by the Christian Literature Society for China, after first appearing in serial form in a magazine which circulates among the leading officials and gentry of the empire. Dr. Timothy Richard speaks of it as a most timely and important help to China in its present crisis, and expresses the hope that it is being translated into the languages of Asia and Africa, as well as into the leading languages of the world.

✠

The Negro in Literature and Art

BY REV. W. G. HUBBARD

THE author of this unpretentious volume, Prof. Benjamin Griffith Brawley, is himself a Negro, and was born in Columbia, S.C., April 22, 1882. His father early enjoyed the advantages that South Carolina even before the war permitted to Negroes, and gained a thorough education which culminated in his graduation from Bucknell University. Since then he has always been a teacher and naturally the guide and inspirer of his talented son, who was educated in the public schools of Nashville, Tenn., and Petersburg, Va., and at Atlanta Baptist College, where he was graduated a B.A. at nineteen. After teaching a year in the public schools of Florida he was called back to Atlanta, where he was steadily advanced in his chosen department of English language and literature, till he succeeded in making it a distinct chair. Meanwhile he received from Chicago University the degree of Bachelor of Arts *cum laude*, and after a year's residence the degree of Master of Arts at Harvard. A competent judge declares that "this young man has, during the past eight years, done probably more than any other man in any institution of the South for the teaching of English in the Negro academy and the Negro college."

In this little book of sixty pages Mr. Brawley has attempted a serious estimate of the contribution of his race thus far to art and literature. His standards are high, his method discriminating, his material drawn from patient and extended search. The first chapter treats of Folk-Lore and Folk-Music among the Negroes. He points out that the typical Negro Folk-Music differs from the English and Scottish popular ballads in depending for its merit much more largely upon its tunes, the words often lacking in narrative interest. He deprecates the debasement of so-called Negro music in "coon songs" written by white folks, and hopes the new edition of genuine Negro melodies recently published by the Hampton Institute Press will help correct the too common conception and re-establish the true ideal.

The next five chapters deal with a single writer each — Phillis Wheatley, Paul Lawrence Dunbar, Charles W. Chesnutt, W. E. Burghart Du Bois, and William Stanley Braithwaite. He does not ask favor for his race as compared with others. Chesnutt he characterizes as "the foremost novelist and short story writer of the race," and devotes to him the longest chapter in the volume. Dr. Bu Bois (A.B., Fisk University; A.B., A.M. and Ph.D., Harvard; student at the University of Berlin and Professor in Atlanta University) is credited with producing "unquestionably the most important work in classic English yet written by a Negro," namely, "The Souls of Black Folks," a volume of essays, most of which had separately appeared in the *Atlantic Monthly* and the *World's Work*. He calls Braithwaite "the foremost of the poets of the race," but laments that the poet has failed to identify himself with his own people and to voice their strivings. The remainder of the book covers a field outside his distinctive department, and is therefore historical rather than critical in its general tendency. Actors, orators, readers, painters, sculptors, singers and musicians are in turn presented with brief remark. As might be expected, the musical celebrities of the race are given the largest amount of attention. Of Mr. Booker Washington he says that he is "by general consent one of the first, perhaps the very first, of contemporary American orators." A list of some thirty volumes of Negro-American literature, costing about thirty dollars, completes the book. Mr. Brawley is evidently familiar with the best thought of his own and other times. He has lately be-

come head of the Department of English at Howard University (Washington), but not divorced from the common life of the people he loves. In a letter to a friend concerning the recent appointment he says: "My work goes well and I seem to be finding a place in the hearts of the young people here. I want to answer you, however, that I can never cease to be interested in the work of the Home Mission schools. I think daily of the men and women toiling in the cotton; and of the problem, as it appears in all its hideousness." To the solution of that problem, in some of its relations, the data contained in this little volume form a valuable and positive contribution, showing, as they do, the present actual attainments of individual Negroes in the several departments therein discussed.

✠

Missions in the Magazines

THE series on the West in the East from an American point of view is continued in *Scribner's*, the current paper considering the problem of religion and caste in India. The writer gives vivid glimpses of the life of the people under the ever-present burden of religion and caste, his purpose being to show "how ludicrous is the ideal of self-government for a people so unhomogeneous and how calamitous will be the result of going too fast in granting legislative privileges." "A Quest in the Himalayas" (*Harper's*), "Shopping in India," which is a pleasant account of diverse days in the bazars and fascinating little shops of Rangoon, Darjeeling, Benares and other well-known places in Burma and India (*Blackwood's* for February), and "Notes on Oman," by Rev. S. M. Zwemer in the *National Geographic Magazine* for January, together with "Damascus, the Pearl of the Desert," in the same issue, are all pleasing, well-written, descriptive articles on various parts of the East, while the *Imperial Asiatic Quarterly Review* discusses various questions and problems peculiar to the Orient.

The *Sunset Magazine* for March contains "The Coming of the Prophet," an exasperating story recounting how Quan Quock Ming, who departed from China "without a copper cash, without womenfolk, without ancestry and altogether unknown," arrived in the land of the *fan quai* (foreign devils) blessed with more than a thousand taels of silver, a young wife, three hundred ancestors and a great reputation for piety and wisdom. The *World's Work* in "A Museum of Living Trees" publishes an interesting account of the work and travels of those who explore in Western China and Tibet in the interests of the Arnold Arboretum. Well considered and valuable is the article in the *Century*, by Edward A. Ross, Professor of Sociology in the University of Wisconsin, on the subject of "Christianity in China." It might well be summed up as a sympathetic and clear-sighted interpretation of the missionary, his work and ideals. "The missionaries realize that their part is to man the needed colleges and theological schools and to supervise the work in the field while the actual evangelization of China is to be carried on by the trained natives. A silent, secret permeation of the religions of the Far East by the ideals and standards of Christianity is inevitable, and if eventually they prove capable of making a stand against the invader, it will be owing to their heavy borrowings from it."

Africa occupies many pages of interest. The *National Geographic Magazine* contains two articles widely divergent yet both acceptable to the many-sided reader: the first, "Wild Man and Wild Beast in Africa," by Theodore Roosevelt; the second, "Dumboy, the National Dish of Liberia." The principal ingredient of this dish is cassava; the concoction of the delicacy requires judgment, patience and, above all, strength; the eating of the finished product requires heroism, practice and no Fletcherizing, as "dumboy" once given a hold in the mouth is thereafter undetachable. To impress this upon the reader, the writer mentions casually that when dried "dumboy" is a favorite kind of shot for use in the natives' long muzzle-loading guns, and is also popular as a casing to stiffen leather sheaths of swords and knives. *Blackwood's* and *Scribner's* both contribute a story of African missions. In the former magazine we find "The Silent Ones," a stirring account of the quick-witted heroism of a French priest in West Africa; in the latter, "Vain Oblations," a painful portrayal of the brave self-sacrifice of a New England girl in a situation inconceivably merciless.

"Women of All Nations," *National Geographic Magazine*, is abstracted from a

book of the same title recently published by Cassell & Co., and if these few pages are true earnest of the book as a whole, it is well worth reading. In the *New England Magazine* appears "A Masquerade of Menus," which gives the prospective tourist an idea of what awaits him in the hotel line from Yokohama to Bombay.

In "The Wooing of Addie Swisher," a simple-minded and charming Mennonite girl who would not marry until she could "better herself," the *Century* continues its stories of the Pennsylvania Dutch, and in "The Born Trader," who proves to his inexperienced teacher that sharp bargains and ostentatious piety are compatible, adds another to its series of sketches of the Kentucky Mountains. *McClure's* offers a touching story of Syrian immigrant life in "The Tooth of Antar," in which the blue beads that keep off the evil eye figure prominently.

March *World's Work* begins "Down to the Slum," the story of an American family forced from hopeful respectability by poverty and its remorseless accessories to hopeless degradation, the result of a lost job. The incidents related are sadly typical and persistently haunting.

The magazine number of the *Outlook* for March contains the second installment of "Through the Mill," a story of the life of a mill boy, which is "an autobiography in the fullest sense." Four more installments are to appear; and if they are equal in interest to these first two they will form a valuable contribution to the literature of the immigrant child in the United States. The February *Outlook* had a well-illustrated article on "Our Two New States," Arizona and New Mexico, where some of our most faithful and important missionaries are laboring. The picture of "The Oldest House in the United States (1520) Santa Fé," significantly suggests the wonderful energy and capacity of beneficent dominion resident in the Pilgrim type of Christianity which was brought to Plymouth, Mass., a hundred years later, and is now conquering those western regions for Christ.

McClure's continues its series of articles on the working girls' budget. This number takes up the women laundry workers in New York. The research work of the two authors shows a deep and painful need of bettered condition among the laundries of New York.

Good Missionary Reading

Pioneering among the Kachins is the title of a revised booklet that has just come from the Foreign Mission Society's literature department. The story told by Missionary W. H. Roberts is close to the ideal. It will be read through by those who begin it.

✠

Our Duty to Mexico

THE *Pacific Monthly* for February contains an article by John Kenneth Turner, presenting a vivid picture of domestic, social and political life in Mexico, as developed under the policy of President Diaz for the past thirty-four years, which may be summed up in its last sentence, "He is not a statesman, but a soldier, who lived three centuries too late." On the other side, the *Sunset* magazine of the same date has an article by Herman Whitaker, defending, or at least excusing, President Diaz for what he has done, or failed to do, during his long and difficult administration. Recent revolutionary developments indicate the elements he has to deal with.

Whatever view we may take concerning the personality and influence of this aged, energetic ruler, one thing is certain, Mexico is feeling throughout its entire extent the fast increasing pulsations of the continually inflowing current of modern life from its northern neighbor, the United States. And it rests with the Christian people of our land to make suitable provision that this current shall contain, as one of its most evident and powerful forces, the purifying and uplifting influence of the gospel. The oppressed need Jesus as their consolation and their hope, and the free need Jesus as the only sufficient guide of their newly acquired liberty. The rapidity with which that belated nation is likely to pass through a series of changes that took many generations in the more highly civilized countries of today is a powerful argument in favor of immediate and vigorous action on the part of American Christians of every name. Thus far the American influence has been altogether too largely the reverse of religious and uplifting. There has been too much commercialism and too little Christianity.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$188,818.06	$374,636.94
Individuals (estimated)	175,000.00	48,385.49	126,614.51
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	142,769.89	51,757.11
Total Budget as approved by Northern Baptist Convention	$932,982.00	$379,973.44	$553,008.56

Comparison of Receipts with those of Last Year
First eleven months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools		$188,818.06	$58,368.90	
Individuals	*$178,834.65	48,385.49		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	128,981.53	142,769.89	13,788.36	
	$307,816.18	$379,973.44	$72,157.26	

* Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven months	Balance Required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$123,243.60	$259,032.82
Individuals (estimated)	125,000.00	11,998.24	113,001.76
Legacies, Income, etc. (estimated)	158,792.00	158,430.67	361.33
	$666,068.42	$293,672.51	$372,395.91

Comparison of Receipts with those of Last Year
for eleven months of Fiscal Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$110,481.36	$123,243.60	$12,762.24	
Individuals	20,161.73	11,998.24		$8,163.49
Legacies, Annuity Bonds, Income, etc.	154,647.69	158,430.67	3,782.98	
	$285,290.78	$293,672.51	$16,545.22	$8,163.49

American Baptist Publication Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$63,973.42	$40,215.58
Individuals (estimated)	10,000.00	11,763.90	
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	39,996.75	11,407.25
Total Budget as approved by Northern Baptist Convention	$165,593.00	$115,734.07	$51,622.83
Excess of Individual Collections			1,763.90
			$49,858.93

Comparison of Receipts with those of Last Year
First eleven months of Financial Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$63,328.51	$63,973.42	$644.91	
Individuals	4,483.70	11,763.90	7,280.20	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	35,467.92	39,996.75	4,528.83	
	$103,280.13	$115,734.07	$12,453.94	

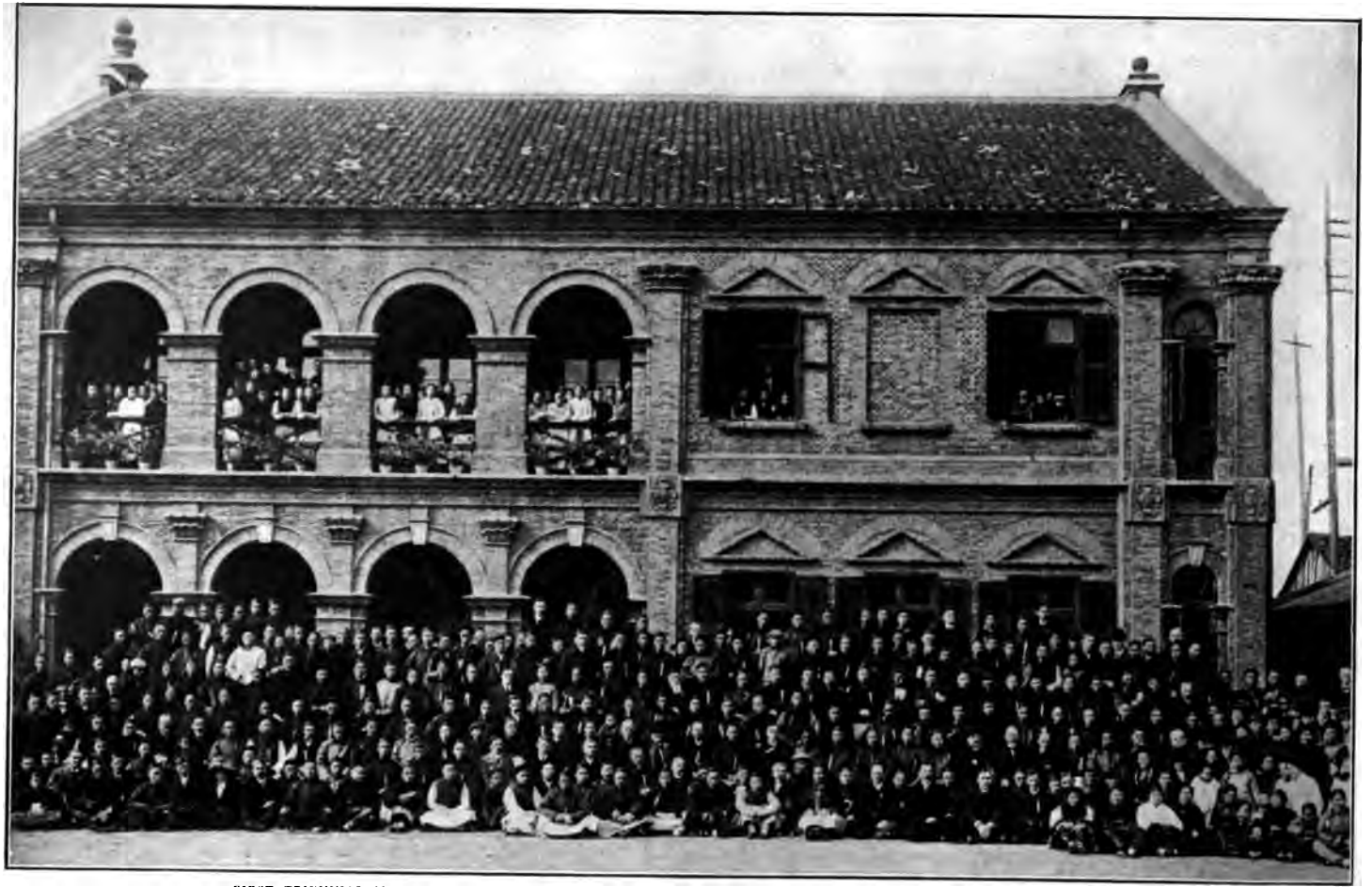
The Search

TWO travellers met. One said, "Where art thou bound, my friend?
I seek, myself, the light that shines not on the land nor sea.
I know not when nor where will be my journey's end,
But yet one thing is sure, I know that light will shine for me."

The other spoke and smiled, "I, too, that light have sought,
But on my way so many sorrowful have needed me,
So many sick and without hope have clung, that aught
I had I gave of hope, of time, of cheer, of strength. You see
That took up all my years and now I am grown old.
There is no longer time for me to search. Success to thee!
I must go back once more lest their new joy wax cold."

"Farewell." He smiled and held the other with his gaze,
When, suddenly, the younger's eyes oped wonder-wide.
"O Friend," he gasped, "my friend," and trembled in amaze,
While some strange, wondrous presence filled the place.
"O friend, my friend, the light is shining on your face."

— Dorothy King.



FIRST TRIENNIAL MEETING OF THE EVANGELISTIC ASSOCIATION FOR CHINA, HELD IN HANGKOW (SEE PAGE 351)

The Bible a Binding Tie

THAT was a worthy and noble message which President Taft sent to the great meeting which marked the Tercentenary Commemoration of the English Bible in London. The President has an unusually happy way of saying the significant thing in simple, terse, straightforward speech. His message was presented in person by Ambassador Reid, whose words were equally forcible and admirable. There is no perfunctory note in this appreciation of the Book that is, as General Grant expressed it, "the sheet anchor of our liberties."

This Bible message and the peace message that fittingly supplements it constitute two of the most effective and influential utterances ever made by the head of a great nation.

□□□□□□□□□□□□□□□□□□□□□□□□

President Taft's Bible Message

IT affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal and historic an event as the publication of the King James Version of the English Bible. This Book of books has not only reigned supreme in England for three centuries, but has bound together, as nothing else could, two great Anglo-Saxon nations, one in blood, in speech and in common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea. Americans must, therefore, with unfeigned satisfaction, join in thanksgiving to the God of the Bible, Who has thus bound together the Old and the New Worlds by so precious a tie. I can speak, I am sure, for my fellow countrymen in congratulating you on so significant a commemoration.

— William H. Taft

PASSING EVENTS

RARELY are we permitted to realize that we are passing through epochal periods. If the peace pact now being negotiated between Great Britain and the United States shall be ratified by the two great nations, it will be the longest stride towards universal peace that the world has seen. Its significance cannot easily be appreciated. It would mark the beginning of the actual realization of what has been regarded as the dream of the idealist visionary belonging to the millennium rather than to this militant age. Were such a treaty made, the other nations would of necessity fall into line. France, indeed, no sooner heard of the proposals, than she expressed her desire to become party to a similar agreement. Germany is most wedded to militarism, but she could hardly stand aloof, even should Russia go with her. The Far East would welcome the move. Japan, already in alliance with Great Britain, has signified her readiness to make any change required in order to permit the proposed treaty with this country. China would be saved the cost of developing a great army. Italy, Spain and Austria-Hungary could reap only benefit from the assurance of international justice and universal arbitration.

How the Movement Started

President Taft has the credit of originating this peace proposal which has swept over the nations. At the dinner of the American Society for the Judicial Settlement of International Disputes, December 17 last, in an address that will link his name with his country and time, the President said: "If we can negotiate and put through a positive agreement with some other nation to abide by the adjudication of an international arbitral court in every issue which cannot be settled by negotiations, no matter what it involves, whether honor, territory or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish between them the same system of due process of law that exists between individuals under a government." The present treaty excepts questions relating to the national honor, vital interests, and the rights of third countries. This was an apparently simple proposition, but fairly audacious considered in the light of diplomacy and history.

A Stirring Response

This passage in the President's address received no special attention at the time. It was Sir Edward Grey, British Foreign Minister, who gave it world significance. Beginning a speech on March 13, in the House of Commons, he said: "Twice within the past twelve months the President of the United States has sketched out a step in advance more momentous than any one thing that any statesman in his position has ventured to say before." He added,

"We should be delighted to receive such a proposal." Then the world began to take notice. The Opposition party gave its cordial assent, and the English people have held a number of great demonstrations in favor of such a treaty. The most influential papers have supported Sir Edward Grey. The peace lovers in the United States have also made their voices heard. Ambassador Bryce, peculiarly fitted for such a task, and Secretary Knox are at work upon the treaty. The only note of dissent of moment has come from the German chancellor, but he is not supported by the bulk of German opinion. The question of importance to us is the position of the Senate, which has to ratify treaties. The people should leave the Senate in no doubt as to their wishes in the matter. Why not try a referendum on popular initiative? What an object lesson it would be if the two great English-speaking nations should cement the bonds of permanent peace and cast their united weight for universal arbitration and vanishing armaments!

Peace and Missions

What would this new movement mean for the progress of missions? Much every way. It would be the movement of the Christian nations, to begin with. It would establish a new reign of equity and brotherhood among the peoples of the earth. It would secure the nations in their rights, and do away with the fear of land-grabbing that has been not only an irritant and breeder of suspicion, but a provoker of open resentment and rebellion. The missionary's task would be vastly easier when he did not have such questions thrust at him as to explain how a nation that professes to follow the Prince of Peace should spend thousands of millions in keeping itself armed to the teeth, and pay far more attention to its fighting trim than to its church life and righteous character. Money that now goes in taxes to maintain oppressive armaments would be released for human betterment, and the conditions in the home base would brighten immeasurably the mission outlook. There is no question that the peace cause has made a tremendous forward leap — so great that we have not as yet begun to realize its scope and content.

Spain Still Determined

The Vatican power has left no stone unturned to secure the retirement of Premier Canalejas from power, and at the end of March his ministry was defeated and resigned. If this was a victory for Rome it was short-lived, for the King entrusted Senor Canalejas with the formation of a new ministry. Instead of being weakened, the Premier was strengthened by this move of his enemies, for now he has a cabinet made up of his staunch supporters, while before he had only a partial support for his measures in behalf of the freedom of the State. Too much credit cannot be given King Alfonso, who has not flinched or faltered in the face of most formidable opposition; nor to his Premier, who has shown forbearance and tact while sturdily maintaining his ground as to the independence of the State from Church control or interference, and the religious liberty of the people.

China's New Military Regime

While the great nations of the West are talking peace, China issues an imperial edict assuming for the infant emperor supreme command of the army and for the prince regent the office of generalissimo. The meaning of this is that China has determined to raise the standing of military men and begin the construction of an army on a scale hitherto unthought of. The soldier in China has been a despised professional, now he is to be raised to highest social rank as in Germany.

The new military program is of great significance. Russia's aggressions are in part responsible, but the lesson has been learned largely from Japan. How the peaceable Chinese people will take to the new regime remains to be seen. A nation can no more be militarized than it can be civilized in a day.

The Mexican Situation

It turns out that President Taft acted upon inside information when he decided to institute army maneuvres on the Mexican border line. The developments have shown that the revolution was much more serious and widespread than the public was allowed to know, so far as Mexican news sources were concerned. So serious indeed, did the situation become that President Diaz advised the resignation of his entire cabinet, and has promised to grant many reforms demanded, including the non-re-election of the president. Vice-President Corral, who was slated to succeed Diaz, refused to resign his office, but has asked for a leave of absence from the country. The revolutionists demand the resignation and retirement of President Diaz. Meanwhile the presence of our troops in close proximity has undoubtedly made the situation of the Americans in Mexico safer, and also prevented the border smuggling and unlawful outbreaks which usually mark such uprisings. What the effect of the present conditions and the arousing of Mexican resentment against Americans will be upon our missionary operations cannot now be told. It seems certain, however, that the iron rule that has so long kept Mexico quiet but increasingly resentful must come to an end. What will follow only time can reveal, but those best informed do not predict ruin if the Mexican people are given real liberty and opportunity for development in self-government. The progress of democracy in Mexico would naturally mean the prosperity of the Protestant mission work. The one thing which the Mexican type of Romanism cannot stand is freedom and enlightenment. But there must be a vigorous and greatly enlarged work to save the country from religious indifferentism.

The Women's Jubilee

With the great meetings in New York, the Jubilee Missionary Campaign of the Women's Boards came to an end for the present. Miss Ellis on another page gives an account of the meetings of the past month. Mrs. Peabody and Mrs. Montgomery have carried off the honors of the campaign, and the addresses by the latter have placed her among the foremost women speakers of the country. The women have made their cause widely known, have impressed thousands of women formerly disinterested in missions, have secured pledges to the Jubilee Fund amounting to nearly nine hundred thousand dollars of the million proposed, and have materially advanced the cause of missions. In all of which we rejoice with them.

Italy's Jubilee

Italy has been celebrating with great rejoicing the fiftieth anniversary of the crowning of Victor Emanuel as king, and the beginning of a United Italy. The great work of Mazzini, Garibaldi and Cavour was accomplished. The latter, one of the foremost statesmen of history, died with the words on his lips which had been his ideal for a new Italy, "A free church in a free state." That was the realized ideal that put Italy into the line of modern nations. It was not until 1870, however, that the King entered Rome and established the capital of the nation there, thus bringing to an end the Papal State and temporal power of the pope. This has never been forgiven, and the pope has regarded himself as a prisoner in the

Vatican, although given a princely income by the government he refuses to recognize. The more loyal adherents of the papacy did not share in the general jubilation, but the Italian people as a whole recognize the blessings of a united country, and also of the religious liberty that now obtains.

Ⓜ

Under the Debt Burden

WE hoped that it would be many years before our Missionary Societies should again find themselves burdened with a debt. There are people who argue that a debt is a good thing and not an evil, because it inspires the churches to extra effort and keeps the necessities of the situation vividly before them. But we have not belonged to that philosophical class. We believe, rather, that the denomination likes to be on a paying basis, and paying as it goes along; that there has been a sense of great satisfaction in the freedom from debt during the past two years; and that debt is always depressing rather than stimulating.

We realize, at the same time, that in the conduct of our missionary enterprises and in the present uncertain state of church benevolences, it is impossible for the Societies to carry on their work without the liability of a debt. The budget may be made out never so carefully, and the work be kept down to its minimum of effectiveness, yet so long as the churches are not acting universally on a systematic basis and are not pledged to maintain the apportionment, there will be no possible way of foretelling the outcome of any given year.

The debts as reported, total in the neighborhood of a hundred thousand dollars. The Foreign Society has the largest deficit, about $62,000. The Home Mission Society is about $25,000 behind. The Women's Foreign Societies both have debts, not large but larger than they like. The Woman's Home Society and the Publication Society are a little ahead of the debt line.

This is not a great sum for a great denomination, but the record is not so pleasant as a surplus of a hundred thousand dollars would have been.

Think what that would have meant! Less giving this coming year on the part of the churches? We do not believe it. For the joy of the missionaries who would have seen some chance of reinforcement and enlargement absolutely necessary from their point of view would have imparted itself in some degree to those who had made this joy possible. Have the great Kennedy bequests lessened the giving of the Northern Presbyterian churches? We do not think the statistics will show it. The effect of those noble gifts for home and foreign work cheered the whole constituency of givers as it did the whole company of missionaries. No, we need not fear a surplus. Let us have an experience in that line for awhile and then we can more fairly form our judgments.

Meanwhile, shall debt mean discouragement? No. It will involve more prayer, faith and effort, if that be possible. Then, we shall hope for definite financial results this coming year from the Baptist Laymen's Movement, for one thing; from the early and more normal apportionments, for another; and especially from the increase in the number of churches that are not only adopting the duplex envelopes and the weekly giving, but also responding more readily to the missionary motive.

The great work must go on. If the salvation of the heathen did not depend upon it, the salvation of our own churches does. A church that is not missionary is powerless, just as the member who does nothing to save others will find it exceedingly difficult to save himself.

Note and Comment

ISSIONS for May invites you to Philadelphia in June, and through the pen of Dr. Clifford tells something of the significance of the World Alliance that will hold its anniversary at the close of our American Baptist meetings. The number has a wide range of interest, and one or two new features. There is nothing like coming to feel that one is a citizen of the world, a Christian cosmopolite, with interest as broad as humanity. It is the steady purpose of MISSIONS to cultivate this sense of world brotherhood and inclusive interest. For this is Christian, and this will knit nations and denominations together, and make possible the coming of world-wide gospel triumph. No reader of MISSIONS can well stay in his shell or shut his heart against the appeals from the broad fields of missionary endeavor.

¶ A note from Secretary Haggard says: "We regret to report that the receipts of the American Baptist Foreign Mission Society for the year ending March 31 show a deficit of $62,548.68. A detailed statement will be issued at an early date."

¶ The Home Mission Society's debt March 31, was $25,271.30. The total receipts under the budget were $580,284.12; total disbursements, $583,428.13. Specific appropriations made but not called for before the books closed bring the deficit to $25,271.30. The contributions from the churches, Sunday schools and Young People's Societies fell short of the budget apportionment $130,253.81, and contributions from individuals $1,012.21. The receipts from other sources show an increase of $46,481.72, of which $38,821.80 is from annuities released.

¶ We give elsewhere Dr. Clifford's re
able *Letter to the Churches* in full, b
it is a document to read and then fi
has in it the ring of the prophet, ar
reader will be made to feel that it is
to belong to a Christian host that ha
set to accomplish a large work in the
Religious liberty is the principle that
up the Baptist pathway with glory.
be worth going to Philadelphia to se
hear such a leader as Dr. Clifford.
does he touch the right chords in this e

¶ We wish to call special attention
interesting news from the field given
the general head of Messages fro
World Field. The items and short a
cover a broad sweep, and include the
and foreign work in all phases. Pr
committees will find items and sketch
that can be worked into form for the mi
ary meeting. A few illustrative items
duced into the church prayer me
would give them a touch of life from wi
Missionary committees might add gre
the interest of the regular meetings
judicious use of this matter in MISSIC

¶ A Laymen's Banquet in Trenton,
to consider the State Convention need
plan a campaign for the completion
proposed $100,000 building fund,
how the laymen's idea can be adapt
conditions. State Secretary Dewolf
slow to see the advantageous side
proposition or the opportunity to in
interest in the New Jersey work.
affair was a great success, and goo
certainly come of it. More than two hu
laymen were present. President Bry
Colgate, Convention President F. W.
Rev. Harry E. Fosdick, D. G. Gara
and others spoke. Rev. B. S. Huds
Atlantic City has been appointed to l
the campaign.

¶ The June number will be the Anniversary Number of MISSIONS, and will set forth Philadelphia and the Baptist meetings in becoming style. In this issue we give such facts as prospective delegates and attendants will wish to know, together with the letter of Dr. Clifford to the churches of our denomination throughout the world.

¶The report of the twenty-eighth annual meeting of the Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples makes a pamphlet of one hundred and ninety-three pages, with index, and gives nearly in full the discussions at the sessions last October. Those who are interested in the Indians and in the best development of the Philippines and Porto Rico will find this admirably prepared report of permanent value. Applications for copies should be made to Mr. Henry S. Haskins, Lake Mohonk, N.Y.

¶ The Young Women's Christian Association, which held its third biennial convention in Indianapolis, April 19–24, now represents a membership of over two hundred and sixteen thousand women in the cities, educational institutions, industrial centers, mill villages and towns of the country. The national organization has grown to be a great power, and has not neglected missions as one of its fields of service.

¶ President Taft has appointed Bishop Brent of the Philippines, Dr. Hamilton Wright of Maine and Henry J. Finger of California as the American delegates to the International Opium Conference to be held at the Hague. Dr. Wright has disclosed the fact that Americans are using as large an amount of habit-forming drugs *per capita* as is used in the Chinese Empire. With half a million pounds of opium imported and consumed we may well second China in the effort to get rid of this dreadful drug. All the important nations will be represented in the Conference, and it is sincerely to be hoped that China will receive backing in her laudable efforts to save her people from the opium slavery.

¶ The Congregational Brotherhood has accepted the task of cultivating knowledge of social obligations among Congregational churches and also of acting as a denominational agency for rendering service in the field of social activity. In a way this corresponds to the Presbyterian Bureau of which Rev. Charles Stelzle is the head. Rev. H. A. Atkinson has been made secretary of this department of work. Why should not our Baptist Laymen's Movement have a similar department, as an outlet for lay energy?

¶ What a long pastorate of the right kind means to a community is illustrated in the case of Dr. Amory H. Bradford, who died recently. His one and only pastorate was in Montclair, N.J., a suburb of New York. He began with the church at its organization, and built up one of the strongest Congregational churches in the country. He made his suburban parish equal in influence to any metropolitan parish. From fifty-four members he saw the church grow in forty-one years of his ministry to a membership of nearly thirteen hundred. A missionary pastor, identified closely with the Home and Foreign Boards, he led a missionary church. His books widened his influence. He was the first citizen of Montclair in many ways, beloved and honored. Such a ministry is an incalculable blessing. It is impossible on the three or four year basis. Our own Dr. MacArthur, in a metropolitan pulpit, is one of the few men with a similar record for staying and success.

¶ More than a thousand dollars ($1,051.66) was raised in cash and pledges by the First Church of Akron, Ohio, on a Sunday morning, to meet its missionary apportionment of $915, and it was done in the space of thirty minutes. The service was unique in that a Roumanian class of twenty-five men who have been baptized and attend the services regularly contributed $25 in cash, and sang a hymn in their native tongue. The pastor, Dr. Ambrose M. Bailey, had a map of the world covered with a thousand black squares each representing one dollar. Pledge cards were distributed and the squares removed, thus uncovering the map as the amounts were pledged. There were two pledges of $100 each. Eleven organizations in the church pledged $269, $169 of which came from the Sunday school. The first square removed was for the pastor's two-year-old boy, Raymond Lull Bailey, a direct descendant through Mrs. Bailey of Raymond Lull, the first English missionary to the Mohammedans in 1315.

A FAMILY OF FIVE GENERATIONS

The Siege of Shawneetown

By Walter J. Sparks

THE OLDEST TOWN IN ILLINOIS, WHERE JOHN M. PECK WAS STORM BOUND: TOWN OF McCLELLAN AND LOGAN: GRAPHIC STORY BY A CHAPEL CAR EVANGELIST

"THIS was a right smart town oncet," said "Old Man Winters" as he sat smoking on his porch. "But it's a flood town now and many of the folks is done gone. When the levee broke through last in 1898 and drowned twenty-eight of 'em they moved away, and ain't come back yit, but it was a right smart town oncet."

Shawneetown is the oldest town in Illinois, and the few old residents who can remember its better days sit dreaming of the past. They show with pride the place where McClellan found inspiration for his future greatness, the office where "Bob" Ingersoll began to study law, and the little house behind the levee where John A. Logan courted pretty Molly Cunningham. But the greatest relic of its faded glory is the place where La Fayette landed and was escorted "on a white sheet" stretched from the boat to the little brick hotel. They do not know that at this self-same spot another hero landed; but it was here that John M. Peck marched over the muddy levee to begin his great work for God in the Middle West. As "Old Man Winters" says, "All them times are done gone."

The Upper Town is usually above high water, and still contains some of the older residents, living in beautiful modern houses or in the well-built homes of the good old days, but the Lower Town is

the district of the poor. How all these people live it is hard to tell. The smaller the house the better. "It is easier to tote it back when the flood goes down." But whence comes money for food and clothes, with the slight demand for labor?

"Well," says our aged philosopher, "some has every-day work and some work oncet a week and some works not at all. There's only ten cents difference between him what works and him what

THE HOUSE BEHIND THE LEVEE

don't, and usually the man what don't has the ten cents."

"How's that?" said I.

"Shootin' craps."

Into this district the chapel car comes, settles down and begins the siege. Yes, that is what it is, — a siege; a planting of the artillery in a commanding position, and a pouring in of hot shot until the stronghold of the enemy begins to yield.

The meetings open with such a medley of people as only the chapel car can get together. There are river-men, fishermen, pearl hunters, factory hands, loafers, "those who work every day, those who work oncet a week and those who never work at all." There are the moral, the immoral and the simply unmoral. In they come till the car is packed and the lights burn dim in the thick air.

"When were you in church before?" I ask them.

One man says he went to church "to a funeral, fourteen years ago." Another that he was at church "oncet" when he was a boy, "over to Cave-in-Rock." Most of them will say that they have not gone to church since they lived in this town, but used to go sometimes "away back." They are a motley crowd, but some will catch their vision through the cleft in the rock, and faces so lined and seamed by care and weariness and sin will reflect something of the peace which passes understanding. Among these poor souls are gems which at the touch of God are destined to become more beautiful than the pearls grappled from the depths of their own muddy river.

An invitation is given and many rise for prayer, but they do not understand the message yet. There are women here who are like the Woman of Samaria, though unlike her they will reject their Lord. The giving up of sin means the giving up of a sinful home and facing the world with helpless little children. As the awful consequence of sin they are surrounded by prison bars they fear to break, and when at last they comprehend what is involved, they marvel, weep and turn away.

Night after night the people come. The congregation is standing, softly singing, "I've wandered far away from God, now I'm coming home." Some people are coming to the front, and as one of them draws near, the volume of the song dies down. Some of the women are weeping; many are "chocked up" and cannot sing. No, it is not

COMPANY ON THE BANK WATCHING THE BAPTISM IN THE RIVER

sorrow, it is joy. The Magdalene is about to find her Lord.

There are after-meetings now. Those already in the Kingdom want to sing the songs of Zion and offer prayer for earnest seekers after God. What is "Old Man Winters" saying?

"Can we sing a song or two we used to sing 'way back in old Kentucky?"

Of course they can. The swinging rhythm and peculiar repetition make these strange, weird songs to the missionaries, but by all means let them sing the songs of their own hills. So with many queer little turns and quavers, the swaying of bodies and nodding of heads, there swells forth,

O Fathers, won't you meet me,
O Fathers, won't you meet me,
O Fathers, won't you meet me,
On Canaan's happy shore?

By the grace of God we'll meet you,
By the grace of God we'll meet you,
By the grace of God we'll meet you,
On Canaan's happy shore.

Then we'll shout and sing for glory,
We'll shout and sing for glory,
We'll shout and sing for glory,
There's glory in my soul!

And still the song goes on, inviting the mothers, the brothers and sisters, the children. The missionary is standing at the door. There must be a hand-to-hand conflict tonight. There is too much at stake to let these people go away without a personal word. His wife will keep the after-meeting at white heat.

Here comes Johnnie Gifford, roughened and hardened by years of river life. "Yes," he says, "I do want to be a Christian, though I never thought much on't till tonight. It means such a change in the habits of yer life that a feller kind o' hesitates. Why, I ain't ever been to church since my brother was shot."

"Your brother shot in church?"

"Yes, but he waren't in the shootin' gang. It was this-away. We lived back

BAPTISM WHERE JOHN M. PECK LANDED, ON THE OHIO RIVER

in the hills acrost the river. The preacher was new and he got sassy about the wrong-doin's. The boys 'lowed they'd tar an' feather him. The next night they went to church and kotched hold o' him to pull him off the platform, but he was a fighter and before they knowed it five of 'em was down on the floor. Then they-all shot out the lights, so there should be nary witness, and started in at the preacher. We-all crawled under the seats, but my brother got hit and was hurted bad."

"Did the preacher get hit?"

"Well, I should say! They-all piked seventeen holes inter him."

"No, he didn't die, but I heared he didn't preach no more. He just got discouraged and done quit.

"Yes, I want to be a Christian. I'm goin' to be, but a feller has to get used to the idee."

Here are two women coming out. They are notorious characters, but they rose for prayer tonight. The missionary stops them at the door, but they look defiant and desperate.

"We rose for prayer because God knows we need it," and they step out on the platform.

"O Mothers, won't you meet me," rings out from the car. The women stop as though touched by an electric current; their eyes dilate, their faces twitch, and out there in the dark they join with the people inside in the old mountain song. The strong voices ring out over the dark waters of the river, bringing to two hearts memories of a better past; and then, the song ended, they look at each other and walk away, the younger woman sobbing and wringing her hands. But in the inquiry room, at the back of the car, other souls are repenting, and these come forth, their faces shining with a new light, for they have heard the Master say, "Neither do I condemn thee; go and sin no more."

When the mistletoe on the old oak upon the levee begins to hide beneath

the new-born leaves of spring, the first baptismal service is held at the old Ferry where John M. Peck landed some seventy years ago. Then the missionary turns to the work of providing a home for the young church and large new Sunday school. When $1,500 of the sum needed has been pledged, it is necessary to find a suitable lot upon which to build. This proves a somewhat difficult matter, for the people who hold property cannot get rid of the old idea that poor, water-soaked Shawneetown is the hub of the universe, and ask Chicago prices for every desirable spot. But then, as "Old Man Winters" says, "Shawneetown is older than Chicago.

Oncet a feller wanted to locate a machine shop here, but he waren't willin' to pay the price. He located in Indiany an' hired a thousand men. He'll never know how much he missed by not locatin' at Shawneetown."

After much trouble a lot is finally secured at a reasonable figure. The Missionary Committee of the Fairfield Association undertakes to assume all responsibility for the new church, securing the balance of money needed, building the house and providing a pastor. For present needs the Freemasons kindly lend their spacious hall, and the missionaries go away from the little flood town, leaving the people sad at their departure, but glad at heart because of the better things the chapel car has brought.

"ABOVE HIGH WATER MARK"

Be a Delegate at Philadelphia if you can.
Be a Visitor if you cannot be a Delegate.
Be there, in any event, as one or other.

J. T. PROCTOR

INTERVIEWS WITH CHRISTIAN LEADERS

Conditions in China

THE modern type of missionary teacher is well represented by Rev. J. T. Proctor, President of Shanghai Baptist College, Eastern China, who has just reached this country on furlough, much broken in health by years of incessant strain and overwork, but keen as ever of spirit. The Editor knew Mr. Proctor when he was a divinity student, and predicted for him then the successful career that is now matter of record. He belongs to the statesman missionary class. Chinese history and problems possess for him a fascination. He believes that the more you know about a people the better you can understand and approach and help them. But it is my purpose now to interview this returned missionary, not describe him, and let him do the most of the talking for the benefit of all of us. It was good to look again into his face, and sitting at the lunch table we chatted about many things.

EDITOR. How long since you left your field?

MISSIONARY. Nine weeks. We spent three happy weeks in London. The change was very restful, and the city never seemed so wonderful. Then I had the great privilege of being present in Parliament when the matter of Canadian reciprocity was up; and a little later when Earl Grey set Europe agape by his speech in response to President Taft's peace proposals. Nothing ever came in more fortunately. The feeling aroused by the Canadian annexation talk which had been reported, and by the new trade relations proposed, was turned into a new channel by the peace idea, which put the United States in the right light and won the instant approval of the English people of all parties.

EDITOR. To go back to China, what was the plague and famine situation when you left?

MISSIONARY. Of course, it was very bad, but in Shanghai we knew little of it at first hand — as little as the people in Boston realize what is going on in San Francisco. As none of our missions are in the sections touched, the direct news that I got was slight. There is no doubt, however, that the heroic work of the missionaries during the troubles, their disregard of life in the pursuit of relief service, their medical assistance, and their cheerfulness in the face of most perilous conditions, have won them a new place in the Chinese estimation and will tell upon the future of missions in the Orient. Such crises bring out the human test, and the Chinese admire goodness and bravery as much as any people.

EDITOR. How about the Chinese feeling toward Americans at present?

MISSIONARY. So far as my knowledge and observation go, it is unusually friendly and cordial. The missionaries are respected and recognized at their

worth, and whatever occasional outbursts there may be are only natural, when racial and religious prejudices are taken into account. On the whole, the conditions are decidedly favorable for mission work.

EDITOR. What is the most significant movement in the Empire at the present time?

MISSIONARY. The military movement, I should say. This is little less than revolutionary in character. The Chinese have been peculiarly a peaceable people, without sense of nationalism, following agriculture, not arms. The military life has been looked upon with contempt, as among the lowest in the social scale. "Better have no son than one who is a soldier" is a popular saying. The literary class was the ruling caste, and the soldier was regarded as a necessary evil. Hence China offered no inducements to young men to seek military preferment, and had no army worthy of the name. The Russian-Japanese war opened the eyes of her people, but little was done until after the death of the Empress Dowager and the introduction of a new regime of reform, including a tentative popular assembly and the construction of a constitutional government by degrees. The Prince Regent, a brother of the former Emperor, has traveled in Europe, and so have his three brothers, who caught the western spirit in London where they studied and observed. These are modern men, and through them the new military ideas have become diffused. The social rank of army and navy officers has been raised toward the German and English level, and the new military spirit is manifest on all sides. Many schools have military drills. There is danger of going too far, but it means that China has decided to take care of herself, and no longer be dependent for existence as a nation upon the plans or purposes of the western world Powers. It also means the development of a national spirit, a patriotism similar to that of Japan.

(This statement regarding militarism and its new development was made several days before the news came of the edict of April 3, which confirms Mr. Proctor's views.)

EDITOR. How about the progress of constitutional ideas in China?

MISSIONARY. The growth of interest in the reform measures has been wonderful. It must be remembered that the idea was novel. The people for centuries had been accustomed to the rule of an unknown and unseen Emperor, who was a representative of the gods, and to a literary class which filled all government positions. Therefore, the masses had no interest in the general government, having no chance to exercise the slightest influence upon public affairs. This explains the absence of national feeling, of love of country as we know it. The provinces and local village governments were of some concern, because they were the tax collectors for the Empire. Taxes represented government to the masses, and taxes inspire little patriotism where there is no representation. The idea of suffrage, of a constitution, of individual political rights and privileges, of a representative parliament, of personal liberty — all this was new and strange. But the new possibilities fired the popular imagination, and China is alive with interest now. Of course, the Chinese National Assembly was tentative and experimental and smooth sailing was not to be expected. It accomplished much in paving the way for a general parliament in 1913. Having had a taste of power, nothing can prevent China from having a constitutional government of the modern type.

EDITOR. How about education?

MISSIONARY. That is the means by which the new ideas will progress most rapidly. Everybody knows how the system of centuries was overthrown in a day

by imperial edict (1905) and a western school system established. The Chinese have seen the results of a superior education in Japan. The sending of young men of high rank and superior ability to England and America is evidence of the fact that China does not wish to have the Japanese educational influence predominate. English is taught in the schools of all grades, and there are those who predict that the English alphabet will rapidly supersede the complicated Chinese, and English become more and more adopted. This, too, shows the strong preference for Americans and English as against the Japanese. China is not sure how far Japan would like to go as the dominant power in the Orient. She has confidence in the purpose of the United States, and turns to us, in spite of our unjust treatment of the Chinese who come here to make a living. Nothing is more interesting than to see modern school buildings constructed of the bricks taken from the demolished halls formerly used for the classical examinations.

EDITOR. How do our mission schools keep pace with the advance in the government schools?

MISSIONARY. We maintain excellent rank. One difficulty we have to meet in the college just now is that of fitting students so that they will stand good show to pass the examinations for the new scholarships which mean education in England or America. The government has a system that works something like the Rhodes scholarships, the idea being to send the brightest boys to the West for education rather than to Japan. We are urged to adapt our curriculum to these scholarship requirements. As our aim is not to prepare specially for such a purpose, I do not know whether we shall do so; but I do know that we have lost some of our best students because they could get the special preparation elsewhere and were eager for a chance at the foreign educational prizes.

EDITOR. What do you consider the chief problem of China today?

MISSIONARY. The Manchus, who are a unique ruling class and constitute China's race issue, unlike any we know. There is constant irritation because of the undue filling of the government offices by the Manchus to the exclusion of the Chinese. That the dynasty should have been able to maintain this comparatively small number of aliens so long in pride and power is not easily explainable to us. But the new spirit of liberty makes the position of the Manchus as a governmental and leisure and superior class untenable. The story of the Manchus is too long to go into here, but it is full of interest to the student, and the solution of the problem they form will be difficult. Things may happen rapidly, however. As I look back to the beginning of my work, only thirteen years ago, I can hardly realize the vast changes in sentiment and plan and outlook — nothing less than the awakening of a nation from the sleep of centuries.

EDITOR. And is all this change making for good?

MISSIONARY. Yes, undoubtedly. If all that is good in the old is conserved, — and there is far more than people suppose who are unacquainted with the facts, — and if Christianity can impress its true character upon the new life as it develops, we shall see a people new born. Here is the demand of the crisis hour upon the Christians of England and America. This is the question which profoundly interests me: What are the Protestants of the West willing to sacrifice for China's redemption? What are the Baptists of the United States willing to do in order that China may have a Christian church as the most powerful influence in its new civilization?

The Baptist Meetings in Philadelphia

This World Alliance assembly will emphasize anew the distinctive principles of our faith. The Baptist who does not rejoice in the share his fathers have performed in establishing civil and religious liberty, must have ignorance instead of knowledge in his head, and iced water instead of red blood in his veins.
— *R. S. MacArthur, D.D.*

THE Baptist Meetings this year present an opportunity such as will not come again for a long time. All conditions are favorable for a gathering of Baptists that shall be memorable in our annals as a denomination. Here are some of the patent reasons why you should attend, even at some sacrifice if necessary.

¶ The Scope of the Meetings is Remarkable

1. The Northern Baptist Convention (June 13 to 18). This includes the annual meetings of the affiliated missionary societies—the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. The six days will be crowded with swiftly moving programs, with discussion of matters vital to the denomination in the North.
2. The General Convention of the Baptists of North America (June 19). This organization, which was effected at Jamestown, meets triennially. Its object is the bringing together into fraternal fellowship of representatives of the Baptists of the United States and Canada, and the discussion of general matters of broad denominational interest. If the Baptists of the North and South are ever to get together, it will be through such a medium.
3. The Baptist World Alliance (June 19 to 25). This is the crowning organization, for beyond its range Baptists as such cannot go. Its purpose is to bring into union the Baptists of the world, and to promote the spirit of fellowship, service and co-operation among them. It is expected that every nation where Baptists exist will have representatives in Philadelphia. The Alliance meets once in five years. Be sure to read Dr. Clifford's Letter, on another page, and feel the solidarity of denominational life and interest which this Alliance signifies. It will be a unique gathering.

¶ The Place of the Meetings is Accessible

Philadelphia is readily reached from all parts of the country. It is on the familiar routes of travel. It possesses peculiar interest for Baptists. It was the earliest rallying center of the denominational life in America. Here was organized the first Baptist Missionary Society, commonly called the Triennial Convention, so that the General Convention of 1911 had its forerunner in 1814, when the Baptists of the whole country were one in organization for missionary work. It is something, too, to have a First Church that dates back to 1689. As the cradle of American liberty, also, Philadelphia is of interest. No more delightful place could be found for the great meetings.

¶ The Subjects are Vital

"The Baptists and the World's Life" is the general topic. The Sufficiency of the Gospel (a) for the Salvation of the Individual (b) for the Salvation of Society. The Christianizing of the World. The Spirit of Brotherhood. The Church and Education. The Church and Industrialism. Baptists and the Coming of the Kingdom. The Lordship of Jesus will be the theme of the sermon Sunday morning, June 25, by Dr. E. Y. Mullins, of Louisville Seminary. These topics will be discussed by some of the most noted men in Great Britain, Europe and America. There will also be a great Women's Session and one devoted to Sunday school and young people's work.

Sectional meetings, when every race and nationality will meet in some appointed place, will be a marked feature. "The Roll Call of the Countries," when each country will respond in its own tongue and when the same hymn will be sung together in many languages, will be a memorable occasion.

¶The Gathering Will be Notable

About five thousand delegates and visitors are expected, among whom will be many of the most noted men in Great Britain and America. From England will come such men as Dr. John Clifford, pastor of the Woodbourne Park Baptist Church of London for nearly fifty years, and one of the foremost preachers and citizens of the Empire; Rev. J. H. Shakespeare, M.A., member of the family of the great poet, Secretary of the Baptist Union of Great Britain and Ireland; J. T. Marshall, D.D., Principal of the Manchester Baptist College, of international reputation as a lecturer; Rev. F. B. Meyer, D.D., one of the most popular annual visitors to America; and Rev. Thomas Phillips of London, who will preach the Alliance sermon. Nine are coming from New Zealand. About one hundred are coming from Russia, Roumania and other countries of Eastern Europe, most of whom have been in prison and suffered persecution because they have dared subscribe to the Baptist faith. Among them will be Rev. W. Fetler, pastor of the First Baptist Church of St. Petersburg, and an evangelist of great power.

¶The Rates Will be Reasonable

1. The railroads have granted rates of one and one-half first class limited, with minimum of two dollars for the round trip. Tickets on sale June 10, 12 and 13, and 17 and 19; only purchasable and usable for the start on these days; good until June 28, with extension privilege to July 31 for one dollar extra, paid on depositing ticket with special agent in Philadelphia before June 28. This makes side trips possible, or a month at the seashore, or attendance at the International Christian Endeavor Convention at Atlantic City (July 6-12). The tickets will be sold outright for the round trip, avoiding the certificate plan. For transportation information write to Rev. F. S. Dobbins, 1701 Chestnut Street, Philadelphia.
2. Hotel accommodations and home entertainment will be provided at reasonable rates. The following card contains the needed information. Cut it out. Fill it out to suit you, and send as directed.

NORTHERN BAPTIST CONVENTION, JUNE 13 to 18
GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA, JUNE 19
BAPTIST WORLD ALLIANCE, JUNE 19 to 25

APPLICATION FOR ASSIGNMENT

Name . . . . . .
Address . . . . . .
Expect to Arrive June . . . . . .
Expect to Leave June . . . . . .
Would prefer accommodations as follows (Underline Your Choice) { American Plan / European Plan / Private Home
Willing to pay per day for each person . . . . . .
How many rooms to be reserved . . . . . .
Delegate? . . . .Visitor? . . . .From . . . . .

RATES (Per Day Each Person)

$2.50 and up, American Plan
$1.00 and up, European Plan
$1.00 and up, Private Bathroom
$2.00 and up, Private Home and Full Board
$1.25 and up, Private Home with Breakfast
$1.00 and up, Private Home (Room only)

Give full information to avoid misunderstanding

NOTE.—If reservation is being made for several persons, kindly state on back of card those who wish to share rooms together, if any, and also whether private bathroom is desired. The Committee will do its best to comply with your wishes and will send you an assignment card at an early date. Send in this application as promptly as possible to

RAY L. HUDSON, Chairman of Hospitality Committee,
208 Roger Williams Bldg., Philadelphia, Pa.

Churches that desire to get the best out of their Pastors will, if they are wise, see that one way to inspire the preachers so that in turn they may inspire their people, is to send them with their expenses paid to the great Baptist Meetings in Philadelphia in June. The world touch cannot fail to get into their sermons and make them powerful

Self-Support in the Philippines

By Rev. A. E. Bigelow

MISSIONARY AT JARO, PHILIPPINE ISLANDS

JUST as there is no greater burden to the heart of a faithful Christian worker than apostasy, so also is there no greater cause of profound joy than evidences of growth in the Christian life. If this is true in the home land, it is much more true in this land of remarkable contrasts. Our hearts are often wrung with sorrow because of the first, and yet we are not left without the consolation and inspiration of the second. Only the other day was I permitted to rejoice through the discovery of one of these evidences, and I am sure you would like to participate, not only as a Christian, but also as a Baptist and as an American.

The annual association of churches in Mr. Briggs's district, which has fallen to my charge during his furlough, was opened with a conference for pastors. In this conference one of the most important matters brought to my attention was a complaint on the part of the majority of the preachers of a lack of financial support by the churches. Being new in this work, I went over the entire situation and the following interesting facts were brought out.

In the beginning of his work in this

SUGAR CANE SELLERS IN THE PHILIPPINES

district Mr. Briggs had a man on whom he depended for the Visayan preaching and whom he paid a stated salary. This salary proposition became the occasion of a serious problem, both as regards amounts to be paid and the spirit of the worker. The problem grew with the work until Mr. Briggs decided to drop him altogether. By this time, however, the membership of the churches was quite large and God raised up volunteers who were enlisted, taught and finally ordained. Seven of these men are now in active service on the field and the other is a colporter. The latter is paid a salary by the British and Foreign Bible Society, but the others receive no money from the missionary, except their annual poll tax, an occasional suit of clothes and a little rice, amounting to less than twelve dollars annually. They have also a standing agreement that they shall be helped in times of great need, and are occasionally loaned money by which they carry on whatever business they have in hand, though these amounts are quite small. They are expected to earn their own living with this nominal help. On the other hand the churches must build their own chapels, maintain their own services, and besides are taught to contribute regularly to a propaganda fund. They are also taught that the "laborer is worthy of his hire."

The outcome of this has been that twenty-two of the twenty-three churches have built and kept in repair good bamboo chapels; have maintained services ranging from one to seven times a week; have contributed regularly to the fund for a local religious paper, and also have given quite acceptably to this propaganda fund. But they have not kept the same pace in providing for their pastor.

A new phase of this problem has grown up of late in the fact that the supply of acceptable workers has not kept up with the growth of the work. New churches have been organized and new openings have called the workers from their homes, thus lessening their earning power. In some cases their wives have been able to keep things going by spinning or other work, but they have not always been cared for up to the requirements of the situation. This was their complaint, and they wanted to know what they were going to do, hinting that other missionaries paid the native pastors a salary. As it was twenty minutes past midnight I dismissed the meeting, promising to give them an answer later.

On the morrow the association began, and from the opening hour to the close it was full of interest, well attended and most thoroughly enjoyed by all. No part, however, was more satisfactory to me than the conference of deacons and deaconesses. Two of the younger preachers led it by short addresses on the duties and the qualifications of deacons. Then followed an open meeting which was participated in by all the preachers and quite a number of deacons and deaconesses. The climax was reached when the financial question was under discussion. Difficulties were stated by some; how they are being solved by others. Several churches have their deacons and deaconesses organized into a regular financial committee. They take entire charge of all financial questions, both as a legislative and executive body, and there has not been any trouble in meeting all obligations. Especially was this true of the church where the association met, even though they held a meeting every night in the week. Some of the churches also made a regular offering for the poor. All this seemed to arouse enthusiasm in the weaker and less organized churches and they asked many questions. Then to seal the whole matter one of the preachers made quite a sensational

speech, proposing not only the organization of such committees in every church but the organization of all the deacons and deaconesses into an associational society. This man then brought up the problem of the finances of the pastors, laying stress on their being away from home and the need this fact raised, for most of the other discussion had referred to the running expenses of the church. The spirit of the Master was certainly present. He was heard in silence. It was all new to them. It took time for them to follow him and grasp the situation, but as others took it up our hearts were filled with a gratitude and joy such as only could be inspired from above. To us it was a direct answer to our prayers concerning the conditions of the pastors. Every church present pledged to do its utmost to establish such a work, and it was determined, if possible, to organize the associational society at the next annual meeting. Neither Miss Johnson nor I felt that we should say a word, so completely did the matter seem to be under the guidance of the Spirit; though it is needless to say that we said "Amen" every chance we had.

To you who are so far away this rejoicing may not seem well founded because of the small amounts that are involved, but I want to assure you that no situation at home is more real. If the amounts of money that can be raised must necessarily be small in this district where all are laborers on a small scale and quite poor, so are the needs, both for the running expenses of the churches and of their pastors. The simple life reigns here, and there are present conditions for sacrifices that would put to shame any church at home. When once these people get the idea into their heads that it can be done, right then there will be self-support. They have the zeal. The means are either already at hand, or to be had for a minimum of struggle, and all that is needed are a few object lessons. This move we believe is only one step, but it is a big one in the right direction. If we can only keep it going and we are sure to have loyal support, this most vexatious and momentous question in the life of any church, or association, is going to be solved. It has in it the germs of strength, liberty and independence.

COLPORTAGE CART, JARO, P.I.

Devotional

Prayer for Missions

O LORD, who didst come to seek and to save the lost, and to whom all power is given in heaven and earth, Hear the prayers of Thy people for those who at Thy command go forth to preach the Gospel to every creature. Preserve them from all dangers; from perils by land and by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. While they plant and water, O Lord, send Thou the increase; gather in the multitude of the heathen; and convert in Christian lands such as neglect Thy great salvation; that Thy Name may be glorified, and Thy kingdom come, O Saviour of the world; to whom, with the Father and the Holy Spirit, be honor and glory, world without end. Amen.

✠

PRAY —

That the family altar may be established in a multitude of homes where now there is no morning or evening prayer, to the end that the children may be trained in reverence for God and to habits of worship.

That in the family worship there may be a constant remembrance of the missionaries and their fields.

That upon the Christian ministry may fall a double portion of the evangelistic and missionary spirit.

✠

Bible Sermons and Creed

What is the bible the world is reading?
Your daily life and mine.
What are the sermons, the world is heeding?
Your daily life and mine.
What are the creeds, the world is needing?
True lives, yours and mine.

✠

Treasures of Thought

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. — Phil. iv. 8.

"We need to have sufficient faith in God to believe that He can bring us to something higher and more Christlike than anything to which at present we see a way." — *Report of Commission on Co-operation and Unity.*

"Prayer is the method which relates the irresistible might of God to the missionary enterprise . . . . Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer." — *Report of the Commission on Carrying the Gospel.*

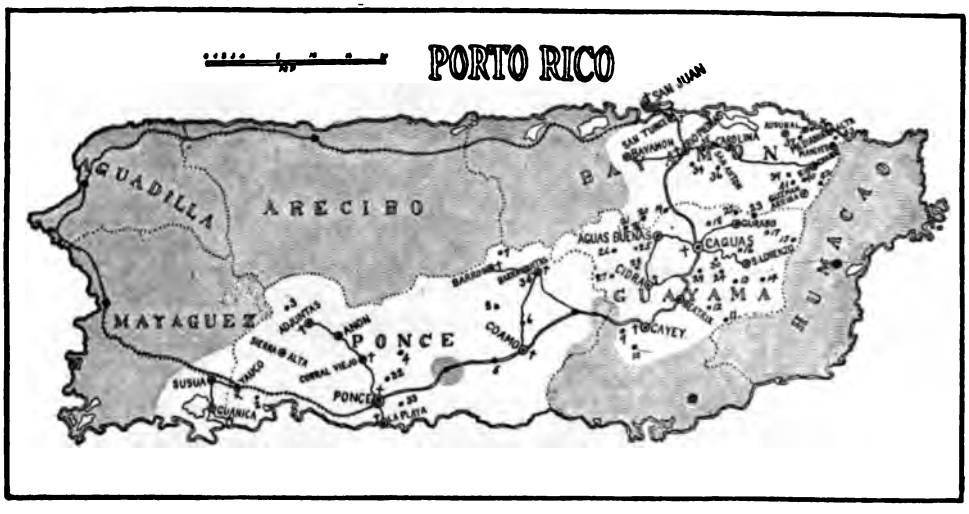
Be one of those benignant, lovely souls that, without astonishing the public and posterity, make a happy difference in the lives of those around them and in this way, lift the average of human joy. — *George Eliot.*

Without the silences of life there can be no true greatness, and no man can be great in the hours of expression and daily activity unless he has first been great in the silent places of his individual life. — *Theodore Lyman Frost.*

And today any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength. — *Robert E. Speer.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch. — *Phillips Brooks.*

We all might do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.



THE WHITE SECTION IS THE FIELD IN WHICH OUR HOME MISSION SOCIETY WORKS

The Baptist Belt in Porto Rico

By George Sale, D. D.

SUPERINTENDENT OF EDUCATION, HOME MISSION SOCIETY

WHATEVER may be said of the rule of the Spaniards in Porto Rico, no fault can be found with their road-building, except that they did not build more roads.

The military road extending diagonally across the island from San Juan to Ponce is eighty-five miles long, though the distance between those cities is only sixty miles as the crow flies. Some say that this is owing to the mere business fact that the road was built by contract at so much per mile. It is not necessary to accept this unlovely suggestion, however, as the road climbs over the mountains of the interior and reaches a height of 3,000 feet at Aibonito, its highest point, and many detours are necessary to find easy grades among the mountains. The motor enthusiast will find here a superb roadbed, easy grades, and a spice of danger in the many sharp curves close to the edge of yawning ravines. Everywhere the roadside foliage has the appearance of that of a well-kept park, and everywhere are to be had views of surpassing beauty. One wonders how the town at the highest point, Aibonito (O how beautiful), retained its name, for that exclamation breaks from the lips at every turn of the road.

A WISE ARRANGEMENT

Our Baptist Mission territory extends along either side of this road and makes a Baptist belt across the island from northeast to southwest. A wise agreement among the Christian bodies operating in the island provides that in places of less than 7,000 inhabitants the body first establishing a church shall have the town as its exclusive territory. As a result of this arrangement in all the

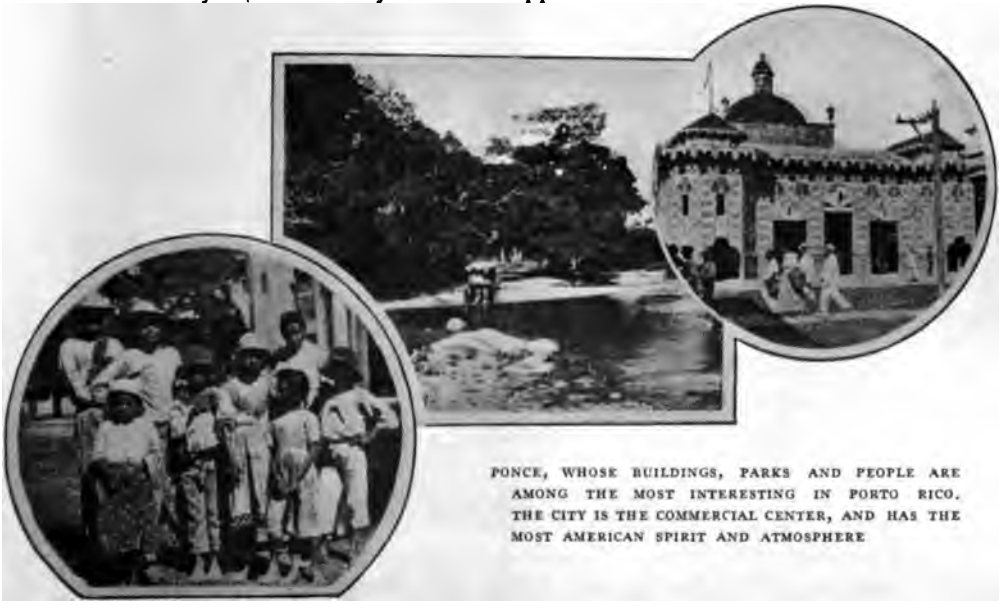
small towns Protestantism is represented by one denomination only. At San Juan and Ponce, the large cities at either end of the road, all the principal denominations have churches. Aibonito is a "Methodist town," but all the other towns on the main road and on branching roads are occupied by our missions.

SAN JUAN AND PONCE

San Juan and Ponce are very different cities in appearance and spirit. San Juan is a walled city with an ancient flavor about its streets. It is the center of political agitation and the stronghold of Porto Rican traditions. Ponce has a freer, more modern atmosphere, as its streets are wider and its area greater. It is the great Protestant stronghold. One of the speakers at the Evangelical Conference in November last apostrophized the city thus: "Ponce, thou art the evangelical capital of Porto Rico!" Our strongest and most progressive Baptist church is here, and for many years the Ponce district enjoyed the personal supervision of our General Missionary, Dr. A. B. Rudd.

ATTRACTIVE CHURCHES AND HOMES

In a brief stay of thirteen days on the island we were unable to see very much of the actual work of our missionary force. Thanks, however, to the excellent roads and a good car we were able to visit some twelve important stations and inspect our church property. It is a pleasure to bear witness to the general neatness and attractiveness of our churches and the air of prosperity about them. There is not here the disadvantageous contrast of our chapels with the Catholic churches that one finds in Mexico. Often the Baptist church, though smaller, is a far more imposing structure than the great barn-like wooden buildings of the Catholic churches. Catholicism here is largely devoid of that artistic charm so omnipresent in Mexico. This attractiveness of our churches and the spotless sweetness of our missionary homes I find to be one of the impressions of Porto Rico to which my mind frequently returns. Not least in their influence on Porto Rican life are the superb housekeepers we have sent thither as our missionary wives and the lady missionary workers. They know how to make of Porto Rican products dainty dishes tempting to appetites more fastidious than ours.



PONCE, WHOSE BUILDINGS, PARKS AND PEOPLE ARE AMONG THE MOST INTERESTING IN PORTO RICO. THE CITY IS THE COMMERCIAL CENTER, AND HAS THE MOST AMERICAN SPIRIT AND ATMOSPHERE

VIEW FROM VIRGINIA REST HOUSE

BARROS ON THE STEEP HILLSIDE

THE CENTER OF THE ISLAND

The population of Porto Rico is largely rural and the country missionary work is of great importance. Our one visit to a country field will not soon be forgotten. If you will place the point of a pencil as nearly as possible in the middle of the map of Porto Rico you will find that it is not far from the town of Barros. It is said that if one could drive a staple in the middle of this town and by some mighty force lift the island out of the sea, its equilibrium would not be disturbed. Barros is now reached by an excellent road from Barranquitas, but one must return by the same route, as it is the only road for wheeled vehicles into the town. Up to four years ago or thereabouts it was reached only by a five-hours' ride on horseback over the mountain trails. Dr. Morehouse thus visited the town eight years ago.

DON SANTIAGO JIMINEZ

Into this secluded town shortly after the opening of our work on the island came riding one day Gabriel de Santiago, one of our Porto Rican preachers. He laid there the foundations of the excellent church that now worships in an attractive chapel on the most conspicuous corner in the town. Farther over the mountains he went and found about ten kilometers from Barros a well-populated valley generally known by the name of Culebra. Here lived Don Santiago Jiminez, a Porto Rican of wealth and influence, a sort of halfway feudal lord of the valley. Realizing that this man's influence was supreme in the district, Gabriel de Santiago set about to win him over and succeeded. He himself is not a member of the church, but his wife and children are, and one of his sons, Francisco Jiminez, is pastor of the church at Coamo. Out of the church founded in this valley have come two other young men for the native ministry; and the great rambling house, and all that Don Santiago has, is, as he says in the hospitable Porto Rican phrase, "at the orders" of Don Bartolo, as our General Missionary is affectionately called, and his Protestant friends; and Don Santiago himself, so Don Bartolo says, is not far from the Kingdom.

FOLLOWING THE MISSIONARY TRAIL

Arriving at Barros after a long auto ride from Ponce we took horses and started for this valley. Up, up, the trail went to the mountain's top and

then down, down, by a zigzag trail to where the white chapel stood out from the green hills. It was dark when the chapel was reached. The bell was rung and we watched the lanterns of the worshipers as like wandering stars they came moving down the mountain slopes on all sides to the chapel. Then followed the service, and after that a wedding quickly improvised when it was known that the missionary had come. The simple ceremony was solemnly performed by Dr. Rudd, and then our party rode away in the dark to the spacious home of Don Santiago and to rest — to be awakened in the early hours by such a barnyard chorus as I never before heard; dogs and cattle and horses and pigs, geese, chickens and guinea fowl, and I know not what else, with the shrill piccolo effect of myriads of crickets and katydids or similar dwellers in the orange and banana trees that surrounded the house.

I shall not attempt the impossible task of describing the beauty of this valley. As Dr. Rudd and I halted our horses at the head of the trail and took a last long look at the sweeping slopes of the mountain sides we burst involuntarily into the stanza,

"Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's streams nor death's cold flood
Could fright us from the shore."

And I confessed that not even the perils of that mountain trail down which with outward show of bravery, but inward trepidation, I had ridden my horse the night before, could deter me from another visit to that lovely valley; and Don Bartolo says that it is the steepest trail he knows in Porto Rico.

THE RIVER OF THE DEAD

And indeed to reach that valley we did cross the river of the dead. A little babbling brook it was, but the story goes that once when it was swollen by rains, a burial party was attempting to

HILLTOWN OF BARROS: CATHOLIC CHURCH WITH TWO TOWERS: BAPTIST TOWER ON RIGHT

RENTED MEETING HOUSE, SAN LORENZO

1. PARSONAGE AT CAGUAS
2. RENTED MEETING HOUSE IN A COUNTRY DISTRICT
3. A COUNTRY CHAPEL OF CHEAPEST GRADE
4. RENTED MEETING HOUSE IN SAN ANTONIO, WHERE WE OUGHT TO HAVE A GOOD HOUSE

cross with a dead body. Their feet gave way and they let the dead man down into the water. Whether the deceased thought that it was the River of Jordan and that being almost over it was time to wake up, the story does not say, but it does say that as soon as the water touched him he came to life; and the stream was ever after called *El rio de los muertos*, —The River of the Dead.

THE STRATEGIC POINT

The main purpose of this visit to Porto Rico was to study the educational situation and to report what educational features should be added to our missionary work. The future success of the work in Porto Rico and in similar fields depends on a supply of native workers as pastors and teachers. For this the Christian Academy or College is necessary. Our swift survey of the principal stations, the visit to a typical rural field, and the opportunity of studying the missionary forces of all Protestant bodies afforded by the Conference of workers described in a previous article gave the background of conditions necessary for our problem.

A consideration of the forces that are at work to make a new Porto Rico, as set forth in a previous article, shows clearly the educational need that our Protestant Christianity must supply, and every consideration points to Rio Piedras, the seat of the Normal School and of the future university, as the

CONTRAST BETWEEN THE CATHOLIC CATHEDRAL AND OUR RENTED HOUSE WHICH IS USED AS A CHAPEL. WE HAVE THE GOSPEL THAT THE PEOPLE WANT, AND OUR CHAPELS ARE FULL WHILE THE GREAT CHURCHES ARE EMPTY.

strategic point in the island for educational missionary work. This year there are more than two hundred students in the Normal School, the greater number of whom are from distant points. We have in Rio Piedras one of the most attractive chapels on the island. Ours is the only evangelical church in the town, and therefore the only direct Protestant influence on that large body of students.

A BIT OF BIOGRAPHY

The pastor of the Rio Piedras church is Juan R. Cepero, a Porto Rican of education and character and an excellent speaker. The story of this man is full of human interest. He was the son of a Porto Rican teacher, who did his best to give the boy such educational advantages as the island afforded. When Cepero was twenty-one years old his father died, leaving four young sisters in his care. By dint of steady perseverance he continued his studies, availing himself of the highest training to be had on the island. He was one of the group of Porto Rican teachers who came to this country in 1904, when he took summer courses at Harvard in pedagogy and English literature. Returning to Porto Rico, he devoted himself to teaching, and soon rose to the highest rank among the teachers on the island.

He was a man of religious feeling, and though he found no satisfaction in the Catholic Church he believed in God, and was wont to pray for the enlightening of his understanding and for guidance. The visit of a Bible colporter led him to secure a copy of the New Testament. The reading of the gospel of Matthew brought at first self-revelation and a new mental anguish, followed as he read on by peace, gladness, and as he says, the unfolding of a new life with a new horizon. "In reality I was a new man and the world was for me a new world."

Subsequent reading led him to seek the company of Christians, and to make a public profession of his faith, giving the reasons which led him to his new determination. From that day he declares his chief pleasure was found in the company of Christians and in the preaching of the gospel, and at the first opportunity he gave up the profession of teaching and became a preacher. The Baptist Association of

REV. JUAN CEPERO AND HIS FAMILY, OF RIO PIEDRAS

Porto Rico has chosen Cepero as its representative at the Baptist World's Alliance in Philadelphia. This brief sketch of the man is sufficient to indicate how well he is adapted to the work in Rio Piedras.

WANTED: A LOCAL HABITATION AND A NAME

Our training school for Porto Rican ministers has been moved to Rio Piedras and is in affiliation with the Normal School, its students being freely admitted to courses there offered. The school has now twelve promising students, and Pastor Cepero is trying the dangerous experiment of adding the work of instructor to that of pastor of the church. When we left Porto Rico he was sick in bed.

SCHOOLGIRLS AT OUR COAMO SCHOOL

Indeed, an unpleasant reflection upon the work in Porto Rico is that of the heavy burdens laid upon the workers there through the removal from the island of two of our American missionaries by sickness. Everybody is overburdened and Dr. Rudd is trying to do the work of two men, in addition to the general supervision of the field. This must not be allowed to continue. There is a strong and immediate call for two men, one as director of the school and one as superintendent of a missionary district.

But to return to our school. It is now without a local habitation and a name. Its sessions are held in the church building and its students board in a private house in town. Some one should seize the opportunity of giving to the school both a local habitation and a name, and thus render a great public and denominational service. One of the greatest needs of Rio Piedras is that of dormitories for the students. By a

ONE OF THE BEST VILLAGE CHAPELS

PARSONAGE AT CAYEY

modest expenditure of money we could erect a building for our school and at the same time provide a Christian home for students attending the Normal School. Thus we should bring under the influence of our Christian teachers and students young men whose influence is sure to be great among the Porto Rican people.

We need not provide for instruction of our students in academic branches. By planting our school in Rio Piedras we can avail ourselves of all that the government is doing. This plan of affiliation has the cordial approval of the Commissioner of Education and the Dean of the Normal School. It is quite certain that if our dormitory were erected it would at once be filled to its capacity.

MANIFEST DESTINY

I am familiar with the work in Mexico, Cuba and Porto Rico, and I do not hesitate to say that in all our Spanish field the one special thing that appears to me of greatest immediate importance is the erection of this school building in Rio Piedras.

Those who believe in manifest destiny will be impressed by the converging lines that point to this as the first task to be undertaken in Porto Rico. Here are gathered choice young men and women from all parts of the island, most of whom will soon be teachers in the public schools and so fill a most im-

CHURCH AT CAGUAS

CHAPEL AT ADJUNTAS

portant place in the making of the new Porto Rico; here is located our training school for men, already in affiliation with the Normal School and needing a permanent building; here we have an attractive church building and a Porto Rican pastor specially fitted to work among students and teachers; we are already owners of a choice building lot directly opposite the Normal School grounds; and in the division of work

GRINDING COFFEE FOR THE ENTERTAINMENT OF AN AMERICAN VISITOR

among the denominations this town falls to us.

MISSIONARY STATISTICS

The latest obtainable statistics as to the work of evangelical denominations in the island of Porto Rico shows a total missionary force of 116 Americans, men and women, 25 ordained and 185 unordained native workers. There are 222 organized churches with 10,767 members and 109 church buildings. There are 35 day schools, two boarding schools, a total school attendance of 2,468 and 12 school buildings. There are 6 orphan asylums, 3 hospitals, 6 church papers with a circulation of 7,700. There are 240 Sunday schools with 15,287 scholars, and the total value of missionary property is $685,561.55.

The evangelical bodies at work in Porto Rico given in the order of their membership are the following: Presbyterian, 2,800; Methodist Episcopal, 2,510; Baptist, 1,950; United Brethren, 903; Reformed Episcopal, 571; Congregational, 477; Protestant Episcopal, 470; Christian Alliance, 377; Church of Christ, 300; Lutheran, 262; Christian, 179; and Seventh Day Adventists, 8.

These are the latest statistics obtainable and are brought up to about July 1, 1910. Statistics are now being tabulated bringing the facts up to January 1, 1911. The one unchanging fact is steady progress.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

June Subject: Our Denominational Power and Obligations

MAKE DR. CLIFFORD'S LETTER THE FEATURE OF THE PROGRAM
GIVE THE FACTS CONTAINED IN THIS NUMBER ABOUT THE MEETINGS

The Baptist World Alliance

A NOTABLE LETTER FROM DR. CLIFFORD

To the Baptist Churches throughout the World, Greeting:

Dear Brethren and Friends: — Permit me, as the president of the Baptist World Alliance, to invite your attention to our second Congress, which takes place in the city of Philadelphia, from June 18 to June 25 inclusive.

The first Baptist World Congress was opened in London on Tuesday, July 4, 1905. Over it Dr. Maclaren, beloved, honored, and world-famous, presided; and one of its chief results was the formation of the Baptist World Alliance. Soon afterwards the Alliance created a European section and sent a commissioner, Dr. Newton Marshall, to inquire into the condition of our churches in Europe. This was followed by the visit of a deputation to the churches in Hungary, in the interests of freedom, unity and progress.

In August, 1908, the first European Baptist Congress was held in Berlin. Brethren from every part of the Continent were welcomed by the Baptists of the city with overflowing affection, and entertained with unstinted generosity. They "all met in one place," and "were all filled with the Holy Spirit, and began to speak, according as the Spirit gave them utterance." It was a most memorable time. Our hearts glowed with love to the Lord, who made us one in himself and one with each other. The sense of isolation was destroyed . Unity in aim and spirit, in ideals and effort, was felt to be an inspiring reality. An impressive witness to the Baptist faith was given in one of the world's great capitals. The living Christ

was preached, the wisdom of God and the power of God, the Centre of our Confession, and the one and only Head of the Church. Continental Baptists thanked God and took courage in the midst of their persecutions. It is not too much to say that a new era dawned for the kingdom of our God and his Christ on the Continent of Europe.

Since then our commissioners, Revs. C. T. Byford and A. J. Vining, have visited the churches of Russia and of the various States of Southern Europe, to cheer and guide the brethren, and to prepare the way for the Alliance to carry forward the marvelous developments of the spiritual life amongst the Magyars, Czechs, Slavs, and other races now so graciously visited by "the dayspring from on high, shining upon them that sit in darkness and the shadow of death, and guiding their feet into the way of peace."

And now the Congress is at the doors. Within a few weeks we shall meet together in the Baptist Temple, Philadelphia. Surely we shall not only mark history, but *make* it. May I therefore be permitted first and chiefly to plead with you, dear brethren, for earnest and special *prayer*? We shall meet in the spirit of complete dependence on God. Let all the churches pray that his Spirit may inspire, lead and rule all our proceedings. Great questions will come before us; only his grace can guide us to right answers. Grave problems will be discussed, and their solution will shape the future of our work. Let us therefore pray that God will "daily increase in us the manifold gifts of his grace, the spirit of wisdom and understanding, the spirit of counsel and spiritual strength, the spirit of knowledge and true godliness, and the spirit of holy fear." We need to breathe the bracing air of the hills of God, to know prayer not only as petition, but as communion with God the Father, and with his Son Jesus Christ our Lord. The Pentecost of the Acts of the Apostles was baptized in prayer. We can only repeat its marvels in the degree in which we share that baptism of the Holy Ghost.

The Congress Sundays should be set apart everywhere for commemoration, witnessing, service, and believing prayer. For Sunday schools the Alliance has issued an "Order of Service" to be used on June 25 throughout the world. But in addition, these Sabbaths may be used for grateful recollection of the immense service rendered by our predecessors in the Baptist faith to the kingdom of God, in the salvation of the lost, the evangelization of the nations, the advance of freedom of conscience, and the regeneration of society. This is our tercentenary year. What more fitting than that we should restate our principles, tell the story of our brave pioneers, martyrs and confessors, and show a forgetful world the enormous debt it owes to their fidelity and courage. We have developed within recent years "a Baptist world consciousness." This is the time, and here is the opportunity to strengthen it. Baptist ideas and principles are intrinsically Catholic. They are universal, not local; they are cosmopolitan, not racial; eternal not temporary; expressed not in the theological formulæ of this or that school or age, but in the fresh and fruitful Word of God which has "nourished the spiritual life of successive generations, and has seen the death of creeds and sects, the crumbling away of systems of theology, and has the capacity of eternal self-adjustment, of uninterrupted correspondence with an ever-shifting and ever-widening environment." It lives and abides for ever. The world needs to hear our interpretation of it, and it is opening to us as never before. May God give us grace to respond to the many calls of the far-off Macedonian shores!

Surely the driving-power of such a representative gathering of Baptists must be immense. It should "get things done." Real advance ought to be made in many directions. The evangelization of Europe must receive an impetus, an acceleration of speed that shall stretch over many years. "A great door and an effectual is opened unto us, *and* there are many adversaries." The many opponents are not reasons for fear or justifications of neglect; they offer additional urgency to the demand for great efforts. Already we have set aflame the lamps of hope in these churches; we have now to feed them with the oil of wide sympathy and generous gifts.

More difficult still is it to make a really effective contribution to the churches of all lands in the task of realizing their high destiny. This is our primary business. We cannot be content merely to state the "principles" of our faith; we must also seek, as

the subjects set out in the program of our proceedings show, "the Christianizing of the world"; the perfection of the "Christian Brotherhood"; the complete equipment of our "educational" machinery for the young; the Christianization of industry, and the bringing in of the kingdom of God. In these issues every Baptist is vitally concerned, and to their realization every Baptist church is committed.

Again, the churches are the instruments of the kingdom of God. Our co-operation in this Congress, speaking for so many nations, empires and republics, will advance peace on earth and good will to men, aid in checking everything likely to generate strife amongst princes and rulers, further the spirit of brotherhood, and hasten the arrival of a universal league of peace for the "holy church throughout the world." Gathered in the city of brotherly love, and in the country of Roger Williams, and under the stars and stripes of the United States, it is certain that the movement for civil and religious liberty will go forward with a quickened pace and a brighter hope. Thus the kingdom which is righteousness, peace and joy in the Holy Ghost will come, and the will of God be more widely done on earth as it is in heaven. Praying that the blessing of God may rest upon you, I am, dear brethren, yours in the full gospel of Christ Jesus.

The Alliance ought to aid us in curing the abuses of individualism and teach us a deeper fellowship. Individualism is a half-truth only. Co-operation, service, brotherhood, fellowship, love, these are words which are of equal importance in our Baptist vocabulary. The best exercise of Baptist independence is the recognition of our interdependence.
—*E. Y. Mullins, LL.D.*

Who Are Delegates?

IF you are going to the Philadelphia meetings, go right, as a delegate if possible. Read what follows, and you will see what is required and what is possible.

THE NORTHERN BAPTIST CONVENTION

Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members. Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten District Associations included in it above the first ten. The Co-operating Societies meeting at the same time are the American Baptist Foreign Mission Society, the American Baptist Home Society, the American Baptist Publication Society, and the Woman's American Baptist Home Mission Society. Their officers and members of their Boards of Managers are Convention delegates *ex-officio*, as are those of the Woman's Foreign Societies.

Credentials of delegates of all classes must be signed by the proper officer of the organization appointing the delegate. An oral statement to the Committee on Enrollment will not be accepted. Membership in a Missionary Society does not make one a delegate of the Northern Baptist Convention.

THE GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA

Not a delegated body. Any representative of a Baptist church may be enrolled.

BAPTIST WORLD ALLIANCE

Any General Union, Convention or Association of Baptist churches may have membership in the Alliance. The basis of representation for the United States is one delegate to every one thousand members, the credentials being furnished by the Secretary of each State Convention.

Delegates will be admitted by badge, and credentials will be absolutely necessary to secure a badge. There are no registration fees in connection with any of the Conventions except the Baptist World Alliance. This fee is $2, to be paid at the Registration Office in Convention Building when credentials are presented and badge delivered.

Visitors will not be admitted to the floor of the Convention Church. Visitors will be just as welcome, and will be seated as early and as comfortably as possible, but delegates must have the first privilege. The Philadelphia Committee will do its best to look after the comfort and convenience of all who attend.

Paying a Church Debt Fifty-five Years Ago

By D. D. Proper, D. D.

THE place was Strawberry Point, Iowa, and the year it began was 1856. At that time this part of Iowa was very sparsely settled. A few Baptists had come from Busti, New York, the previous year, to establish homes. It was very natural then (as it is now) that they should want church privileges, so a little Baptist church of sixteen members was organized. They were all poor except Brother Albert Bush, who had some means. They soon set about building a meeting-house. The lumber and shingles had to be hauled from Dubuque, fifty-five miles away. Most of the lumber cost $60 per thousand feet. A debt of $1,800 was incurred, which was a large amount for this poor little church. The rate of interest was from twelve to eighteen per cent. Finally Mr. Bush, by placing a loan on his homestead, secured the amount from a man in New York at ten per cent. All the security the members could give was the trustees' note with a mortgage on the church property.

Then the members set about trying to make some money to pay the debt. They made an agreement that each member should raise one calf until it was three years old. Some members had no land, but the plan was so new and novel that the outside people, wanting to see a church built in the town, offered to help by raising two calves on the halves. Then those having no land provided two calves, the farmer agreeing to give one back when it was three years old. These thoughtful Baptists had a mark recorded as "Baptist Calves," and the mark was placed on one ear. This ear-mark saved some of them from being taken to pay personal debts incurred by some of these men. The Baptist ear-mark saved the animal to the church.

In the final "round-up" there were thirty-two cattle, and they were sold for a good price. One calf died and another was stolen. By this effort they made enough to pay most of the debt. The next year each raised a pig, and the debt was paid. In what way can calves and pigs be put to better use than helping to extend the Kingdom?

DOES THIS WORK PAY?

Doubtless the thought often comes to these hard-toiling members in the little churches, "Does this work pay?" This church has been "toiling on" for over fifty-five years and a large number of members has been added during this time, one hundred and twenty-nine by baptism, although not a very large number in any one year. It has seldom exceeded fifty-three members, and about thirty has been the average working force. It is still doing business at the old stand with Rev. T. A. Searcy in the

A COUNTRY CHURCH THAT HAS GIVEN NOTABLE MEN TO THE DENOMINATION

parsonage, preaching there and at La Mont. Out of this church came Rev. James Sunderland, whose long and successful life has been given mostly to denominational mission work in Iowa, Michigan, Minnesota and the Pacific Coast States. From this church came Dr. Alva Bush, so long President of Cedar Valley Seminary at Osage, Iowa; also Rev. G. C. Peck, Rev. O. P. Sonner and Rev. A. A. Oestreich were ordained in this church. Rev. John E. Clough, D.D., whose parents lived at this place, went from this church to India. It

L. F. CARRIER, CHARTER MEMBER

has been said of him that he touched more lives than any other man of his generation.

I once heard Dr. Murdock, Corresponding Secretary of the Missionary Union,—to use the name of the Foreign Mission Society in his day,—say that when Mr. Clough offered himself for the foreign field, after the examination the Board was of the opinion that he did not meet the requirement. Dr. Murdock was delegated to apprise him of the fact. This he did by asking the question, "Brother Clough, what would you think if the Board should decline to appoint you?" Without hesitation he replied, "I feel that God has called me to India, and if the Board declines to appoint me, I shall have to find some other way to go." That settled the matter, and he was appointed.

THE CONVERSION OF JOHN E. CLOUGH

As many things have been recently written of the "Apostle to the Telegus," I will give an account of his conversion as given by Brother McMichael at Spangle, Washington, when he was colporter of the Publication Society.

He said he was a student in the Baptist Institute at Burlington, Iowa, when a young man from northern Iowa came to this school. He had been working with a surveying party and was known as a skeptic. He was placed in Brother McMichael's room. The first evening he said to the newcomer, "I have been accustomed to read the Bible and pray before retiring to rest, and if you have no objection I will continue to do so." Mr. Clough readily gave his consent. Brother McMichaels said Mr. Clough would go right on with his studies, using slate and pencil when he was praying. Brother McMichaels said, "This soon became a heavy burden, and I sometimes wished I had never begun this service, but I decided I would not back out of it." After a time he noted a more serious attitude of mind on the part of Mr. Clough, and he reported it to Dr. G. J. Johnson, the pastor. One day Dr. Johnson, passing through the building, saw the door to this room slightly ajar. Pushing it open he found the young man reading the Bible. It was not long until he was in the Kingdom. He was baptized and united with the church at Burlington.

After finishing his education he took his letter and united at Strawberry Point, and from there went to India. It may be that the building of this meeting-house, which is still doing duty, redeemed from debt by the "Baptist calves," had something to do with conserving the spiritual life of these people, through which John E. Clough was given to India. "Despise not the day of small things." These facts have been furnished me by Mr. L. F. Carrier, one of the charter members of this church. He is now over eighty-four years old, and is doing good service for the Master. He is one of God's honored and faithful servants.

Omaha, Nebraska.

The Modern Macedonian Cry

By Henry Alford Porter, D.D.

IN the first century a great apostle sleeping by the Adriatic saw a vision and heard a voice from Europe, "Come over and help us." The twentieth century clasps hands with the first century. To the attentive ear the air is filled with cries from hungering myriads over the sea; and as one listens there comes a vision of a continent of polyglot peoples, restless and discontented, looking with dislike upon rituals and ceremonies that keep God far off, and waiting for some one who will take the blindness from their eyes, and the barriers away from "the world's great altar stairs that lead through darkness up to God."

Whoever else is concerned, these voices and this vision are unmistakably addressed to American Baptists. There are peculiar relations between the Baptists of America and those people of Europe who are groping their way toward light, who are throwing off the dead hand of ecclesiasticism and leaping the rotten rails of formalism. There are vital cords between this opening Baptist life and our full-fledged existence.

LINGUISTICALLY

There is a linguistic relation, which of course we share with England and with Canada. English is becoming the tongue of the world. A member of the Swedish parliament said to me, "I hear they are inventing a universal language called 'Esperanto.' They need not trouble themselves; we have one ready made and it is English." Men expressed surprise at my entering Russia without knowing one letter of the terrible alphabet, but every shopkeeper and hotel clerk was an interpreter. In the German Baptist Seminary in Hamburg English is on the prescribed course. Every prominent editor, pastor or missionary whom I met from Hungary to Finland, and from Holland to Moscow had enough of our language to make us intelligible to each other. English is dispossessing French as the "other tongue" of Russia. It was told me in Christiania that nearly every grown person on the streets knows a little English. English is the language of commerce, and goes wherever trade goes. It is the language of Protestantism, and Romanism finds blunt Anglo-Saxon speech a difficult medium for its subtleties. It is the language of freedom, and the breath of liberty sounds in its very accents. It is the language of six million Baptists. Practically all the European delegates who will attend the meeting of the Baptist World Alliance know some English. This, then, is the language through which the Baptist leaders of Europe can be addressed, by whom awakening empires and kingdoms may be fully aroused.

HISTORICALLY

There is an historic relation which should quicken our zeal. Modern Baptist life on the continent is traceable largely to the influence of American Baptists. As early as 1832 the religious condition of Europe so appealed to the Baptists of America that the

Triennial Convention established a mission in France. It was Rev. Barnas Sears, a professor at Hamilton, N.Y., who in 1834 baptized Johann Gerhardt Oncken and six other believers in the beautiful Elbe at midnight. O April night of wondrous meaning!

With that midnight baptism began a new epoch in European religious history. The next day Dr. Oncken organized at Hamburg the first Baptist church on German soil in modern times. The German Baptists, rapidly growing, sent out to Denmark, Finland, Poland, Holland, Switzerland, Russia, Hungary and Bulgaria missionaries, who packed with the dynamite of the gospel the religious situation which is now exploding to the wonder of the world.

In all these missionary enterprises the American Baptist Missionary Union has been and continues to be, under the name of the Foreign Mission Society, an essential factor.

The Baptists of Sweden owe their origin in a deep sense to American Baptists. A young Swedish sailor, converted in New Orleans, baptized in New York, revisited his native land. There he met F. O. Nilson, who had already been converted in this country, and turned his thoughts to the subject of baptism, with the result that in 1847 Nilson was baptized by Oncken in the Elbe, which was thus again consecrated to this sacred ordinance. Returning to his own country, Nilson baptized six converts under cover of darkness and organized the first Baptist church of Sweden. With this movement a pebble was cast into the ocean of human life which started in motion waves of influence which have broken on the farthest shores of Sweden, and so turned things upside down that the most rigidly Lutheran country in Europe soon contained the largest Baptist constituency on the continent. Such are some of the historic links which lash the Baptists of the old world to the new.

A RUSSIAN VILLAGE ON THE SIBERIAN RAILWAY

RECIPROCALLY

There is a reciprocal relation between Baptist life in Europe and America. From the shores of Europe the tide of emigration sets to ours. Henry Clay stood on the Alleghenies listening to the oncoming tramp of the future generations of America. And still the tread of the coming millions which resounded in that prophetic soul does not cease. Many Baptist churches in Europe are emptied again and again in ten years as their members seek our open gates, and when these come we receive not a heterogeneous mass flung on "the world's dumping ground," but a homogeneous share of our own belief and life.

Then in times of dearth and depression the tide sets the other way, and hundreds of

thousands go back to wait until the years of plenty return. Going, they carry our language, our democratic ideas and our Baptist faith, if they have gained it here, wherewith to quicken and reinforce their hard-pressed brethren at home. I encountered a number of men in Sicily who had been converted and won to our cause while in America, and who were for the time of their sojourn at home centers of light in their native communities. Thus we see the unity of missions, and understand why the good deacon named one side of his horse "Home Missions," and the other side "Foreign Missions"; "because," he said, "if one side goes the other side will have to go."

DOCTRINALLY

Then there is a doctrinal relation between the Baptists of Continental Europe and of America. The Baptists of Europe for the most part seem to take naturally to our American Baptist positions and spirit. They are of the stricter sort. They are practically all close communionists. A Swedish Baptist editor said to me, "The chief reason why the Baptists of your country have grown so rapidly is their strong stand on doctrinal matters. We are with you in that." Especially is this the attitude of the myriads of Slavs who are leaping into our ranks.

NUMERICALLY AND FINANCIALLY

Finally there is the relation which the strong bear to the weak. The weak need the strong, and the strong need the weak. The babe needs the parents. Do not the parents need the weakness of the babe? Bounty-laden America needs famished China. Cities weighted with worldly gain needed fire-swept San Francisco. "The poor ye have always with you." Shall we regard the poor as a curse? Dives needed Lazarus. Not till it was too late did he realize how much he needed him. The poor are God's voice calling us to liberality and love.

American Baptists, strong in numbers and wealth, need our poorer brethren over the sea to teach us brotherly love, to kill our selfishness, to lift us above ourselves, to lead us into the life of Christ, the life of appreciation and sacrifice, the life that is life indeed.

Do not all these vital bonds lay upon the Baptists of America a commanding obligation?

The Frenchman who gave to America the statue of "Liberty Enlightening the World" had a clear vision of the far-reaching and irresistible influence of the democratic demonstration in America, which American Baptists need to put in spiritual terms.

The gospel call, as interpreted by the Baptists, is being responded to by a mighty host in Russia and Hungary and the Balkan states. These "nations born in a day" are asking for shepherds, instructors, pastors. They are in sore need of trained leaders. A European university for the training of evangelists and pastors is an absolute necessity. The needs of this innumerable multitude of rising Baptists must be met. The Baptists of England, Germany, Australia and Canada will lend a hand. But the burden will and should fall upon the Baptists of America. We cannot evade our responsibility.

Walnut Street Church, Louisville, Ky.

THE COMMON CARRIER'S CART

The Budget-Apportionment Plan

HOW TO WORK IT IN THE LOCAL CHURCH

TWO features of the Budget-Apportionment Plan demand immediate attention by every church in the constituency of the Northern Baptist Convention.

1. Before this number of MISSIONS is received the apportionments will have been sent to the churches in most of the States. Just as soon as they are received they should be presented to the church. Action should then be taken at the earliest possible date, approving the apportionments as suggested by the State Committee, and assuming additional amounts. Every church should endeavor to make some addition, even though it be a small one. This action of the church should then be reported immediately to the Secretary of the State Committee.

2. The bane of our past experience has been the delay in activity until the closing months of the year. It is hoped that this year the whole Budget will be cared for during the first two months of the year. It must be remembered of course that offerings for State Convention work must be in hand before the close of the State Convention year in the early autumn. This part of the Budget should, therefore, receive immediate attention. It will be quite possible, however, without in any way interfering with the State work, to secure subscriptions for the whole Budget, to be paid preferably weekly throughout the year ending March 31. To this end an "every member canvass" should be made.

HOW TO LAUNCH THE "EVERY MEMBER CANVASS"

1. Have a supper.
2. With tickets purchased in advance.
3. With figures displayed showing the number of givers and what the church has given: (*a*) To current expenses; (*b*) To Missions.
4. After full discussion, set a definite financial goal for missions for the ensuing year. The goal that is suggested by the Baptist Laymen's Missionary Movement is a minimum average of ten cents per member for missions.
5. Resolve by rising vote to raise the amount.
6. Ask for no subscriptions at the supper.
7. Appoint an "every member canvass" committee.
8. Divide the committee into teams of two each.
9. Assign the entire church membership in groups to these teams for canvass.
10. For an offering on the weekly basis.
11. Permeate the entire canvass with prayer as a spiritual service rendered to the Master.

WHY A WEEKLY OFFERING FOR MISSIONS?

1. It is scriptural. 1 Cor. xvi, 2. This injunction from Paul was not concerning the local church expenses but was concerning a missionary offering.
2. It is educational. It keeps missions and benevolences habitually before the people.
3. It enlists a large number of givers.
4. It enables persons of moderate ability to give more largely.
5. It replenishes the treasury regularly, preventing indebtedness and financial loss through interest payments.
6. It does not decrease but actually increases the offering to current expenses and all benevolences.
7. It promotes prayer. Each weekly offering becomes both a service and an act of worship.

The General Apportionment Committee has discontinued its offer of free double envelopes, but will give them at half the regular prices to churches introducing weekly giving to missions for the first time and agreeing to make the "every member missionary canvass."

The Judson Centennial

By Rev. G. B. HUNTINGTON, Assistant Secretary

THE auditorium of the Second Baptist Church in Rochester, N.Y., presented a scene of unusual interest and significance on the evening of Thursday, March 16. A large company of missionaries, pastors and members of the local churches had gathered in the opening public meeting of a movement to observe in some fitting and adequate manner the one hundredth anniversary of the beginning of American Baptist missionary effort through the labors of Adoniram Judson in Burma. Most appropriately the first address of the evening was made by the son of the great missionary, Dr. Edward Judson of New York, who gave some exceedingly interesting reminiscences of his father's life and spirit. Dr. B. L. Whitman, of Seattle, spoke upon "The Achievement of a Century," dwelling upon the great movements that have been stirring the churches in recent years; and Rev. Harry Emerson Fosdick of Montclair, N.J., followed with an inspiring address upon "The Challenge of the Unfinished Task."

In the afternoon preceding this public meeting the organization meeting of the Judson Centennial Commission was held in Alvah Strong Hall of the Rochester Theological Seminary. This Commission, which has charge of the centennial observance in all its forms, consists of one hundred members, including the Centennial Committee of missionaries and native Christian brethren in Burma, representatives of all other mission fields of the Society, the general officers and members of the Board of Managers of the Society, representatives of the Woman's Baptist Foreign Missionary Societies, and of other home and foreign mission organizations, and a large number of pastors and laymen from all parts of the country. After a prolonged season of prayer, under the leadership of Missionary W. H. S. Hascall of Burma, the members of the Commission, eighteen of whom were present, took up for consideration the various plans that had been suggested for the observance.

Permanent organization of the Commission was effected by the election of President A. H. Strong of Rochester Seminary as chairman, J. S. Dickerson of Chicago, editor of the *Standard*, vice-chairman; Rev. S. R. Warburton of Boston, recording secretary, and an executive committee consisting of Rev. Walter Calley, D.D., Rev. Herbert J. White, D.D., Rev. C. H. Moss, Rev. Fred P. Haggard, D.D., Rev. Thomas S. Barbour, D.D., Rev. A. C. Baldwin, Mrs. M. G. Edmands, Rev. E. A. Hanley, Col. E. H. Haskell, President Geo. E. Horr, D.D.

Plans for the centennial observance which will begin in Burma in the autumn of 1913, and culminate in the anniversaries in May, 1914, call for a preliminary campaign of education regarding the history, results and needs of the work, centering about Judson and Burma, but including all fields in which the missions of the Society are conducted. It is expected that a large number will go from America to witness and participate in the celebration in Burma, and will bring back the inspiration created by personal contact with the mission field and its work to the meetings that will be held throughout this country during the winter and spring. The anniversaries, it is hoped, may be held in Boston, opportunity being thus afforded for pilgrimages to Andover, Salem, Plymouth and Malden, all places alive with associations connected with Judson, and the beginnings of Baptist foreign missions. Effort will be made to enlist every Baptist church, Sunday school and young people's society in the North in this celebration, through commemorative meetings, study of Judson's life and work and of present conditions and needs in Burma, and special or increased offerings for missionary work. These and other plans were discussed by the Commission, and were referred with general approval to the executive committee for elaboration and execution. The feeling was strongly expressed that the commemoration should be in every way worthy of the far-reaching significance of the event, the strength and resources of the denomination, and the unmistakable tokens of the blessing of God upon the labors of one hundred years.

Mrs. Ingalls' "Burma in Boston"

By Rev. W. H. S. Hascall

MISSIONARY IN BASSEIN, BURMA, NOW ON FURLOUGH

"THE World in Boston" reminds me of "Burma in Boston" (though it was not called by that name), arranged and given by that wonderful missionary, Mrs. Marilla B. Ingalls, late of Thonze, Burma. I think it was in the early part of the winter of 1889. Mrs. Ingalls was in America on her last visit home, after an absence of many years. She had brought with her a very complete collection representing articles used in the everyday life of the people of Burma, as well as rare and valuable curios from the palace and from the huts of that land of her adoption. She was greatly interested in the welfare of the Judson Memorial Church in New York City, and conceived the idea of having a public exhibition of her curios, the receipts to go to that church, while at the same time she would arouse more missionary enthusiasm among the people generally.

She engaged Horticultural Hall on Tremont Street for her exhibition, and on tables along the sides of the hall and on the walls she displayed what was, up to that time at least, the best collection ever shown in America, representative of the habits and customs of the many millions of Burma. The Eveleths and Hascalls being also in this country and living near Boston, she engaged their assistance. The exhibition was open day and evening for three consecutive days, and an entrance fee of twenty-five cents was charged.

People from all over Boston and its suburbs came in large numbers. The best part of the show was Mrs. Ingalls herself, who was always on hand directing and explaining in her inimitable way, laughing and joking with every one, the cheeriest of the cheery, shaking her little side curls and proving herself the very princess of entertainers. There were idols, native paintings and embroidered hangings, young people dressed in the costumes of the country, musical instruments, palm-leaf manuscripts, royal orders, coins, cooking utensils, etc.

If some person of local or church importance came in Mrs. Ingalls would cry out, "Here comes the noble so and so, a real prince (or princess), bring out the royal golden umbrella and do him (or her) honor." The glittering emblem of royalty would be brought out and carried by an attendant over the head of the often reluctant honored one, as Mrs. Ingalls marched him (or her) up and down the hall crying out, "Shi-ko-like," and we would drop on our knees and with hands clasped before us bow our heads to the floor three times in a true Burman "Shi-ko" or obeisance.

Impromptu pantomimes and dialogues were given, illustrating the daily life of the people, weddings, worship, school, a missionary preaching to the heathen, a Buddhist priest making a call on Mrs. Ingalls, etc. A young man of dark complexion was dressed as a Burman man, and played the "Burman piano" so well that many thought him a native brought over by Mrs. Ingalls. Every one was pleased, and felt that the twenty-five cents had been well invested,

but no one enjoyed it more than Mrs. Ingalls herself.

If any one came just to see and quiz her, she promptly "froze them out," but where there was genuine interest shown in the curios, her work, or the people among whom she labored, none could be more pleased and more ready to give of her time and strength than she. After the three days in Boston we went to New York, where Hardman Hall was engaged, and where the exhibition was repeated, to the great enjoyment of New-Yorkers. The third and last exhibition was in a hall in Philadelphia where many came to enjoy the rare opportunity of seeing Burma without crossing the sea.

It was on the trip from New York to Philadelphia that we caught a glimpse of Mrs. Ingalls' fun-loving nature which gave us a hint of the secret of her abiding youthfulness. A friend had insisted that Mrs. Ingalls and her companions in travel, Dr. Eveleth and Mr. Hascall, have the comfort of seats in the parlor car, that they might not be over-fatigued in the opening of the Philadelphia "Exposition." As we were sitting together and conversing in Burmese the conductor came within ear-shot, and at once showed by his manner that he was "impressed." Mrs. Ingalls said to us quietly, "Remember, I do not know any English, I am a foreign lady traveling. You, Dr. Eveleth, are my interpreter, and Mr. Hascall is my friend traveling with me." So when the conductor reached her seat and asked for her ticket, she turned to Dr. Eveleth and in her best Burmese asked what was wanted. Dr. Eveleth explained to her in the same language. When she understood(?) she gave up her ticket and making some remark, which was translated by Dr. Eveleth, so interested the conductor that he remained for some time chatting through the interpreter with the foreign lady and her companion. When he finally left he no doubt had the thought that he had been talking with some person of very high quality. It was true, to be sure, but not in the way he supposed.

Mrs. Ingalls enjoyed the joke immensely and afterward often referred to the puzzled face of the conductor as he listened to the foreign words that were so unlike French, German, Italian, or any other he had ever heard. If "The World in Boston," with all its immensity of preparation and extent, gives a proportional amount of pleasure and of genuine help as compared with "Burma in Boston," it will repay all the time and energy evoked on its behalf.

NORTH INDIA SHOPS IN THE ORIENT IN LONDON

WOMEN'S WORK IN MISSIONS

The Jubilee Meetings

BY MISS HARRIET F. ELLIS

"SO this is what foreign missions means; I never knew that before, I always thought foreign missions was sending missionaries to the heathen countries to hold revival services among the natives. You Jubilee people have opened my eyes. I never believed in missions before, but I do now." That is what the Jubilee has been doing for women all over our great country, opening eyes, correcting false vision, rectifying wrong ideas and impressions, and showing women that missions means building schools and colleges, opening hospitals and dispensaries, homing the neglected and deficient, giving to mothers Christ's ideals of womanhood; in short, doing just what Jesus replied to John, "The blind receive sight, the deaf hear, the lepers are cleansed, the poor have the gospel preached to them." Missions has to do with everything that concerns manhood, womanhood and childhood, and the work is so great that every Christian woman can have a share in it. In truth the work requires the help of every woman, so far-reaching and urgent are its demands.

The New England Jubilees were characterized by the same large audiences, tense interest, pledges of service, time and money that have made memorable the Jubilees elsewhere. Springfield led off with a two days' meeting; full of evidence of careful, prayerful preparation, unity of purpose and oneness of mind. The young people's meeting was large and enthusiastic. Delegations from Smith College and Mt. Holyoke attended and gave inspiration to the speakers. President Woolley of Mt. Holyoke presided at the luncheon served in the vestry of the Baptist Church, and inspired all by her strong, consecrated personality.

NEW HAVEN AND PROVIDENCE

New Haven hardly realized what she had planned for in arranging for a Jubilee. The first meeting more than strained the capacity of the audience room, and many were obliged to leave without reaching the door. Several delightful drawing-room meeting and receptions were held, one especially for young college women, which was addressed by Mrs. Brownell Gage of the Yale Mission, China, and Mrs. Montgomery. It was a remarkable gathering, and how the Board Secretaries coveted the young women for just such work as Mrs. Gage so graphically described. The luncheon was a great success, many coming in from the cities like Hartford, Bridgeport and New London. The children's hour was fascinating. The chapel was filled with earnest, rosy-faced boys and girls, who responded to all that was said and done. Many, no doubt, will attend the next Jubilee, and be able to tell what happened at this one.

Providence lived up to its name, and from first to last the kind, loving Providence was recognized and relied upon. Large crowds, jubilant faces, deep, purposeful interest bespoke the splendid work of committees. The Rallies were most successful. The Baptist Rally was held in the historic old First Church, with its unsurpassed steeple and the bullet holes, proclaiming its ancient and honorable origin. "Dedicated to the service of God and the holding of Commencements," reads the charter, and how splendidly its purposes were manifested that Jubilee morning, which saw the beginning of a new dispensation, as it were—that of Christian unity and oneness in Him who is

By courtesy of Marceau, N. Y., and the Congregationalist

SPEAKERS IN THE JUBILEE CAMPAIGN

head over all. Pledges to the amount of $800 were received, and about eighty women rose to reconsecrate themselves to more obedient service, and to the effort to double the membership of their societies.

THE BOSTON MEETINGS

"The Jubilee has passed over Boston and is gone, but the place thereof shall know it forever more. The Boston that participated in the Jubilee can never be the same again, for through the inspiration of the meetings and the fellowship developed by their preparation, we have had a new vision of our oneness in the Master's service." The same weeks of prayerful preparation preceded this as other Jubilees. Four drawing-room meetings were held, with an attendance of four hundred. A large reception given by two hundred and seventy-five nurses and physicians of greater Boston to Dr. Noble and Dr. Carleton was one of the chief features of the Jubilee, because of the splendid interest on the part of this profession in the work of the two guests of the afternoon. As a result of this gathering an auxiliary to the North India school of medicine in Ludhiana was organized, which fact must delight all who are interested in medical missions. Four luncheons were served in Ford Building, Park Street, and Tremont Temple, at which the Jubilee speakers made short addresses, thus giving to many not sufficiently interested to go to a church meeting the opportunity of hearing the message from these earnest representatives. A great mass meeting in Tremont Temple closed the program of the Jubilee, but let us pray that it may prove but the beginning of the conquest.

AT OTHER POINTS

The Jubilee in Portland, Me., joined hands with the Jubilee of Portland, Ore., and completed the series that stretches over our land from coast to coast, binding East and West in the closest relationship that can exist between hearts and lives, and so helping to answer the prayer of the Master, "That they may be one even as we are one."

Worcester, Pittsfield, Fitchburg, Athol, Framingham, Fall River, Newport and Brockton have all had Jubilees, and fine ones, too, and the end is not yet, for as soon as the season allows others will be held throughout New England, and others, and still others, until the last woman shall know of the movement.

It is safe to say that approximately $50,000

was pledged in the various New England Jubilees toward the $1,000,000 Jubilee Fund.

THE CULMINATION IN NEW YORK

What to write of the New York Jubilee is a question. It took upon itself the size and diversity of the city in which it was held, and we wonder about its influence upon the vast city. There certainly was a profound impression upon the committee of four hundred women who had toiled for weeks and months that they might bring about a successful Jubilee. One of the most important meetings, especially to those who had part in other Jubilees, was that held in the parlor of the Murray Hill Hotel on

MRS. H. W. PEABODY

Monday morning, at which the chairmen of a number of Jubilee Committees from California to Maine were present. Most interesting reports were given of the results and effects of the Jubilee so far on their home cities. The unanimous desire seemed to be to organize the Jubilee Committees into Continuation Committees, which should be aids to the Boards in furthering the great missionary task. A policy was presented for consideration with this very object in view, and was heartily approved by all present. The policy was referred to the Central Committee on United Mission Study, who will later confer with the Boards. All present felt that this meeting would prove a historical one and all names were carefully taken, to be incorporated in the records of the Jubilee.

The pageant, one of the distinctive features of the New York Jubilee, helped our understanding of the great work by visualizing for us some of the mission fields, and making us, for the time being, a member of the missionary family. India with its bazaar life, Buddhist shrines with the saffron-robed priests, women prostrated in worship, outcast women and the child widows, gave us a sad though brilliant picture. A Japanese kindergarten of about thirty real kindergarten children, dressed in bright-colored kimonos and topped with black wigs that persisted in getting awry, fluttered through the motion songs looking more like bees and butterflies than really and truly children. China lived for us in a medical scene, with tent, table, doctors and nurses all present. Patients of all ailments appeared—ladies in sedan chairs, coolies with their burdens, children leading the blind, stretcher patients, and in the midst of the clinic a Bible woman rode in on a real Bronx donkey and began at once to teach the women waiting their turn. By the way, the Bible woman was Phœbe Stone, sister of the famous Dr. Mary Stone, the great Chinese surgeon, and a pupil at Goucher College, Baltimore. Turkey was presented first by a harem scene, then by a class of young women graduating from the American College for Girls, with "Christ my Light" as their college pennant. A most graphic scene from Africa followed, taking us at once into the heart of the jungle, and revealing a life decidedly next to nature's heart. The chief and his retainers, and the women folks and children were suddenly terrified by the coming of the white-faced missionaries. The next scene told that old things had become new: a class of boys at a carpenter's bench, girls seated at sewing machines, others washing and ironing, a large class of little tots with their books and slates in school, and all under the supervision of our own Miss Margaret Suman. The hearty singing, the neatness and orderliness everywhere shown taught the great lesson of possibility and accomplishment. Some of our splendid church hymns were

sung during the moments between the scenes, led by a fine orchestra, and the lessons of the gospel in song were added to those of the stage, making any chance of escape from the message of the afternoon all but impossible.

One of the most impressive meetings of the series was the Pioneer meeting held Tuesday afternoon, when several of the early missionaries and those active in the founding of the first Societies gave reminiscences of those far-away days. Mrs. Adoniram Judson Barrett, mother of Mrs. Helen Barrett Montgomery, Mrs. Butler of the Methodist Board, missionary in India during the Sepoy Rebellion, were among those who spoke. After they finished greetings were brought by three young Chinese girls, a Japanese, a Karen and a graduate of the American College for Girls, Turkey, who most gracefully presented to the Pioneers a cluster of their national flowers with their greetings, and expressed their appreciation of what Christianity meant to them in words full of gratitude and love.

Carnegie Hall was filled Tuesday evening with a large audience, gathered to hear the authors of the eleven study books. Eight were present and spoke: Dr. Arthur Smith, Dr. Elliot Griffis, Miss Ellen C. Parsons, Mrs. Anna B. Lindsey, Dr. Arthur J. Brown, Dr. and Mrs. Francis E. Clark, Mrs. Montgomery, Mr. Robert E. Speer; Mrs. Peabody, Chairman of the United Study Committee, presiding.

THE MISSIONARY LUNCHEON

Think of 6,500 women sitting at luncheon in three of the largest and finest hotels of New York, and this a missionary luncheon! Surely this was big enough even for New York! In the ballroom of the Hotel Astor nearly 2,000 were served, and equally large numbers at the Plaza and Waldorf. Society women found themselves drawn to a strange interest in something worth while, as the speakers pictured vividly the deeds and needs of mission fields. As one correspondent says, the old-time patronizing attitude toward the "heathen" gave place to a burning passion of sisterhood. Mrs. Montgomery's pleas stirred the hearers, as she urged the privileged, educated women of leisure to form a great sisterhood of service and league of love.

One of the papers called Mrs. Montgomery "the dynamo of the Jubilee," and the *Tribune* reported her flight from banquet to banquet in this wise: "She started in at the Italian Garden of the Hotel Plaza with a six-minute speech. Then she went to the main dining-room, where she came second on the program. Thence she flew down Fifth Avenue to the Waldorf Astoria, where 1,600 women had already listened to three other speakers. From there she jumped to the Hotel Astor, where she arrived breathless after the gathering had sung only one verse of the hymn they had started to kill time while waiting for her." And every speech was aflame with desire to impart the vision of a nobler life of service to the women before her.

The Jubilee closed Thursday evening with a large meeting in Carnegie Hall. A half-hour of praise and song by a splendidly trained chorus prepared the hearts of all present for the addresses that soon followed. Pres. Caroline Woolley of Mt. Holyoke presided and introduced as the first speaker Dr. Arthur H. Smith, the great expert in Missions in China. Mr. Mornay Williams spoke for the Laymen's Movement; Mrs. Montgomery very fittingly made the last address, which was, by actual count, her two hundred and ninth delivered in the interests of the Woman's Foreign Missionary Jubilee. The Committee feels confident that the million goal has been reached.

The darkest place in the world is in the hearts of some American women who don't know and don't care and are still thinking eighteenth century thoughts in this twentieth century, blind to the great truths of a unified world, a common humanity, and one Great Father. Only Christianity has a gospel for women.

Think what would come to pass if the privileged, educated women of the leisure class were to form a great sisterhood of service and league of love.

— *Mrs. Montgomery.*

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

West Virginia Meetings

BY DISTRICT SECRETARY STUMP

Baptist Laymen's Banquets were held March 13–17, at Clarksburg, Parkersburg, Huntington and Morgantown, West Virginia, and at Uniontown, Pa. Dr. Stackhouse and Mr. Mornay Williams of New York were the speakers. There were present at Clarksburg 270 men, representing at least 18 churches; at Parkersburg 150 men, representing 11 churches; at Huntington 280 men, representing 9 churches; at Morgantown 80 men, representing 4 churches; and at Uniontown 167 men, representing several churches.

It is needless to say that the speeches were of a high order, and were enthusiastically received. The men at each place passed strong resolutions linking themselves up to a bold forward movement in missionary giving. It is believed that they see the need of missionary work in a new light, and that they feel their responsibility in a way that will call out their united strength to a degree hitherto unknown among us. One pastor told the writer that several days after the meeting his men were saying, "It is the greatest thing I ever saw"; "My wife made me go, but I would not have missed it for ten dollars"; and such declarations were quite common among fifty-eight men who chartered a car and traveled twenty-five miles and back to be at the banquet.

The suppers were veritable feasts at every place, and the men did full justice to that feature of the occasion. The supper is, after all, a secondary consideration, and if the writer were consulted he believes that he would venture the suggestion that the supper should be very simple and all put on the table at once, so that not more than thirty minutes should be consumed in eating. Much time needed for more important things was necessarily consumed at nearly all of these great meetings.

[Thirty minutes would be too near the railway time for meals and perilous to digestion. Then, Secretary Stump does not seem to realize fully the value of the sociability feature of the feast. There is a happy medium in time and quantity, but make it at least fifty minutes, Mr. Secretary, and then chew well and talk cheerily. — ED.]

✠

Missionary Conferences

BY DISTRICT SECRETARY MAXWELL

In line with the Laymen's Missionary Movement the Secretaries of the Southeast District have held a number of Missionary Conferences, and in connection with many of them a laymen's banquet. Though Dr. Stackhouse could attend but two of these, yet his spirit and method have been followed in them all. Three were held in New Jersey, at Cape May Court House, Bridgeton and Salem. Secretaries Dewolf, Dobbins, Musselman and Maxwell conducted these. Seventeen have been held in Pennsylvania—at Lewisburg, Sunbury, Williamsport, Lansford, Berwick, Picture Rocks, Punxsutawney, Warren, Titusville, New Bethlehem, New Brighton, Waynesburg, Washington, Lewistown, Harrisburg, Uniontown and Wilkesbarre. At the last two Dr. Stackhouse was present, and of course the meetings were on a larger scale. At Uniontown one hundred and seventy men sat down to the banquet; Dr. Stackhouse and Dr. Lerrigo were the speakers. At the others Secretaries Stephens, Soars and Maxwell, together with W. H. Leslie, M.D., of the Congo, filled the program. Rev. D. E.

Lewis, State Chairman of the Stewardship Committee, attended several and gave splendid service. Hon. Joshua Levering of Baltimore was the principal speaker at Harrisburg. At most of these meetings an afternoon service was held, and generally well attended. At all places the interest of MISSIONS was presented, and several hundred subscriptions were taken. Pastors have given hearty co-operation. "Budget Hours" marked the programs in which, in order to better understanding, questions were asked and answered. The room where every meeting was held was hung with a full set of Laymen's Movement charts. This work goes on, and other such meetings are already arranged for May, and beyond.

✠

Dr. Stackhouse's Itinerary

The April Laymen's Meetings included banquets at Duluth, St. Paul and Minneapolis; Oshkosh, Fond du Lac, Milwaukee and Madison, Wisconsin; Jackson, Saginaw and Lansing, Michigan, and South Bend, Indiana.

The time from May 1 to 11 is to be spent in Chicago. May 12 there will be a banquet at Fort Wayne, Ind., and the week following will be given to Indiana, at points to be determined upon. From May 19 to 29 there will be meetings in Kansas, Oklahoma and Colorado. June 1 the Secretary will be at the Camden Association at Haddonfield, N. J.

✠

An Efficient Forerunner

Secretary Padelford of the Massachusetts Missionary Society, has been rendering most efficient service as advance agent in setting up the meetings and conferences. The willingness of his Society to give him leave of absence is greatly appreciated by the Laymen's Movement. Not only is he admirable as an executive, but we have few men who can so effectively present the cause. Secretary Stackhouse has been fortunate, indeed, in the character and efficiency of all his helpers, comprising missionaries and district and state secretaries. In the follow-up work they have secured permanent results that will tell for years to come.

THE FOUR SQUARE LEAGUE, FIRST BAPTIST CHURCH OF SACRAMENTO, CALIFORNIA. REGULAR MONTHLY BANQUET. THE LEAGUE IS ORGANIZED ALONG MISSIONARY LINES, UNDER THE DIRECTION OF PASTOR S. F. LANGFORD. THE MEN STAND BACK OF THE APPORTIONMENT AND SEE THAT IT IS RAISED.

The Kennedy Fund

Presbyterian Board of Foreign Mis- has recently received $2,300,000 the t of the late John S. Kennedy of ork, which is the largest single gift kind on record. Anticipating the he officers of the board have planned abilitate a large number of mission s with much-needed appliances and , and some time ago called for es to this end. The specifications involve an outlay of over $3,000,000, part of which will be expended. A ortion will be used for educational angelistic work and a conservative ll be placed in a reserve fund. Nearly ousand schools, hospitals and dis- es will get appropriations.

A Significant Step

conference of Sunday-school workers issippi, attended exclusively by but representing Methodists, Bap- istians, Presbyterians, and a few odies, a sum of money was raised to engage for a year a secretary to ed Sunday schools of the State, of s bodies, to improve their courses and otherwise advance their "As a means of helping the a State wherein they need help almost any other," says Bishop "it is important, but it is significant tes should have done it. The South I would not have deemed the thing one year ago."

A Peace Congress

Third National Peace Congress will May 3–5 in Johns Hopkins Uni- Baltimore. Two leading lines of peace work will be discussed: First, the awakening of the public conscience against the folly and injustice of war, together with the economic waste of universal armaments; second, the practical means of making war difficult by establishing institutions to take away the excuse for war. The first congress was held in New York in 1907, the second in Chicago in 1909. In addition to the regular session at Baltimore, special addresses will be directed to school teachers assembled. President Taft is to open the sessions on Wednesday afternoon, May 3.

The Influence of Example

The Catholic Extension Society has issued a call for a Catholic Women's Missionary Movement. The Society mentions the Movements of Protestant women, and describes the Protestant women's missionary societies. It believes Catholic women can do as much, perhaps more, and it calls for the formation of branches. It also expresses the hope that enough branches may be formed to make possible the inauguration of a National Movement at the Missionary Congress which is to be held next year. Especially does the Society urge Catholic women to organize to care for children of Catholic parents, those born here and those coming here the sons and daughters of immigrants. Two rules are suggested, a prayer, "O Philip of Neri, pray for us," and a one-day-a-year sacrifice amounting in value to fifty cents at least.

A Suggestive Definition

The country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help

rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships. Definition given in Kenyon L. Butterfield's "The Task of the Country Church."

A Home Field

A Southern Baptist authority says it is estimated that there are in the Southern Baptist Convention 4,000 churches without houses of worship. In a total number of 22,438 this is a pretty large proportion. One in six unable to build a church home speaks of conditions to be changed. The Home Mission Board gives about $75,000 a year to this purpose, mostly out of the general missionary fund. The statement is also made that 10,000 of the churches of the Southern Baptist Convention give nothing to missions. That would seem to be good home field to work.

A Civilizing Agent

The railroad is going to open up Asia Minor to commerce and change. Germany has signed contracts to complete the Bagdad railway, extending across Asia Minor and Mesopotamia, with branches connecting with the Russian system in Northern Persia and to the Persian Gulf. France is to build railroads in European Turkey, through agreements with Russia and Great Britain. The engine of civilization is the locomotive. The unknown Persian and the unspeakable Turk will soon be revolutionized by publicity.

A Good Work

The General Education Board has given $60,000 for the endowment of Fisk University, the oldest college of the Congregational American Missionary Association, founded in 1866. Fisk has 450 students, and a half million endowment is sought. We trust that the Board has decided to enter more largely into the educational work for the colored people.

Missions in China

From the China Mission *Year Book* (first issue 1910) these statistics are taken as to the work of Protestant Missions in China for 1908–09: Missionary Societies, 91; foreign missionaries, including medical, 4,299; Chinese workers, including 487 ordained pastors, 11,661; stations, 3,485 (670 of them with resident missionary); primary schools, 2,029; scholars, 45,730; intermediate, high schools and colleges, 1,116; students, 34,064; number of congregations, 2,341; baptized Christian community, 195,905; total Christian community, 278,628; hospitals, 170; dispensaries, 133; in-patients, 45,188; out-patients, 897,011. Chinese contributions to church, $298,687 (Mex.). This shows a quite remarkable progress since the Martyr Year (1900). The number of communicants increased in the decade from 80,682 to 195,905. The higher institutions of learning increased from 105 with 4,285 students to 1,116 with 34,064. The foreign mission force was doubled, and the native mission workers more than doubled. The figures of the last year would give still further increase.

The Bible a Peace Maker

The celebration of the Bible tercentenary is being made the occasion for earnest demonstrations in behalf of international arbitration. We take it that this is more than our human fondness for tying up to subjects that happen to be to the fore in the day's news. That Mr. Taft's proposals for a comprehensive British-American arbitration treaty should have come just in the three hundredth year of the English Bible, as we know it today, is a coincidence; but it is one of the dramatic coincidences that impose themselves upon the popular imagination because of their extraordinary aptness. In a very real sense the Bible has been, to use Mr. Taft's words, the precious tie that has bound together the Old and New Worlds. The book has been not merely a common heritage for the two peoples; it has played a most important role in the actual peopling of the new continent from the old. It was because men in the seventeenth century read their Bibles differently that New England was founded. Today th tendency is to pick out in the Bible wh all men can agree on. Its actual histo has been that of a beneficently disrupti and a beneficently unifying force.

— *New York Evening Post*

PLAN FOR PHILADELPHIA

June 13 to 25

Baptist Day in Philadelphia

An *Examiner* correspondent in Philadelphia says: "For once we are to have a great Baptist day, observed all over the world. It is to be Sunday, June 25, the one Lord's Day when the Baptist World Alliance will be in session in this city. A common program is in preparation for use in every Baptist church or Sunday school, if so desired. Think of a Baptist service on the same day belting the entire world! Surely our God is marching on, and the Baptists are not at the rear of the procession. As here in this city there rang out, July 4, 1776, a message which has been 'heard round the world,' so on June 25, 1911, shall go forth from our borders another message that shall tell how the kingdoms of this world are becoming the one kingdom of our Lord and of his Christ. This message, too, shall be heralded to earth's remotest bound. Baptist day will be one of the great days in the world's history."

✠

Let the People be Heard

Congregationalist: The psychological moment may have arrived for the adoption of a treaty between the United States and Great Britain for the submission to arbitration of all matters of difference of whatever nature which may arise between them. It has been suggested by President Taft, heartily and formally commended to the British Parliament by Sir Edward Grey, and is indorsed also by the leader of the Tory party, Mr. Balfour. It is being enthusiastically urged by the spokesmen of the churches of all denominations in both countries. It is favored by political leaders of all parties. Unofficial voices of approval come from other nations—France, Germany, Italy. We believe public sentiment will support it overwhelmingly. So great a step toward international peace established on a firm basis, however, cannot be quickly or easily taken. A treaty of similar character was sent to the Senate by President Cleveland as long ago as 1897. The Senate refused to enact this treaty. Only the insistence of public opinion through press, pulpit and platform, can secure the acceptance by our government of the policy of perpetual international peace. Over nine hundred meetings were held in England on a Saturday and Sunday in support of the proposed treaty of arbitration. Resolutions were passed in its favor by representatives of ten thousand Free Churches.

✠

Baptists the Most Numerous

Commonwealth: "Statements now come from Dr. H. K. Carroll of the Methodist Missionary Society, that the Baptists are the largest Protestant body of Christians in the United States, numbering 5,454,873. The Methodists number 5,253,529. The two stay close together."

✠

No Sectionalism Wanted

Journal and Messenger: "We deprecate the raising of the question about the claims of different sections of the country. True, we have two great missionary organizations, Northern and Southern, but the Baptists of America are one people. They intermingle unreservedly. They stand for the same great truths. Ministers and laymen go unquestioned from one section of the country to another, and find themselves honored and beloved. It is not, and ought not to be, a question between North and South, and that argument ought not to be raised, ought to go for nothing. If there is in the southern section a pastor who has held his place and done as good work for so many years as

has Dr. Robert Stuart MacArthur, of New York, let him be named, and let us decide between the two; but let us say nothing about North or South. Let us all be one, when we reach Philadelphia in June.

✠

The Church's Function

The Standard: "If the church does not believe in herself she cannot expect others to believe in her. Unfortunately for many local churches they spend their entire energies in preserving their own lives. Instead of a group of Christian people banded together to minister to the community life and to extend the kingdom of God, they appear to be intent upon maintaining an existence. They are few in numbers and weak financially. To keep going means constant struggle. We may not blame them, but to the looker-on it appears as if the end which they have in view is an organization and its perpetuation rather than service. And does it not sometimes happen that a church loses sight of the great reason for its existence? Whenever the institution and its perpetuation takes the place of the redemption of the world as the end in view, then the church ceases to perform its true function and its testimony fails to convince bystanders that it holds a place of importance in the kingdom of God."

✠

"Dangerous Immigrants"

Christian Work and Evangelist: "Something of the tremendous importance of our immigration problem is reflected in the annual report just made to the New York State Legislature by Cornelius V. Collins, Superintendent of the State Prisons. He says: 'The trend of foreign criminals to the United States during the last few years is, in a large measure, responsible for the unparalleled increase of the prison population of the State. More than fifty-four per cent of the increase is directly chargeable to this cause,' he continues, 'and it is undoubtedly true that the influence and example of this class of criminals are responsible for some, at least, of the crimes for which men of the other classes mentioned were imprisoned. In the prisons those aliens are a great expense to the State and a hindrance to the effective application of reformatory and disciplinary methods.' No American desires to close our country's gates against any desirable foreigner. But the protection of our nation's best interests demands eternal vigilance to prevent the admission of men and women to whom liberty only means criminal license. Keep out all enemies of law and order!"

✠

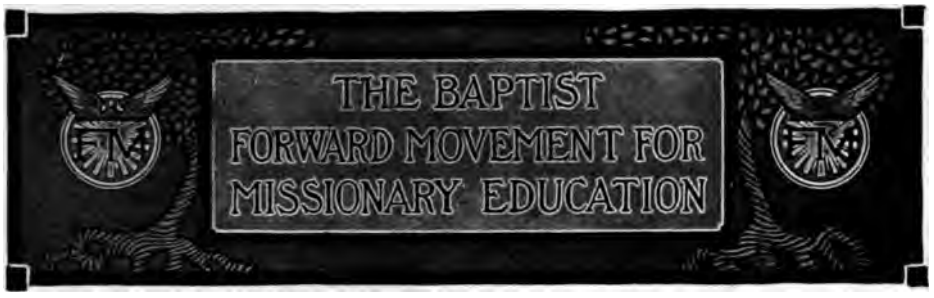
How Far Does This Go?

Watchman: "The statements of Professor Betteridge of the Rochester Theological Seminary that he found Roman Catholic priests in Rome, in the libraries of the Catholic educational institutions ignoring the syllabus of the Pope against Modernism, was fairly startling. He said that the writings of Modernists are in common use by the students of the Catholic college. It has been assumed that the decree and syllabus of the Pope were obeyed by all Roman Catholic priests and students as a matter of course. If they are ignored and disobeyed in Rome, it would be interesting to know how far they are being obeyed throughout the Roman Catholic world.

✠

Progressive or — ?

Advance: "There is no greater mistake in religion than to think that a religious journal, a church or a minister must give up the faith to be progressive. Doubt and denial do not make progress. In nature winter is negation; in religion negation is winter. Winter puts the land into cold storage; negation puts the church into cold storage. A pulpit devoted to doubting and denying is like Medicine Hat on the weather map. Its message is a northwest wind, a cold wave which sends the mercury of the church down toward zero. A Winnipeg pastor says that he sometimes has to wear an overcoat in his pulpit. There are churches where the men in the pews need fur overcoats to keep the sermon from chilling them to the heart. A progressive religious journal cannot stand for this kind of religion. To do so would only hinder religious progress."



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking Stock

Liabilities

LAST month in this department we pointed, with what we trust was pardonable pride, to the fine assets of the Baptist Forward Movement for Missionary Education. We are bound to acknowledge also some liabilities. The money that is being invested, and the good will of pastors and other church workers which has been enjoyed, puts us under heavy obligation to the churches.

1. Fidelity to modern education ideals. Nowhere has more remarkable progress been made during recent years than in the realm of education. Here a quiet revolution has been wrought. Old things have passed away. Religious education, alas, has not always kept pace with the progress of general education. But the formation of the Religious Education Association a few years ago has brought together on one platform the men and women who are interested in religious education, that they may make common cause of this fundamental task.

Perhaps the most distinctive difference between the new point of view and the old in religious education is the method of approach. The old education taught *subjects*. The new education teaches *people*. The old education started with a body of truth, which must somehow be incorporated in the life of the pupil. The new education starts with a developing personality, and seeks to find from the great wealth of truth at its disposition that particular truth that is specially called for at each stage of the unfolding life. In missionary education this contrast is striking. Missionary education in the Sunday school, for example, a few years ago, was primarily a method of exploiting the Sunday school in the interests of the missionary cause. The prime thing was a good missionary collection. Now it is recognized that great as is the contribution which the Sunday school can make to missions, the contribution that missions can make to the Sunday school is still greater. Missionary material is, therefore, introduced primarily because of its value in the development of large statured Christian manhood and womanhood. The Forward Movement will seek to bring its material and methods more and more into harmony with the best ideals of modern education.

2. The unification of missionary education in the local church. There have been in the past, and there still are, many agencies and many methods. Our denomination has gone a step farther than most of our sister churches in that the Baptist Forward Movement for Missionary Education is the common clearing house of all our national, general and woman's missionary societies. What is needed now, however, is a piece of constructive work for the unification of the many methods and the mass of material available for the program of the local church. It must frankly be admitted that the average pastor or church worker finds himself confused by the very wealth and variety of suggestions made. What is needed, and what the Forward Movement promises to provide soon, is a flexible, comprehensive plan for missionary education in the local church, constructed upon broad lines, providing for every department of the church's activity, and adaptable to condi-

tions obtaining both in the backward church with poor equipment, and in that which is highly organized. Obviously this is no easy task.

3. INCREASING FINANCIAL RETURNS. From the very first the Forward Movement has stedfastly adhered to an educational rather than a financial policy. When the Movement was formed, it was clearly understood that it should be in no sense a collecting agency. Of course, emphasis has been placed upon missionary giving as a part of the expressional activity essential to a complete educational program. It would therefore be as unfair as it is impossible to judge the work of such a movement by immediate financial returns. The completion of four years since the formation of the Movement does, however, show some tangible returns. One single piece of work has brought into the treasuries of the societies more than the entire annual expense of the Movement, so that it can fairly be said that the Forward Movement is now more than paying its own way, thus making clear gain the results to be gathered in the years to come when the boys and girls now being trained become the men and women of the churches.

The present Proportionate Givers Census Campaign will moreover bring immediate tangible results. These, of course, can only be estimated, but judging by well known precedents, the fact that upwards of one thousand pastors will distribute four leaflets on proportionate giving, following them by a definite appeal to their people to commit themselves to this practice, many pastors supplementing this work with special sermons and prayer meetings devoted to the subject, cannot fail to mean an increase of many thousands of dollars in the giving of the churches. Such work as the Forward Movement is doing continually is cumulative in its effects. Again, it pledges to the denomination a Campaign that shall not be merely theoretical, but thoroughly pratcical, bringing back again into the treasuries that support it a stream of money that shall increase in volume as the years pass.

John Rangiah's "Why Not?"

LETTER FROM A HINDU MISSIONARY IN SOUTH AFRICA

Dear Editor: In the columns of the MISSIONS of October last, we read about the rapid increase of Hindu population in San Francisco. I take it to be one of the signs of the day. The Far East and the Far West are joining together. And not only the religion of Christ is being carried into the midst of the heathen nations, but the heathen nations themselves gradually and unnoticingly are approaching and getting mingled with the Christian nations.

Now is the time, I am sure, for the gospel and its high and pure doctrines to be placed before those Hindu people at San Francisco and elsewhere. At this very early day, when the roots of heathenism not yet have taken deep hold, when the heathen beliefs and practices have not yet branched out and spread wide, and when the worship and services of the heathen god have not yet raised its towers high up in the sky, the mild and gentle gospel of Christ, with all its conquering and quickening powers, is well to make a start to Christianize those Hindus. Here in Natal, South Africa, where hundreds of Hindus flow in every year, the gospel was late in start and slow in its progress, so much so that we repent for lost opportunity, when we see the influence of the devil amongst these people to be as sad and grievous as in India.

The means of carrying the gospel to those Indians in America seems very feasible. Any missionary who previously worked in India, and who is just now a stay at home, can kindly take pity on them. Perhaps the missionary might not speak the same dialect which those Indians do, but he can pick it up very soon, as the Indian dialects are more or less similar to one another.

Why not one of our Baptist missionaries take up the opportunity and pity those souls?

Yours obediently,

JOHN RANGIAH.

Kearney, Natal, South Africa.

Remember the Philadelphia dates: June 13 to 25
Remember to inform the Entertainment Committee as to what kind of place and what rate you wish

e Baptist World Alliance and Missions

E meeting of the Alliance ought › give us a fresh grasp and iation of our missionary task. nissionary crisis of the time in we live has become a common- n our thinking, so completely so, t, that it has lost its power of in large measure. Nevertheless, ed constantly to be brought to a ealization of it. The missionary rise is the best antidote to our alism, and is the sovereign cor- agency for a thousand ills in the al life. Baptists share with all bodies the great missionary obli- . But in Europe today, especially sia, there are opportunities which supreme significance to the Bap- Our principles are the antitheses opean despotism in all its forms, e rise of a powerful Baptist move- is most logical, as being a new le of the law that action and reaction are equal. Shall we seize the opportunity and hear the call of this new man of Macedonia? Shall a school be provided for the education of European preachers? The Alliance meeting ought to answer this and other related questions. In fact, the meeting of the Alliance must surely bring home to us as never before the vital and fundamental place held by education in our whole conception of Christianity. There is not a principle held by us which does not carry at its heart the educational ideal, and most of all the principle of a regenerated church membership. Our witness to truth cannot survive in power if the lamp of learning grows dim among us.

The Alliance will give us fresh spiritual vision and sense of mission, will draw us close to Jesus Christ and to one another, and to a world that needs us and which waits for us athirst for the water of life which it is our privilege to bear to its parched lips. —E. Y. MULLINS, LL.D.

FROM THE FAR LANDS

DE INFORMATION FOR TRAVELERS

ists contemplating travel in the Orient ›preciate the welcome extended to y Mr. R. D. Stafford of Shanghai. afford, who went to China in 1909, he auspices of the Foreign Mission Society, and who has since been spending his time in language study in Ningpo, has recently been appointed mission treasurer and business agent for the East China Mission. His headquarters are in Shanghai, at No. 26 Range Road, located in an easily

accessible part of the city. Mr. Stafford extends a cordial invitation to all Baptists stopping at Shanghai to call and see him. He will gladly give them any assistance possible and upon request will undertake to make arrangements for them to visit the nearer inland mission stations where they will get a glimpse of the actual life of the Chinese people and can see at first hand the progress of the various kinds of mission work.

A GOOD REPORT FROM HSIPAW

All the work is in a prosperous and promising condition; 115 children are in school; 65 children were in the Sunday school last Sunday, and 74 were present at the morning preaching service. — W. W. COCHRANE, Hsipaw, Burma.

MISSIONARY POSSIBILITIES IN RUSSIA

Rev. C. E. Petrick, missionary at Sibsagor, Assam, while on furlough, is spending much of his time in touring among the churches of Eastern Europe. He sends this interesting news regarding changing conditions in Russia:

"There is liberty now to do evangelistic work in Russia, and the government permits public meetings and conferences. A law is before the Duma (the Russian parliament) to give entire liberty to Protestant mission work in Russia, so that Protestant Mission Societies may be permitted to work in the Russian Empire among the Mohammedans, heathen (for there are still such within the Russian empire), nominal Christians and Jews. If the law is passed, the whole empire will be open to mission work."

OVER THE TEACUPS

The Seniors in our Training School have preached several Sunday mornings during this quarter, and we have been much pleased with the improvement they show. We certainly hope that they will be able to preach to their own people better than any foreigner can. The work of street and street-chapel preaching, the teaching of the Bible class and superintending the Sunday school have been shared by both classes. For a time the students made an effort at personal work in the tea-shops. They scattered among the different shops, and over their cups of tea entered in to conversation with the others at their tables, leading the conversation to religious subjects whenever possible. — MRS. C. A. SALQUIST, Yachow, West China.

A UNIQUE PLAN

In the campaign among the laymen various ways of presenting the cause are made use of by the different missionaries taking part. Rev. A. C. Bowers of Goalpara, Assam, chooses five or six young people from the church where the meeting is to be held, and on these native costumes are draped, showing the evolution of the heathen from the savage attire of the Garos to the full dress of the Bengali. By this expository method those present not only hear, but see what the evolution of the Christian from the heathen accomplishes in the outward man.

WHEN LOSS OF FACE DOES NOT MATTER

A year ago an old lady refused baptism in one of the out-stations because of the publicity of it and because of fearing to "lose her face" by being laughed at. It is not an easy thing for these women who have lived largely in the homes, unseen and unsung, to come out to some canal for baptism by the foreigner in full sight of an unsympathetic and jeering crowd. Yet last autumn this woman asked for baptism. She had not ceased coming to church, and seemed to be growing in grace. "Venerable old lady, why is it you ask for baptism after refusing it last year?" I questioned. She replied, "Teacher, I am now past sixty and heaven is near. To hearken to the Lord's commandment is of greater importance than saving one's face." — JAMES V. LATIMER, Huchow, East China.

BRIGHT PROSPECTS FOR KIMPESI

In October, at the set time, all the old students with the exception of four came back with a splendid new class of eleven men, their wives and children. We now have students in each of the three years of our course of study. The enthusiasm for the school grows and the prospect for increased attendance is brighter than ever, The desire to learn, the moral quality of the men and the women, and their enthusiasm for the work of preaching the gospel and teaching their own people to read and write and study the Bible are more hopeful signs, and in some cases more than would be expected of men so recently heathen in every line of thought and action. Many children come with the students, and are willing to become baby tenders in order that they may

be accepted in the elementary school which we maintain as a model school in the practise of teaching, and which is taught by the students in the Training School. The children of the student families, together with these baby tenders, make up a school of over forty boys and girls. This school is a source of little expense to the institution. The desire to learn is what brings the students here. — S. E. MOON, Kimpesi, Africa.

MISSIONARY ADDRESSES

Rev. G. L. Mason, formerly an efficient missionary of the Foreign Society, has prepared five addresses on missionary topics, the outgrowth of his eighteen years of work in Eastern China, and would be glad to give them on terms within the reach of churches or young people's societies. In this way he hopes still to serve the cause of missions. He can be communicated with at 73 Church Street, Watertown, Mass. The address on "Missionary Pioneering in Unfriendly Regions" is illustrated with costumes. That on "China's Heroic Struggle against Opium" is especially timely. Those who have heard the addresses warmly commend them.

TURA HOSPITAL DEDICATED

Just before we left Tura there was an occasion of great joy to us, for at last, after innumerable delays in construction and completion, the Euclid Hospital was dedicated free of debt. Over 100 patients had been treated there even in its incompleteness, but we rejoice that now the patients who come may be better cared for in pleasanter surroundings. Miss Robb worked hard superintending the cleaning and arranging, and we look forward to a future of blessed ministration to the needy ones. — MABEL BOSWORTH CROZIER (Mrs. G. G.), Tura, Assam.

BELGIAN MISSIONARIES FOR CONGO

Rev. Henri Anet, Director of the Belgian Society of Protestant Missions in the Congo, sails from Antwerp for Africa on April 29. Mr. Anet is sent by the Society to study at first hand the work of Protestant missionary societies already established in the Congo; to come into touch with natives in the principal mission stations; to consider the possibilities, and a desirable location for work to be started by the Belgian Society; and to increase the interest and sympathy of the Protestant churches in Belgium toward missions in the Congo.

✠

A China Triennial

The frontispiece shows the first Triennial Meeting of the Evangelistic Association for China, held in Hankow, December 7–12, 1910. The Association has a membership of 301, of whom 83 are Chinese, and 218 foreign. At the Hankow meeting there were upwards of a thousand in attendance. Twelve provinces were represented in the meeting and also Japan and Formosa.

The day sessions were filled with papers and discussions, while the evenings we given over to evangelistic services in various parts of the three cities — Hankow, Hanyang and Wuchang. At the Baptist church in Hanyang, the seat of our Central China Mission, there were between six and seven hundred men present every night. These audiences gave most excellent attention to preaching by various members of the Association who had been appointed by the central committee for this work.

The meeting in Hanyang was duplicated in many places throughout the three cities. Four Chinese preachers from Huchow, two from Hangchow, two from Ningpo, and one each from Shanghai and Shaohsing were in attendance, as well as six members of the East China Conference and Dr. Dearing. — A. F. UFFORD, Shaohsing, China.

✠

The Shanghai College

Mr. Proctor is President of Shanghai College, the first distinctive institution of college rank which we have established in China, and representing the Northern and Southern Baptists. It is closely connected with the Theological Seminary of which Dr. R. T. Bryan of the Southern Baptist Board is President. The College was opened in 1909, with forty-five students. Yates Hall is shown in the picture. Located on "The Point," the college campus is one of the sights pointed out to the traveler as he comes from his big ocean liner up the river to the Shanghai Bund. Money has been given for a water system, and an electric lighting plant is also projected, the Chinese friends

expecting to raise $3,000, or one-half of the expense.

Of the present student body the latest report says that a finer lot of Chinese boys would be hard to find. More than half are Christians, while none are opposed to Christianity. The Y.M.C.A. work has flourished, and many of the boys have aided in evangelistic work in the country.

In connection with the Seminary work, with its eleven graduates last year, it is interesting to note that the wives and children of the theological students have been diligent students, the wives fitting themselves to be companions and helpers in the work of evangelization. All the students have constant practice in preaching, in addition to the theoretical training. Professor Tong of the Seminary was one of the delegates at Edinburgh, and his Chinese costume made him one of the most observed. We give his picture, taken by the Editor between Conference sessions. He is an able teacher and fine character.

✠

Special Committee for Central China Appointed

At the quarterly meeting of the Board of Managers held in Rochester on March 15 and 16, it was voted, in view of the important and complicated questions now pending as respects the work of the Central China Mission, especially along educational lines, and in view of the fact that Prof. A. W. Anthony, D.D., a member of the Board of Managers, now with the Foreign Secretary in India, is expecting to return home by way of the Pacific, to appoint a special committee of three, of whom Dr. Anthony shall be one, to visit Hankow, and to make careful investigation of the situation in that field, reporting their findings to the Board with a view to promoting intelligent, wise and final action with regard to the future conduct of the work. It was also voted to request Rev. J. L. Dearing, D.D., who is at present on special service in West China, and Rev. A. F. Groesbeck of Chaoyang, South China, to serve with Dr. Anthony upon the special committee. The advisability of expansion or contraction in regard to the Central China field will be thoroughly considered, as will also the possibility and desirability of union educational work with the London Missionary Society, a representative of which body will probably meet with the special committee for conference during the month of April. The whole situation in the Central China Mission will be comprehensively and carefully considered.

✠

Thirty Happy Chins

A year ago in a certain village in the Chin Hills near Haka, Burma, thirty people became Christians at the same time and spent one afternoon destroying the emblems of heathenism. They have since been under instruction, and recently I went with the native preachers to receive them into the church. As they were the first of the village to become converts, we had to explain everything to them. Only eighteen came at this time, the others following later. One afternoon was spent examining them. At first they looked upon the proceedings as a little funny. It must have been peculiar to them to be asked so many questions about what they believed, and how they felt. As each got through he turned to his friends with, "Well, I am finished." The following morning the candidates made their own baptistry at the stream below the village, and at noon we all went thither. A delay was caused by some of them urging a friend to follow, which he finally did. The baptism was solemn and beautiful. We have a great aid to the ceremony in the magnificent scenery which generally surrounds the baptistry. Four native preachers helped and there was no confusion. All were happy in the new experience. Immediately at the close we returned to the village and observed the Lord's Supper. Here again, although a new experience, the Christians were quiet and thoughtful. It will take time for them to appreciate the real significance of the communion, but in the meantime they are willing to learn. — J. HERBERT COPE, Haka, Burma.

✠

Touring in Africa

Rev. P. Frederickson and Mrs. Frederickson of Sona Bata, Africa, spent six weeks of the recent dry season in touring. They visited several villages, holding prayer meetings, distributing medicine, and teaching the ignorant ones of Jesus Christ. The final stop on the outward journey was at the

of Ngungu, and Mr. Frederickson's
tion gives interesting sidelights on
ıse of missionary life designated by
g."

e teacher had heard of our coming
et us ten miles out. After crossing
nging bridge over the Nsele River,
ı came in sight of the village. Three
ut the Christians came to meet us,
lped our carriers. The work was
n well; some wished to be baptized,
few backsliders came back. Ngungu
or sixty miles from Sona Bata and
o a high plateau, called Bisi. This
ge prairie where leopards, antelopes,
es and lions, it is said, roam about.
hole plateau is a mass of limestone
l with sand. Here it is that the
go to dig up the roots of the grass
. They take their food with them
ay away for two or three days. We
two days at Ngungu. In the after-
re visited a Portuguese trader living in
mble grass house and buying rubber
he people. His companion was killed
Bayaka some time ago. On Monday
gan our home journey, visiting villages
went along. At Kingombi and Kit-
we have churches, and we spent some
with the Christians and baptized
l believers."

✠

Foreign Missionary Personals

. S. R. McCurdy of Sagaing, Burma
en transferred to Mandalay to fill the
cy caused by the election of Rev. E. W.
Ph.D., to the principalship of Ran-
Baptist College. Mr. McCurdy will
ue to care for the interests of the
n work at Sagaing for the present.

Foreign Mission Society has recently
ed from Rev. A. C. Darrow, Moul-
Burma, copies of two Alexander
s, "God Will Take Care of You,"
Go Home and Tell," translated into
urmese language.

January 31, Mr. and Mrs. F. D.
ey of Rangoon moved into their new
. Mr. Phinney reports it satisfactory
every point of view, whether consider-
from the outside or the inside. Miss
ey and Miss Peter, Assistants at the
occupy the house with Mr. and Mrs.
ey.

A Friend and Helper to Many

Word that Mrs. W. E. Witter, wife of the New England District Secretary of the American Baptist Foreign Mission Society, died in Cambridge, Mass., on April 6, will bring sorrow to many hearts both at home and on the foreign mission field. For many years she has been a great sufferer from ills contracted when a missionary in Assam, where she and her husband did pioneer work among the Nagas, in the middle eighties. She was a woman of bright intellect and gracious personality. Her gifts were of a high order. She was deeply interested in the large things of life, the higher ranges which mark discovery, advance, conquest of new fields. She was an unfailing friend of the good, and with her sympathies she followed to the ends of the earth those who went forth to sow precious seed, many of whom she herself had inspired and helped. She was a succorer of the poor, the distressed and unfortunate. In quiet ways she sought them out and ministered to their need. By such, as well as by the larger circle of her friends, she will be greatly missed. Her resting place is in the cemetery at her old home, in La Grange, N.Y. Her husband, a son and a daughter survive her. They have the sympathy of a wide circle of friends. —

W. L. F.

Foreign Missionary Record

ARRIVED

Rev. C. B. Tenny and daughter from Tokyo, Japan, at San Francisco, in February.

Rev. J. T. Proctor, Mrs. Proctor and children, from Shanghai, East China, at Boston, March 28.

Miss Clara E. Righter, January 13, from Kinhwa, China. Her present address is 1416 Van Buren Street, Wilmington, Del.

SAILED

Robert Harper, M.D., February 24, from Marseilles, for Burma.

Rev. John McGuire, March 21, from San Francisco, for Burma.

Mr. H. J. Openshaw and Mrs. Openshaw, March 21, from San Francisco, for West China.

Mrs. S. R. McCurdy, March 25, from Boston, for Burma.

BORN

To W. A. Loops, M.D., and Mrs. Loops, at Austin, Colo., on February 19, a son.

FROM THE HOME LANDS

A NOTABLE CONVERT

Rev. L. L. Zboray, general missionary to the Slavs and Hungarians in Northeastern Pennsylvania, is rejoicing over the conversion of a Lithuanian, John Yesselszki, who, having been injured in the mines, has for the past two years been engaged as a house-to-house visitor of the Romish church with "holy water," etc. This man, till recently, has been so abusive of Protestants "that we began to fear him as much as the very Satan himself, and have included him especially into our prayers for deliverance." Now, however, he has read the Bible for himself, has become a real Christian, and is proving an earnest worker in the Lord's vineyard.

TWO WYOMING FIELDS

Rev. Mark Noble, now past seventy-four, has wrought faithfully and successfully at Camas, where he has been four years pastor. A lot was purchased, a church edifice built, all debts have been paid and now a parsonage is in process of erection next to the church. The pastor travels on foot among the hills, making one to seven calls a day according to location; his health is good and he feels as if he might live forever. He has recently baptized seven. Thus he "renews his youth" "brings forth fruit in old age," and, whether "fat or not," is surely "flourishing."

Lynden has been aided three years by the Home Mission Society and hopes next year to walk alone. It has grown from twelve members to fifty-one since May, 1907, and has a Sunday school of sixty and also a flourishing out-station. The pastor is Rev. R. I. Case.

CONFERENCE AT BACONE

The Christian Workers' Conference at Bacone College, Okla., was an occasion of much importance. The students were greatly stirred and "religious fervor swept in like a flood." There are few schools where the students are so deeply interested in each other and seek so earnestly the conversion of the unsaved. A number had professed conversion just before the conference; others yielded to Christ during the meetings, and many more were awakened to careful, systematic Bible study. Some were filled with visions of wider usefulness in the harvest field. Among the speakers at the conference were Revs. Bruce Kinney, I. N. Clark, A. N. Hall, L' W. Marks, A. C. Blackman, Robert J. Church, W. S. Wiley, E. E. Ford and President P. M. Crannell of the Theological Seminary at Kansas City.

A RETURNED MISSIONARY'S WORK

Rev. Earle D. Sims, formerly missionary in China, now missionary evangelist of the California Baptist Convention, has recently conducted evangelistic meetings of eleven days with the Chinese Baptist Church of San Francisco, and during the meeting baptized fifteen Chinese, and five others were received by letter. During the meeting the Chinese contributed $40 for California State Missions. The church now has ninety members.

POLES IN NEWARK

The only Polish Protestant Church in New Jersey is in Newark, where there are 30,000 Poles and Russians among whom it directly works; but it strives as best it can to reach the entire Polish population of the State, more than 180,000. It has a reading-room for foreigners and a medical dispensary. The demand for evangelical literature is continually increasing. Much good is done by open-air meetings at the foreign center of the city, and a good property, three-story double house, No. 30 Richmond Street, was bought in September, 1910, when the church was organized. Two years is the limit of the mortgage of $7,000, and the church needs all the help it can get in order to meet this obligation

and carry on its present valuable work. The pastor, Rev. Gottfried Patmont, may be addressed at the above number and will be glad to accept gifts and also to furnish gospel literature in the Polish language to any one who can use it.

THE MISSION IN BARRE

In Barre, Vt., there are about 4,000 Italians, all from the north of Italy. They are skilled workmen, independent in means and character, earning from $3.20 per day upward. They are more reserved in disposition than their fellow countrymen from the southern part. Anarchy and socialism of an atheistic type here have their chief center among Italian-speaking people; and here the chief Italian anarchistic paper is published. No God, no future life, no supernatural religion of any sort, are their doctrines. Rev. G. B. Castellani has labored here about a year with good success. His policy is conciliatory, benevolent, constructive, and he is well received. Children are permitted to attend his Sunday school,which has an average attendance of sixty, and he reports four baptisms. The work is simple, straightforward and substantial. We give a picture of the church building as now completed, the work on the marble and stone façade having been done by Italian workmen in Barre.

ITALIANS IN PITTSBURG

The Pittsburg Evangelistic Committee provided a tent for work among the Italians in the campaign of 1910; and a large number professed conversion. In one place where the tent was stationed much opposition was encountered. Two preachers were assaulted and the tent was cut down. Yet in those services forty Italians boldly confessed Jesus Christ. At the noon meetings, eight hundred and eighty-eight Bibles or portions thereof were given out, the languages being English, Italian, German, French, Greek and Bohemian.

A GOOD SCHOOL YEAR

Thompson Institute at Lumberton, N.C., W. H. Knuckles, principal, reports a prosperous year. Two new teachers have been added to the faculty and 160 students are enrolled. The new building will probably be ready for the next session. The commencement occurs in May, and they are anxious for the presence at that time of Dr. C. L. White, whose interest in their race they deeply appreciate.

ITALIAN BAPTIST CHURCH, BARRE, VT.

SELF-SACRIFICING SERVICE

Rev. H. H. Berry, at Horace, Neb., has personally labored in building a church edifice, which is now furnished and dedicated free of debt without State or Home Mission aid. Not being willing to burden his people with the erection of a parsonage, he has borrowed money, and is putting up a house to shelter the numerous young Berrys, for no tenement could be even temporarily secured. He preaches alternate Sundays at a schoolhouse seven miles away.

OUTREACHING WORK

At Arnold, Neb., Pastor W. H. Hoge is doing excellent work. Eleven conversions are reported and the general outlook is encouraging. He has an outstation in a community composed largely of Methodists. They have voted to make it a "Baptist Mission," although they decline to become members of a Baptist church. Brother Hoge has been given a forty-foot tent which

he proposes to use for evangelistic work among the Kinopaid homesteaders as soon as the season will permit.

HOSTILITY OVERCOME

Rev. F. A. Perron reports conversions at Fitchburg in the French Mission; one of them, a young man of good habits, the support of his mother and a younger brother. This young man had been bitterly hostile, threatening to throw the missionary outdoors when he called to talk religiously with the mother. Now the missionary hopes soon to baptize him.

A MUCH NEEDED WORK

The German Department of Rochester Seminary has for some time received Hungarian and Slavic students who possessed sufficient German to do the required work, and the German churches have supported them. Now the number has so greatly increased that the German Conference has appealed for outside help. The New York Baptist Union of Rochester is taking this matter in hand and will expend $1,500 for this purpose the present year, provided they can secure it from interested friends. They have helped in this work for the past three years, but have no funds applicable. Hungarian and Slavic churches need leaders, and already the young men who have been at Rochester are doing good work among them.

A NEW CHURCH HOME

Rev. H. S. Wold reports the completion of a church building at Wakonda, S. D., and a steady progress in church work. A part of the building fund was secured by the pastor, who traveled extensively for this purpose.

UTAH NOTES

Rev. Berton F. Bronson has been superintendent of Baptist City Missions in Salt Lake City since September, 1910, and is getting things well in hand.

At Burlington Mission a branch church of the Immanuel has been organized, and a gymnasium built which is open nearly every evening.

At Rio Grande, 35 persons have pledged to come into a church if organized. The Home Mission Society has given $3,500 toward the erection of a chapel on the southeast side of the city. This will soon be built.

The Calvary Church in Salt Lake City is rejoicing in the completion of a beautiful new church home. The Home Mission Society has aided them in this. The pastor, Rev. W. Allen Magett, is leading in a steady spiritual advance.

A VETERAN IN SERVICE

Rev. Mark Noble, now past seventy-four, has wrought faithfully and successfully at Camas, where he has been four years pastor. A lot was purchased, a church edifice built, all debts have been paid and now a parsonage is in process of erection next to the church. The pastor travels on foot among the hills, making one to seven calls a day according to location; his health is good and he feels as if he might live forever. He has recently baptized seven. Thus he "renews his youth," "brings forth fruit in old age," and, whether "fat or not," is surely "flourishing."

THE CHINESE IN BUTTE

Miss Mabel E. Swenson, the devoted missionary in Butte, Mont., writes: "My work at present is with the Chinese of Butte, Mont. Here we have a comfortable Mission building where all meetings and the night school are held. The object of this school is to teach the English language, and through this teaching try to present the gospel light. The children who attend are bright, obedient and interesting to work with. It is often difficult for the men to learn the language, but most of them work hard and patiently, and the teacher feels the effort worth while, when she sees the expression of joy when they have mastered a few words. A number of these boys and men know no other home but the laundry. In those small rooms, often stifling with opium smoke, they eat, sleep and work. Surely such need the Mission as one bright spot in their lives. They appreciate help given them and in their own way often express a desire to learn about the true God. There are some earnest Christian workers among these people, and others who seem almost ready to accept the truth of salvation, but are saying, "I want to know more." The chains of superstition are strong. As their teacher I ask for your prayers that I may be given wisdom to understand, and a Christlike love to meet their needs."

CHAPEL CAR AND COLPORTER

CHANGE OF WORKERS

Rev. K. Takahashi, the Publication Society's worker among the Japanese, has resigned after seven years' service and returned to Japan. Rev. Kameji Nutahara, a young man of vigor, has taken his place in the Japanese mission in Tacoma, Wash.

K. TAKAHASHI AND HIS CHILDREN

"GLAD TIDINGS"

This latest note from chapel car "Glad Tidings," in Lucerne, Wyoming, Rev. A. Sangston, missionary, is cheering:

"The work goes on nicely here, the Lincoln Land Company has given us a good lot in the heart of the town and we are now hauling stone and sand to put in a foundation for a building 24 by 40. The lot is 50 by 140, the labor will be all donated, and the material will cost $600. I think the State Board will help some, and I will do my utmost to raise the difference on the field. We closed the meetings here Sunday night with twelve baptisms, a Sunday school organized with forty in attendance, and the offering Sunday was $1.30; then an audience of fifty at preaching service immediately after and at night there were nearly 100 at service. The people from Kirby, five miles north, came up with an engine and car with thirty people, and at the close of the service three raised hands.

PERSONAL WORK

Missionary Lodsin, Publication Society worker at Ellis Island and among various nationalities in the city, tells of spending several hours one day in a store owned by a Jew, and how one Jew after another, including a teacher, came in. The questions put by the latter were promptly answered with Bible verses, after the manner of the Master Teacher, "and when he saw I had gotten the best of him," says Mr. Lodsin, "he quickly left the store. One young Jew present said he often went to the Jewish Mission in New York, but he did not believe anything. I asked him what was drawing him there if not the power of God. They all seemed very much interested, even their wives who had come in listened most attentively while I had the privilege and joy of telling them of their Father's love from whom they had wandered away, and how after them he was sending me as a messenger to bring them back to Him."

✠

Variety in a Colporter's Experience

A Wisconsin colporter is N. L. Sweet, and he is one of the adaptable men who can make the best of circumstances and find happiness in the hardest phases of his work. It is refreshing to run through the monthly reports of these sparse-field cultivators.

"Thank the good Lord for many blessings through another month. Health and strength to work every day, and sold some books at home. Walked seven or eight miles one day till after dark, and could hear the rabbits run on dry leaves in dark. Got to house of lone man, and no bread for supper. Milk

porridge, but good visit with stranger, blessing at supper and breakfast, and prayer evening and morning, and good invitation to come again." "Walked two or three miles to Baptist family. Caught in snow storm, good visit, and subscriber for MISSIONS. (That is a good bit of news to come on.) They live off alone and have Bible class, to do the best they can where there are no Christians, He took me six or seven miles to station." "Got a ride after walking a half mile on Sunday afternoon, and held a meeting at a farmhouse six or seven miles from home. The Lord was with us. Testimony meeting after sermon. The wife and mother told me that something I said when there at meeting six or eight months before decided her to be baptized some weeks afterward, at Blair church, about three miles distant, There are now six members of the church in her home, Had prayer for the father, a nice man, very kind to me, but unconverted. In the morning walked two miles to school with the children; had a good time with them, and got ride home with a Norwegian farmer. Good visit with him. We are surrounded by Germans, Norwegians and Poles. Rev. Strelick has sent me parcels of Polish papers, and I have given them out. I had a talk with an 'Independent Catholic' priest. They do not hold to an infallible pope. It is hard to get meetings out in country schoolhouses among these foreign people, but they are rather good to me in some ways."

"Went into jail this morning to give Polish and Norwegian tracts, and a Norwegian prisoner asked me to lend him a Norsk book, which I did; also gave them a few words, and hope they will never get drunk again. What can we do to put this awful vice from our free Christian country? We have 'dried' our town twice, and gone back to five saloons doing worse than ever, at eight hundred dollars license, in village of less than a thousand." "We have had our new pastor to Thanksgiving dinner."

"Another work that I have done was packing and shipping five boxes of clothing for men, women and children up north, who were burned out of house and home by the forest fires. We have had some good letters of thanks and appreciation. The people have brought in quite freely, and we hope some good has come to some needy and worthy ones."

Much of the service rendered by this faithful man is to those who have practically no gospel opportunities. One has to go into such sections to appreciate the helpfulness of this touch from without.

✠

On the Rounds

A Sunday-school missionary in the northwest has a life full of interesting experiences, with plenty of travel and meetings. He has no time to think of hardships, if they come, as in winter cold and storms they are pretty sure to do. Rev. M. Berglund of Minnesota is one of the Publication Society's workers who covers a wide territory and is welcome wherever he goes. Speaking of some phases of his work he says:

"I arrived at Litchfield Saturday at midnight. Sunday morning I was taken the ten miles to Grove City by auto, and was given the Sunday-school hour and the morning sermon. After a dinner in church I spoke again in the afternoon on the topic under discussion all day. It was Sunday-school rally day. After supper a brother took me the twenty-five miles to Willmar in his auto, coming home in time to have part in the young people's meeting, and preaching afterward in English. Also had part in communion service at Grove City, making it a very full day."

A fairly full day, one would say, and impossible save for the auto, which was thus turned to good missionary service. What a commentary it is upon the prosperity of the Baptists out there that they should be able to provide automobiles for such purposes. The West is equipped with whatever is going, and it is probable that the speed limits were not thought of when that twenty-five mile run was made in time to get back for the young people's meeting.

"Monday found me at Minneapolis at the ministers' meeting in the morning," the missionary continues, "where I had part in the discussion." Then came a board meeting, correspondence, preparation for an address at the State Convention, and another at a mother's meeting. The next Sunday was spent at St. Paul, where it was rally day in the Swedish Baptist Church. The report goes on: "This is our largest Baptist school in Minnesota, numbering nearly 900. It has a home department of 160, cradle roll,

85, and Baraca class, 85. Rev. G. A. Hagstrom is the pastor. We closed the day with one young man converted. Next was the State Convention, where among other things I gave a report on Swedish Sunday school work. A Sunday at Cambridge and at Isanti, a ministers' meeting in our own home, more board meetings, a Sunday between the smallest Swedish congregation in the State at Albert Lea and the largest at Elim, Minn. a wedding, a mothers' meeting, a Thursday evening sermon, a twentieth anniversary talk at a children's missionary circle, brought the busy month to a close, only to have a program for even more if possible the coming month to do. Mr. Risinger and I have had several conferences up to four days long at several places. In fact this has been mostly our winter work with a swing now and then into new and needy missionary fields." It is not strange to learn that during a short period of this strenuous life the missionary was "not so well," but immediately he adds, "I am vigorous again."

✠

Hand Picked Fruit

The missionary wagon is an institution, and the colporter missionary who drives it must be made for the work, just as a chapel car evangelist must be for that task. Rev. J. W. Taylor is the man on Wagon No. 60 in New Mexico, and he goes at people in something of the Uncle John Vassar direct and personal fashion. Read these incidents and see how the personal touch is rewarded:

"I had an interview with a school teacher who resides a mile and a half north of my home, and he promised that if I could prove all that I claimed for the Baptists he himself would become one. I presented him with the little book, 'The Baptists, who are they and what do they believe?' together with some tracts on baptism. I also interviewed another man on the same subject. Not long afterward, one Sunday night at our meeting these two splendid men presented themselves as candidates for baptism and membership in our church at Central City. They were baptized and received.

"I also had opportunity to converse with a girl of sixteen whose father and stepmother are Roman Catholics, the stepmother a sister of a priest. Of course the young woman was prejudiced against all Protestantism. She promised to read the New Testament and pray for spiritual light. She has since been coming to our Sunday school, and after a little she requested us to pray for her. She made a beautiful profession of her faith that God for Christ's sake had forgiven her sins, and was baptized.

"I conversed with three brothers, leaving them deeply interested. I presented each of them with a copy of the Testament and Psalms, upon their promise to read some portion of the same and pray in secret at least once a day. The three boys were baptized on the same day not long ago.

"I found two young men plowing in a large field. I left my team by the roadside and went out to them about a quarter mile, then followed them around the field, talking first to the one and then to the other, one at a time. I left them some tracts. They seemed impressed deeply. I recognized one of them in the congregation a little while ago, spoke to him, and before I had time to engage in conversation he broke down and wept, and immediately came forward for prayer. He was converted, and on the day appointed for the baptism walked about fourteen miles to be baptized.

"I rejoice in the opportunities so fruitful of good, in holding meetings at the little shacks and dugouts in remote places. I go about, visiting all within reach of some central place, inviting them in to meeting. I find people from different parts of the East living near each other but strangers. All are busy with their own affairs in this new country. At Cone I found twenty-three Baptist people, none of whom knew that there were any other Baptists near them. Here is a church at hand, if once these people can be gotten together."

These are personal proofs of the saving power of the gospel, on a different plane, but not less convincing than Harold Begbie's remarkable instances in *Twice-born Men.*

The Polyglot Page

WE wish to stimulate a missionary interest in foreign languages. To have an elementary knowledge of Italian, Spanish, German, Swedish, Norwegian and Russian, also modern Greek, will be of practical value to ministers and laymen in reaching helpfully the foreigners who are coming here to learn of us lessons that will either alienate and antagonize, or Americanize and evangelize them. This page will occasionally give simple statements in a foreign language, with the English translation; or verses from the New Testament; now and then a sentence. The young people especially should cultivate acquaintance with some modern language.

We have asked Missionary Pastor Larson to tell us something of the Norwegian work in Boston, and here give his statement in his own and the English languages:

Norske Baptister i Boston

Vi som norske baptister burde ha varet mere vankne for vore anledninger i New England for lange siden. Om saa hadde varet tilfoldet, skulde vi ha hat flere menigheter her i Osten. Dog vi haaper indhente det forsomte. Pastor Stiansen hadde endel möter i Boston medens han var i Brooklyn. Siden blev der louet understöt telse for en fast mond. Mr. Ellingsgard, en student, virket i Boston sommeren 1909. Siden blev jeg opfordret fra mange hold at opta arbeidet i Boston. Jeg begyndte her i November, 1910, at arbeide som en mission efter min trip til Norge. Gud har nelsignet os tiltrode av motstand fra barne soperner leir, og vi haaper at snort organesere en regular menighet, hvor vi kon fra utfore alt som er befallet ov vor dyre Master Jesus Kristus. — JAKOB ROVIK LARSON.

Note that the Norwegian is slightly briefer than English in expression. — Editor.

Norwegian Baptists in Boston

We Norwegian Baptists ought to have been wide awake for our opportunities in New England a long time ago. If such had been the case we should have had several churches in the East. But we hope to regain what has been lost in the past. Rev. Mr. Stiansen had some meetings in Boston while he was pastor in Brooklyn. Later the missionary societies decided to support a man permanently. Mr. Ellingsgard, a student, labored in Boston in the summer, 1909. Afterwards I was urged from many quarters to take up the work in Boston. I began my work here in November, 1910, after my trip to Norway. God has blessed us in spite of the resistance we have had to meet from those believing in sprinkling infants, and we hope soon to organize a church where we can practice everything commanded by our dear Master, Jesus Christ. — JAKOB ROVIK LARSON.

✠

Good Morning to an Italian

Do you wish to get a smile and do a bit of good that costs only a kindly impulse and a thought? Next time you meet an Italian or a group of Italians at work, say in a hearty, cheery voice, "Bone jawino!" with the accent on the "jawr." You will be understood, although the Italian will know you are not a native of Florence or Rome. You have tried to say "Buon' giorno," which means "Good morning," and at this evidence of civility and human interest the Italian will smile and perhaps respond with "Good day." The simple act will make you feel more brotherly throughout the day, and will do him good, though you may never know it. Try it!

✠

To a Greek or Syrian

You meet him at the fruit-stand or in the boot-blacking stall. If he says he is Greek, make him smile with "Kahleé-é-meér-ah!" A long slide on the "ee's," and a very slight "a" sound in with the "e." You will be saying "Good day" (literally fine or beautiful day) in modern Greek, and be giving the common morning salutation. The accent is on the "ee's" and the "mee," about equal.

To do these simple things will be first steps in personal missionary work, upon the doing of which by multitudes of Christians the future welfare of our country in no small degree depends. Men and women are hungry for human interest.

"With Christ in Russia"

A description by Robert Sloan Lattimer, from personal investigation, of evangelical work now going on in Russia; setting forth especially the work of Rev. William Fetler, pastor of the Lettish Baptist Church in St. Petersburg, who is familiar with seven languages, and often preaches in four different tongues on the same day. A volume of intense interest, which we shall soon review more at length. (Hodder & Stoughton. 239 pp. with index, $1.)

✠

"The Country Church and the Rural Problem"

This is a subject receiving a great deal of attention at present. It is a shock to many to learn that the country has its problems as well as the city, and not less serious. President Kenyon L. Butterfield, of the Massachusetts Agricultural College, is familiar with his subject, and this volume, comprising the Carew Lectures at Hartford Theological Seminary, is practical and suggestive. In his opinion the country church faces a crisis. It has done a great work, "saved rural life for moral and spiritual ends," but now is not responding to the demands which the new type of agriculture and country life is making upon spiritual forces. The rural problem cannot be solved without the church. How the church can do its needed work is pointed out. Full of information and suggestion, the book ought to be widely read. The call of the country parish for original, aggressive, practical, trained, enthusiastic, persistent, constructive and heroic men is insistently voiced. Every theological student will find this a tonic. (University of Chicago Press. $1 net.)

John G. Paton

This volume, by A. K. Langridge, friend, and Frank H. L. Paton, son of the missionary hero whose life has been an inspiration to the Christian world, is a welcome sequel to his autobiography. His later years and farewell are here described by those who knew and loved him. The reader will not fail to realize something of the desire of the joint authors that "this little book may help to quicken the pulses of missionary zeal and arouse a truer devotion to the Lord Jesus Christ." It is illustrative of the missionary's character, and of some other things less pleasant to recall, that his first visit to this country, in 1892, undertaken when he was over sixty, was to plead with our government to join Great Britain in prohibiting traders from selling firearms, ammunition and whisky to the Islanders among whom he had wrought such wondrous changes through the gospel. Ten years later this object was accomplished. The influences of that visit, with its crowded meetings, will not soon pass away. A new impulse was given to the cause of missions. This is a book to place in the library beside the autobiography, which is a missionary classic. (Hodder & Stoughton, New York and London, 28 pp., illustrated.)

✠

"Baptist Confessions of Faith"

For a denomination which has no creed, the Baptists make a pretty good showing with their confessions of faith or statements of belief, which fill three hundred and sixty-eight pages when collected in a volume. Prof. W. J. McGlothlin, of the Louisville Seminary, has done an interesting piece of work in getting the statements together, beginning with the Anabaptist forerunners

history of the British rule up to the present day, depicting the India of the twentieth century with her vital problems and perplexities, and the methods by which the England of the twentieth century seeks to cope with them. "Trailing the Man-Killer," in *Everybody's* for March, is an account of tiger hunting in India—vivid, adventurous and exciting. *Blackwood's* contains a good story entitled "The Stain in the Corner." This is a story of English life in India in retrospect, a few skillful touches calling before the reader the sad and happy, pure and sinful phantoms of sahibs and mem-sahibs who once dwelt in the old bungalow with the fragrant garden, the old bungalow where a dark stain in the corner of a room gives silent testimony to a fearful deed of violence perpetrated by fanatical natives against a weak and helpless foreigner.

"The Bogey of Japanese Trade," appears in *World's Work* for April. The writer, who has made a careful personal investigation of the subject in hand, and has discussed it with Japanese cabinet ministers, manufacturers and English and American commercial attaches, triumphantly relegates the bogey to the land of nonsense and empty fears. Cheap but inefficient labor is handicapping Japanese industry today as well as high taxes, and an increased cost of living. "We have almost no factory laborers who look on the work as a life business," is an expression heard on every side, and fraught with deep significance, since only skilled labor can achieve permanent success for a nation's industrial life. Japan is still in the primitive stage of industrial efficiency, the writer concludes.

"The Lean Sudan," in the *Saturday Evening Post* for April 1, is well worth reading. This is a story of cotton pioneers in the delta of the Mississippi, and in the desert of the Sudan—a skilful mixture of contrasts and similarities with all-pervasive, effective bits of description. The picture of the Sudan is enthralling: "Limitless spaces shimmer in the sun; desert spaces which. like eternity, have no beginning and no end, There is no flower, no fruit, no living thing that walks the earth on foot or hoof, no bird to drowse in lazy circles through those infinite heavens — a vacant land, an empty sky." The contrast between the sunny negro laborers of the south and "the sons

desert, a grim and meditative people
rim and silent land," is clearly cut. A
lescriptive article on Egypt is "A Ride
: Wady Salamuni," appearing in the
ı *Blackwood's*.
: *Nineteenth Century* for March con-
"Young Turkey after Two Years,"
n by one who has a sympathetic and
grasp of the perplexed situation in the
East. "The difficulties which hamper
al reformers from governing as they
l to do are four — want of men, want of
', fanaticism and ignorance." An
on the Bagdad Railway printed in
ortnightly Review for March is worth
ıg, as is also Elizabeth Robins' appre-
ı and impression of Gertrude Lowthian
two books, "The Desert and the
" and "Amurath to Amurath." These
deal with the writer's experiences as
urneys through the Turkish empire,
ences not to be recorded by the meek
who follow the broken roads of travel,
is vigorous lady goes wherever she
excited and indignant officials to the
ry.
tical South America, especially as
s the dummy presidents, the influence
orism in the republics, foreign immi-
ı and British capital in Argentina, is
ered in March *Blackwood's*.
World's Work Booker T. Washington
des "Chapters from my Experience,"
bservations on negro colleges. Accord-
Dr. Washington, "The negro most
education, but not so much more
s or different kinds of schools as an
ional policy and a school system."
ame magazine continues its sketch of
life in the slums, exemplifying con-
ously and painfully what is constituted
grewsome word "slum-sickness."
March number of *Out West* contains
l story entitled "The Squaw Girl," an
ı maiden, who by a unique test sifts
ıe from the false, and "A Bit of Blue
" a story of Chinese immigrants in
ancisco at the time of the great earth-
The story centers around the little
irl Sooy Dong, and her love for the
len opium. *Harper's* also contains a
and touching story, that of a German
ınd his wife. The *Century* contributes
r Kentucky Mountain sketch, "The
ıat Fit the Marshal." Death feuds,
moonshiners and honest, hearty mountain
boys figure in this fascinating story, well
told and sympathetic.

The *Atlantic Monthly* for April offers
"The New Missionary Outlook," by Her-
bert W. Horwill. This is an able article,
salient and forceful, a review in brief of the
nine volumes of the Reports of the World
Missionary Conference held in 1910 at
Edinburgh.

The *Chinese Students' Monthly* is an
exceedingly interesting periodical published
by the Chinese Students' Alliances in
America of the Eastern States. The editor-
in-chief is Lui-Ngau Chang of New Haven.
The articles are frequently quaint in the use
of English, but instructive and enlightening.
As for appearance and editing it will rank
well up among college periodicals.

✠

New Mexico

The magazine number of the *Outlook* for
March has an entertaining article by Charles
Francis Saunders on the Zuni Indians who
form a little world by themselves on the
plateau of New Mexico. They number
about 1600 people and constitute a practi-
cally self-governing republic. He says,
"The most vital element in the Zuni's life
is his native religion, which is not a matter
of one day in seven, but constant, and
never loses sight of humanity's dependence
upon the spiritual power that upholds the
universe. . . . On its practical side it makes
for truth-telling, fair-dealing, industry, faith-
fulness to promises, hospitality to strangers,
respect for the aged, obedience to parents,
tenderness to children, softness of speech,
and a cheerful heart." This catalogue of
virtues reminds one of Paul's statement in
Romans ii. 14, 15, and suggests how ready
these people may be for the true gospel, and
how true must be the gospel that shall under-
take to better their condition.

From Mission's Point of View

Pertinent Paragraphs

ENERGY, DIPLOMACY, DUTY

¶ The banner thus far goes to that energetic District Secretary who has, within the past year, sent us in nine hundred subscriptions personally secured for MISSIONS. The method has been simply to speak of the magazine everywhere, have sample copies of it on hand, talk about it off the platform as well as on, and offer to take the subscription on the spot, or get some agent in the church to begin service at once. If all our District Secretaries rendered such service as this, MISSIONS would soon see the coveted hundred thousand subscribers within sight.

¶ When the war talk about the United States and Japan and Mexico had gone far enough to require some official check, President Taft invited the Japanese Ambassador, Baron Uchida, to call upon him, and assured him that this country felt no uncertainty as to the real friendliness of Japan, and that Japan need have no fears as to the real friendliness of the United States. He said the press sensationalism was greatly regretted by thinking men, and asked the Ambassador to convey directly to the Japanese Emperor the sentiments he had expressed and to assure him of the continued and substantial friendship of the United States for Japan. This was an unusual method, distinct from ordinary diplomacy, but it was characteristic and will meet with the cordial approval of the people at large.

¶ The trial of the Camorrists in Italy, with the attendant terrorization of men called into the jury box, and of witnesses and people generally, not only proves the underlying uncertainty created by this order of assassins, but sounds a warning in our ears. There have been enough blackhand outrages here to show that the Camorrists either have their secret agents here, or have by example inspired others to follow their methods. The sooner we stamp out this newly-imported and unendurable class of crime the easier it will be to do it and the better for us. Our government should make the United States an impossible place of residence for organized murder and blackmail.

Sermon Suggestions

AN ORDINATION SERMON

TEXT: Habakkuk 2:20. Jehovah is in His holy temple.

OUTLINE: 1. The earth is the temple of God, and He is immanent therein; 2. Humanity is the temple of God, and He is incarnate therein; 3. The church is the temple of God, and He is indwelling therein.

POINTS: The immanent God is the Eternal Father, Ruler, Law Giver. The incarnate God is the Man Christ Jesus, Saviour and Redeemer. The indwelling God is the Holy Spirit, source of holy life and tranformation. God is One, revealed to us as Father, Son and Holy Spirit. God is Law, God is Love, God is Life. This revealed truth of the Trinity eternally existing in the nature of the Godhead suggests how wonderful and rich and varied is the life which God makes possible for those who by faith enter into fellowship with Him.

CONCLUSION: The Triune God is a mystery. He is in His world as the Sphinx in the desert of Egypt, eluding our presumptuous efforts to seize Him in the proud grip of a syllogism, and baffling the carnal wisdom which would apply to His spiritual and eternal Being the little systems of logic and science which "have their day and cease to be." Yet unlike the stony-faced colossus in the desert, whose lips never open and whose hand never blesses, the Eternal God reveals Himself, incarnates Himself, enters into personal communion with His creatures and transforms them into likeness with Himself. The mystery is revealed as mercy; the fathomless ocean shimmers with heavenly glory; the desert becomes charged with the gracious presence of God; and as we bow in faith and sweet surrender before Him, confessing that we have broken the Father's Law, trusting ourselves to the Son's redeeming Love, and receiving the Spirit's Life, our hearts are moved to cry out in rapturous and adoring praise to Him who is in His holy temple:

"Glory be to the Father, and to the Son, and to the Holy Ghost."

— GEO. E. BURLINGAME, D.D.

The Old Liberty Bell

Ring out the old,
Ring in the new!

HOME MISSIONS IN THE WORLD IN BOSTON; FRONTIER SCENE: EX-RANCHMAN MISSIONARY COULD TALKING MISSIONS WITH COLPORTER NEWTON (SEE PAGE 410)

Proposed Standard of Efficiency

SUGGESTED BY THE COMMITTEE ON A DENOMINATIONAL OBJECTIVE

BELIEVING that the time has come when we should earnestly endeavor to lift the meaning of church membership from the mechanical to the vital realm and make regnant in all Christian hearts that high conception of discipleship and service set forth by our Lord and exemplified in his most faithful followers; and believing that the multiplied activities and relations of churches in our day are too great for any one pastor or corps of salaried helpers, and that they can be made to fulfil a spiritual ministry to the world only as every member shall give a reasonable portion of time and strength to the upbuilding of the kingdom of God through the church; also that we, as a denomination, should set before ourselves and persistently undertake to realize higher ideals of life and service than those that now appear in our church life; we therefore most earnestly recommend that the churches of the Northern Baptist Convention shall hold before themselves the following standard of efficiency:

¶ Every member should render some form of personal service in the varied ministry of the church.

¶ Every member should give proportionately — according to ability and need — to the local expenses of the church and to the spread of the gospel throughout the world.

¶ Every member as a learner in the school of Christ should teach or be taught in the educational work of the church.

¶ Every church should have a constructive program for serving the social needs of its community, either individually or through the largest possible co-operation with other organizations for human uplift.

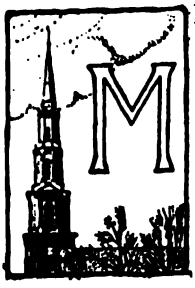
¶ Wherever possible the local church should co-operate with other local bodies, both Baptist and non-Baptist, for increased fellowship and efficiency.

¶ Non-resident membership should be reduced to the minimum.

¶ This sixfold sense of obligation, if keenly realized by our constituency, would not only solve the greatest problems our churches are facing, financial, educational and missionary, but would, we are persuaded, bring such an increment of power as would vastly increase the contribution which Baptists are making to the great task of world redemption. We further recommend, as a denominational objective, that we shall strive to have by 1915 not less than 1,000 churches of the Northern Baptist Convention which have attained to this standard of efficiency.

L. A. Crandall, E. A. Hanley, R. N. Lynch,
Henry Bond, Wm. E. Lincoln, *Committee.*

To the Baptists of the World



MISSIONS presents its compliments and congratulations to all Baptists in this its Anniversary Number. It congratulates the Baptists of Philadelphia for the thorough manner in which the vast detail work preliminary to the World Meetings has been done. The various committees have performed their arduous tasks faithfully and admirably. All needful information has been given, and all possible provision made for the comfort and convenience of delegates and visitors. Hospitality is assured and no crowd will prove too great for entertainment. The publicity committee has been in constant evidence, and articles calculated to stimulate interest and attendance have appeared in the secular and religious press. Baptists who read our denominational papers and magazines — would that the number were ten thousandfold increased—certainly have not been able to escape the fact that something is going to happen in Philadelphia.

MISSIONS congratulates the Baptists of this country on the growth of the denomination in numbers and influence, and upon the general spirit of progress, of evangelistic fervor, of obedience to the divine revelation, of devotion to missions. Much is to be desired and accomplished in the way of education and consecration; but there is a perceptible forward movement. The denomination was never stronger, never truer to the principles of the gospel, never more loyal to Jesus Christ as Saviour, Master and Lord, never readier to follow His commands. Pessimism has no place in our ranks. The past has its glories—its men of faith and power, its notable achievements. We rejoice in the record. But the present has its glories too—its leaders of equal vision and consecration, its victories and ever-enlarging plans. And the future is bright to him who can see the light of providential leading. The one thing the Baptists need is the development of church membership consistent in character with the denominational professions and principles. That is the task which every church has set immediately before it. A truly regenerate membership would make us an irresistible force for righteousness in the earth.

MISSIONS congratulates also the Baptists of other lands, and speaks to them elsewhere a special word of greeting. It congratulates all Baptists upon our fundamental position, which it is our joy to maintain. So long as we hold to the basal principle of direct individual relationship with God we shall be safe, let what winds may blow, what storms soever beat around us. The Baptist believes in the voluntary response of the inner life — the spiritual nature — to the revelation of God in Christ; a response that creates fellowship with Christ, and a conviction of His authority.

All else follows — regeneration, experience of the new life, basis of association in the church with others of like experience, faith and aims, believers' baptism, liberty of conscience, freedom of Church from State. When the Christian world advances to this position, when the errors that have come in through sacerdotalism and unscriptural ecclesiasticism shall be abandoned, then there may no longer be need of a Baptist denomination. At present we have much work yet to do; but we are to do it in a brotherly and sympathetic and co-operative spirit, fraternal rather than controversial, granting to others the right of individual liberty of conscience which we claim, and seeing to it that we possess and exemplify the spirit of our Master in all our service.

Finally, MISSIONS congratulates the Baptists upon the earnestness, wisdom and zeal with which they are carrying the gospel through their missionaries to the ends of the earth. Missionary in spirit from the first, never was the interest in world evangelization so deep and widespread as now. That the World Meeting and the Anniversaries may further increase this interest and advance the mission work at home and abroad will be the hope and prayer of all.

Ⓜ

A Plea for Time

NOT infrequently we get from a faithful agent who is seeking to put MISSIONS into as many homes as possible this note of disappointment: "My club is a little smaller than last year because a number of the subscribers say that while the magazine is fine, they have not time to read it, and so will not renew this year."

We wish to say a word about this matter of time. It may be treated as a polite excuse, or another way of saying that the person is not sufficiently interested to include this reading with other reading matter. Probably that would hit the case in most instances. We all know that while life is hurried in our day, people somehow find time to do the things they particularly desire to do, and to read the literature they particularly like to read. It is really lack of interest and not lack of time, although the excuse-maker is not conscious of misstatement.

But there is another way to treat the "no time" reason when it is given either with regard to a subscription for MISSIONS or a request for some service in the church or Sunday school. That is to ask for a brief and candid consideration of the matter. Is the reason a valid one? Should it be accepted without demur or attempt to show its dangerous fallacy?

For example, if a Christian says he has no time to read a missionary magazine, something is wrong. If he only thinks he has no time, because he does not wish to occupy it in this way, then the defect lies in want of concern in the great movements of the kingdom of God, in low spirituality, in over-interest in the trivial and under-interest in the vital things of the Christian life. If he really has no time, then the defect lies in his time adjustments. If his reading is confined chiefly to the daily newspaper, including the Sunday edition, and to a magazine or two, he might well consider whether that is sufficient mental pabulum for a real man — fair to himself or his family or his fellow man or his Maker.

Is it not true that the reading of a majority of men in the churches utterly lacks proportion or definite aim, and that more of it is mentally and morally deleterious than helpful or stimulating to the best development? We wish the men gathered at one of the Laymen's Banquets could be brought to make an honest confession as to their reading. It would at least be enlightening. Reading has an immeasurable influence

upon character and conduct. Sometimes a sentence read in the morning will create the atmosphere of the day. When we recall recorded instances in which the reading of an hour or a moment has radically altered the currents of lives, and from personal experience realize how profoundly a noble thought has affected the life impulses, we are moved to plead with men to revise their programs and make time for reading that means growth of interest in the great and high things, growth of soul, growth in desire and capacity to serve humanity, growth in manhood worthy of a Christian in this enlightened age.

We want the members of our churches to make time to read the Bible, because otherwise they will never be strong, spiritually minded, discerning and devout disciples of Jesus. The Bible still holds its place as unique and nothing can dethrone it. To neglect it is to rob oneself of priceless soul culture and power. We want the members to make time to read MISSIONS, because this brings them into contact with the living acts of the apostles of our own day, and the visible triumphs of the gospel in which they are to have a share. It is not necessary to read every page, but to select that which most appeals to the interest. Surely it is not asking too much time of the busiest Christian to ask that he spend a few moments every day in meditation upon some portion or verse of Scripture, thus leavening the day's lump of worldly thought and care; or that once a month he spend an hour or two in touch with great modern movements in home and foreign lands, and become familiar with what his denomination and others are doing, and what the needs are which he may help to meet. Nor would it be unreasonable to go a step further and say that the weekly denominational paper, glanced through as the daily paper is, would be a good corrective, and that a life is stunted that is deprived of the reading of the best religious books. Of one thing we are sure, that if Christians are actually too busy to include in their reading these things that are worth while and that make for the eternal interests, then they are ignoring the realities of religion and the true values of life, and living at a poor dying rate indeed. We trust that our agents will show this editorial to all who offer the shallow and unworthy reason for not subscribing that they have no time to read.

Ⓜ

Welcome to Our Guests from Abroad

TO our Baptist brethren who come from continents beyond the sea MISSIONS extends heartfelt Christian welcome, in behalf of the Baptists of America. We who live in a land of religious liberty, where the Baptist principle of absolute separation of Church and State obtains, give especially sympathetic greeting to those of you who have never known the enjoyment and peace of equal religious rights and privileges for all. We know enough at second hand of your courageous stand for freedom of conscience and worship, and of the persecutions and difficulties which you have endured with hardness as good soldiers of Jesus Christ, to feel for you both admiration and affection. The more distressing the conditions under which you live and labor, the more eager our desire to make you conscious of the real brotherhood of the Baptist family.

"We be brethren." That is the keynote of the world assemblage at Philadelphia. We shall foregather from many lands and climes; we shall speak in divers tongues in private while using the English speech publicly as a common tie; we shall see from different angles according to birth and tradition and training; but we shall worship at a common altar and with a common

our Lord Jesus Christ as
and Elder Brother; we shall
in each other's experiences of
ifold grace of God; and under-
l of our association and fellow-
l lie this satisfying and inspir-
that "we be brethren."

me, then, to America, the refuge
gners from every nation, the
'melting pot" of the world, the
f political, social and religious
s, the frontier post of democracy,
ible of tomorrow's civilization.
e to Philadelphia, stately dame
ked the cradle of liberty, and
e Declaration of Independence;
ier actualized the aphorism that
an is mightier than the sword,"
r flung out for the first time
s and stripes. Welcome to
Philadelphia, birthplace of our
ry enterprises and of a Baptist
d grown to nearly a hundred
from that first mother church
g in the Barbadoes warehouse;
of our Publication Society,
as sent broadcast its polyglot
e.

me, most of all, to the heart
of a great host of Baptists, who
greet you individually if they
who hope you may gain good
good from your stay with us,
lge you prayers and sympathy in
rk, and will bid you godspeed
u are obliged to leave us.

s, friends, brothers, yokefel-
the gospel service, we Baptists
ica salute you!

ôtes, vos amis, vos frères, vos
dans le service de l'Evangile,
us, Baptistes Américains, nous
ions! (French.)

Freunde, Brüder, Mitarbeiter
ste des Evangeliums, wir Bap-
n Amerika grüssen euch! (Ger-

ti, amici, fratelli, collaboratori
zio del Evangelo, noi Battisti
ica, vi salutiamo. (Italian.)

Visitos, amigos, hermanos, y contra-
bajadores en el Evangelio, nosotros, los
Bautistas en America, salutamos!
(Spanish.)

Gosti, droozya, bratya, tavarischi,
sloozhya Svyatomy Yevangeliyoo, newee
Amerikanskiye Baptisti privetstvooyem
Vas! (Russian.)

Hurer, paregamnar, yeghpaïrner ash-
khadagitzner hokevor ashkhadootrian
mech, menk Amerigaï mgerdyalnerr
goghchoonenk tzez! (Armenian.)

Hosté, prátelé, bratri, spolupracov-
nici ve sluzbé evangelia, my Baptisté
Amerîcti zdravíme vás! (Bohemian.)

Current Events

Our Missions in Mexico

Superintendent George H. Brewer reports that none of our missions have suffered, but that two or three of the stations connected with the Foreign Mission Society of the Southern Board have been injured. In one of them the mission church was used by the revolutionists as a place of defence, and the missionary and his wife barely escaped with their lives, — indeed at the time of writing, on May 2, their whereabouts were not known. A later cablegram announced the departure of the women and children of our American missionary families for New Orleans. This was a wise precaution. Our superintendent says of the situation: "We do not fear the revolutionists or the federals, but we do fear the rabble. In several instances where cities were attacked, all semblance of law and order was lost sight of and people have been robbed and slaughtered without regard to sex or nationality. It is very dangerous to travel. Trains are halted on almost every road out of Mexico City, and the passengers are robbed, searched for arms and ammunition, and in some instances cruel abuses have been committed. We are in constant dread of

what may happen next." A note on another page shows that in spite of the sad and uncertain conditions, our missionaries are continuing their work with unusual success.

□

The Bible and Peace

It is at least an interesting coincidence that the peace proposals should come at the time when the tercentenary of the King James version of the Bible is drawing the attention of the world anew to the Book. Significant, also, that statesmen like President Taft, Premier Asquith and Ambassador Reid should in their messages at the celebration in London name the Bible as one of the foremost influences in cementing the ties between the people of Great Britain and America. These great nations owe what they are primarily to the Bible. Their future will be determined by the measure in which they shall not only reverence this Book, but put its principles into practice and control.

□

A Mormon Defence

While the English and other peoples are seeking ways to drive out the Mormon missionaries, President Smith of the Mormon hierarchy has been moved by the recent exposures of conditions in Utah to declare that Mormons found living in polygamy will be "dealt with" if found guilty, and that "no man in the Church has authority to solemnize plural marriages," also that these marriages, in his opinion, have ceased. The Salt Lake *Tribune*, which has been pressing the matter, and has printed the names of more than 230 new polygamist offenders, says in reply that President Smith's disclaimer is not enough to offset the fact that plural marriages are performed with apparent immunity and without discipline or punishment. What is wanted, it says, is not more disclaimers, but "fruits meet for repentance." It will not do for a hierarchy that is as despotic and absolute as any organization yet known to man, to imply that it cannot stop polygamy absolutely if it wants to.

□

City Government

While our cities have been growing disproportionately to the growth of population, and their increasing dominance in the country has been recognized, our city governments have been the weakest point in our national structure. If the city forms our chief problem in the development of a Christian civilization, city government forms the chief problem of the city. Every attempt, therefore, to realize improved government in cities is to be watched with interest. That the subject is attracting such wide interest is in itself hopeful. The better methods may be expected to come from the smaller, rather than the largest cities since the forces of graft and evil are most securely entrenched in the great centers. Every Christian should study civic conditions and thus be preparing for action when the hour for action strikes.

□

Mexico's Present Stage

The Mexican Congress has been fairly rioting in the new freedom of debate, and deputies for the first time in their lives have ventured to express their real opinions. One of them recently declared that no such thing as Latin-American democracy exists; that all including Mexico are shams, pretenses, whited sepulchres. He said there are four phases in the evolution of nations. In the first stage nations suffer in silence; in the second, suffer but shout; in the third, suffer and revolt; and in the fourth attain stable government. Mexico is now in the third stage. This is a suggestive way of putting it. May the fourth stage speedily be reached.

Note and Comment

IF this anniversary number of MISSIONS does not cover all the points we had hoped to cover, the reader will probably agree that there is a good deal in it, and of varied interest. In one way or another, most parts of ›rld are touched. Of course Phila- ı claims large space, and is deserving .nd the matter will be as readable to vho of necessity make up the great f stay-at-homes as to those who are o go. The Missionary Exposition 'ill be seen in a measure through ıtion and illustration, by thousands ›uld not see it in person, and we have ɔ make it a living object lesson. If :ader would like to have a sample ›f this number sent to friends and e subscribers, we shall be glad to ı copies for this purpose while the lasts. Simply send the names on a card, and MISSIONS will gladly do ɜt. We call special attention to the ; of the annual meetings of the n's Societies in this issue. The de- :nt of Woman's Work in MISSIONS is g in interest.

or Dickerson of the *Standard*, who d the rest and enjoyment of a Medi- :an cruise, is going to tell the readers paper his impressions. In the first of the series he reports some passing ›ns asked by members of his party. is a sample: "As the steamer was ʒ St. Paul's Bay, in the Island of a man asked, 'Was Paul drowned ued there?' To which his companion , 'I think he was drowned, as there onument to his memory on that little over yonder.'" That answerer belongs ›fessor Phelps' student list at Yale. ›urist who said he would not go to the Holy Land, but would remain in Jerusalem, was doubtless misled by what he saw in the Jerusalem of today.

¶ "Our present missionary debt is a rebuke to our reliance upon machinery," is the way Field Secretary Barnes of the Home Mission Society puts it. We suspect there are other reasons also in the good secretary's mind. For example, if we could only get the non-contributing churches to realize that it was a rebuke to them? And if the unmissionary pastors could be made to feel how sore a rebuke it is to them? The reason we have to rely upon machinery is because we cannot rely upon so many men who are church members. "O Lord, make us all reliable!" would be an appropriate prayer.

¶ To Miss *Helping Hand*, naturally shy at a sudden proposal, MISSIONS would only say that "faint heart never won fair lady," and that a first refusal merely suggests a second proposal. The suggestion does seem surprising that MISSIONS should have spoken to mama first. Is that the American way? Meanwhile, a host of relations and friends are urging on the union.

¶ We are glad to report that Dr. L. A. Crandall, as the result of persistent appeal in which the denominational papers aided loyally, was able to send to London the $6,000 which the Northern Baptist Convention voted to raise, in order to enable Baptist pastors in Europe to attend the Baptist World Alliance meeting in Philadelphia. The Southern Convention raised $4,000, so that altogether this country contributed $10,000 for this purpose. This will insure a world representation, and will do our people quite as much good as it will the brethren who come to see our land and Baptist hosts. That it will strengthen and encourage those who are laboring under

great difficulties is certain, while to know and hear from such noble and remarkable evangelist-missionaries as Pastor Fetler of Russia will assuredly inspire new interest in the work abroad.

¶ Rev. D. W. Hulbert, State Secretary in Wisconsin, says that the relation between the Baptists and Free Baptists in that State is very gratifying. "We need each other, and the utmost harmony prevails, and the good work goes forward." That seems to be the natural and commendable way. The secretary visits the Free Baptist churches just as he does the other churches, and is as cordially welcomed. Through mutual interests and needs the union of feeling grows.

¶ Dr. T. Edwin Brown, of New Britain, Conn., formerly pastor of the First Church in Providence and one of our most brilliant preachers and clear-headed men, after seeing the Pageant at the World in Boston, sent us this word:

"I found myself lifted, stirred, penitent, triumphant, prayerful. And when my imagination got to work and pictured all that these scenes stood for, all that the preliminary study of the singers and actors stands for, all that the whole great mission movement means, — with the last palm-waving scene filling my eyes and the last ascription of praise sounding in my ears, I went out

'in a holy exaltation
With a sound of jubilation'

in my soul, and I hope a purpose of deeper loyalty to missions and their Author and Consummator in my heart."

¶ President Schurman of Cornell has informed the protesting young women students who did not wish to have rooms in the dormitories rented to negro women students that there is to be no race discrimination in the University and that no bar on account of color or religion will be tolerated. That was the broad position which the institution and its head would be expected to take. In this connection comes the announcement that the honor prize in the competition in French essay writing and translation has been awarded to James B. Clarke, the West Indies negro student at Cornell, whose article on race discrimination aroused much discussion. Proved ability is one of the best solvents of prejudice.

¶ In England the Congregational, Methodist and Baptist Missionary Societies have been trying the experiment of holding United Exhibitions in smaller cities and towns, where an exhibition by one Society alone would probably fail of success. The *Chronicle* says the success of the exhibitions has been such that the United Exhibitions Committee will shortly be considering suggestions for organizing United Exhibitions in other towns. The missionary exposition has taken firm hold in England, and we believe it will do so in this country.

¶ In the last number of MISSIONS President Proctor, in his interview, spoke of the race issue in China presented by the Manchus, and the critical state of affairs resulting from the anti-Manchu feeling. Before the number was off the press, news came of an uprising in Canton, beginning with the assassination of the Taotai of Canton, followed by rioting and fighting, in which General Chung was killed together with large numbers of the rebels who attacked the viceroy's palace. The revolt has been quelled, at latest reports, but the bitterness remains, and new outbreaks are liable at any time. The uprising is said to have been instigated by anti-Manchus, who went from Honkong to Canton and spread the revolutionary ideas among the troops there. The situation renders missionary work much more difficult, and in places both uncertain and perilous.

¶ Leaders in Baptist young people's work should be in attendance in large numbers at the whole series of meetings in Philadelphia. Among these meetings arrangements have been made for a mass meeting of those interested in our young people's work. The meeting will be independent of all organizations and all inclusive. It will be held in Grace Baptist Temple on Tuesday afternoon, June 20. Addresses will be made by Dr. W. J. Williamson of the United States, Rev. John MacNeill of Canada, and Rev. F. B. Meyer of England, three exceptionally able men. There ought to be an overflow crowd. Young people's societies might well send a representative to the Philadelphia meetings, as to a great international convention.

THE MISSION SCHOOL AT TSHUMBIRI

Commissioning on the Congo

By Rev. J. H. Franklin

A VISIT TO TSHUMBIRI, WITH PHOTOGRAPHS BY THE AUTHOR

CONGO NATIVE

"YOU might as well try to convert cattle." The words would not leave us. A few hours in native villages on the south bank of the Congo River had called to mind Darwin's famous deliverance: "You might as well try to convert cattle." If we had had no further grounds on which to form a judgment than the observations of one afternoon, we might very possibly have accepted the first opinion of the distinguished naturalist. Indeed, as it was, we could not forget his words. Even as we fell asleep, the words kept ringing: "You might as well try to convert cattle."

The afternoon had been spent in quarters adjacent to our own mission compound at Tshumbiri, five hundred miles up the Congo River. Natives almost devoid of clothing slipped into their grass huts or disappeared into the palm groves. A few of the more bold women continued kneading the cassava dough. The idle men leaned on their spears gazing at the new white faces. Naked children, some suffering with ulcers in every spot as large as one's hand, wallowed on the ground in front of the grass huts. There were old men, "full of witches," their bodies besmeared with palm oil mixed with the deep red camwood powder, and their hair, matted and shocked, colored with the same preparation. Women were beautified in like mannner, with the added adornment of heavy brass collars, armlets and anklets. Frequently the collar alone weighs twenty-five or twenty-eight pounds and is forged about the neck in such fashion it cannot be

MR CLARK, AT BOLOBO, ENGLISH BAPTIST STATION, WITH BOY RESCUED FROM BURIAL ALIVE WITH DEAD MOTHER; BOY NOW LIVING IN MR. CLARK'S HOME

removed without the use of a file. Frequently the natives, apparently resenting the intrusion of strange white men, slipped through the small openings which serve as doors for their grass houses, moving as silently as cats, and sometimes scowling like wild animals in their cages.

At sunset we stood on a high hill overlooking the Tshumbiri station and the jungle that in many cases presses its way to the banks of the Congo.

Smoke of numerous villages could be seen in every direction. We thought of Moffat's story of "The Smoke of a Thousand Villages," which moved Livingstone to give his life to Darkest Africa. But the darkness is deepening. With morning, however, will come a new vision, even as a later day brought reversal of opinion to Darwin.

Beautiful was the Sabbath morning at Tshumbiri. No rumble of trolley cars. No crying of newsboys. No cathedral bells. No steam cars. No murmur of the city. Nothing to disturb the quiet atmosphere of the Congo Basin, except the chirping of the birds. Sunlight was on palm frond, banana leaf and flower. It was God's own day. Every prospect pleased and only man was vile. Early in the morning we were called from sleep by the songs of the native Christians gathered in their sunrise service of prayer and praise. They have been trained to sing, too. Yesterday a girl was crossing the compound from one village to another. As she tripped along she sang strange words, whose music, however, we had heard in America in the days of childhood. It was that old gospel melody, "We Have Heard the Joyful Sound, Jesus Saves! Jesus Saves!" She had been rescued from the fetishism of her heathen people and there was a new song in her mouth.

At the sound of the chapel bell the

natives gathered from the villages. Numerous black people, with good faces and neat clothing, moved into the place of worship. Others whose poor appearance and scant clothing gave evidence of their fondness for the old ways soon joined the company of worshippers. They listened again to that story which, perhaps, they have heard from their missionaries, but they would hear it again.

The Commission had arrived at Tshumbiri Saturday afternoon, to the surprise of the missionaries. There had been no opportunity to send out and bring in the Christians from the outposts. Still there was a congregation of not far from two hundred people, who were as reverent as any congregation that worshipped in America that morning. No whisper in any part of the building. The singing was hearty, the words being set to the tunes used in America and England. One hymn which was used was to the old melody, "Gwine to Write a Letter to Massa Jesus." Frequently the worshippers joined in a hearty ejaculation, which corresponds to our own good Methodist "Amen."

The church numbers about 200. For a good many years Mr. and Mrs. Billington, the pioneer missionaries at Tshumbiri, worked on in patience and in hope. Our own Society was wondering whether it should continue the support of the station. We happen to know that in that critical hour these two heroic souls covenanted with each other and with God that the work should not be given up, even if they should be compelled to go at their own charges. They are now seeing the fruits of their labors. Fifty natives had been baptized within a year immediately preceding the visit of the Commission. Two were baptized that morning in the waters of the great Congo River.

MR. FRANKLIN, A TALL MAN, MEASURING AGAINST AN ANTHILL

AN IMPROVED DWELLING AT TSHUMBIRI — A CHRISTIAN HOME

The church at Tshumbiri supports sixteen native teachers and evangelists at as many outposts in the adjacent villages—a missionary for every twelve or thirteen members. "The evangelization of the world in this generation" would be easily possible should the Christians of America, England and Europe do as well in proportion to their ability.

In the afternoon the monthly communion service was held, with almost as large an attendance as we had seen in the morning. The juice of the lime is used instead of wine. But is not the lime "the fruit of the vine" at Tshumbiri?

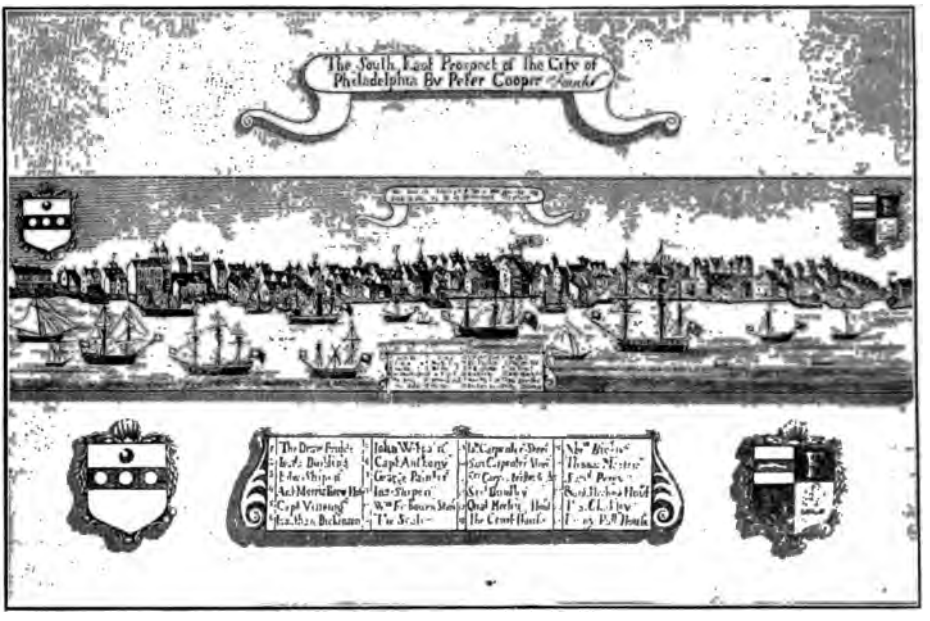
NATIVE HUT AND FAMILY IN ONE OF THE VILLAGES — NOT CHRISTIANS

Let no one think that a missionary's work consists solely in conducting Sunday services. The work of preaching is considered the great work by the missionaries, but all of them find it necessary to devote the greater part of their time to the duties that have to do with the everyday life of the natives. Almost every missionary knows something about medicine, and how to treat the more common diseases, and some kind of dispensary is found on almost every compound. A certain measure of industrial training is given, in spite of the limited facilities for such work. In the beginning the language must be learned and be reduced to writing. Natives must be taught. Evangelists and teachers must be trained, and more and more it is becoming true that the missionary must be an administrator and executive, who will as far as possible place the work upon the shoulders of the trained natives.

Mr. and Mrs. Paul Metzger are the congenial associates of Mr. and Mrs. Billington in the conduct of the Tshumbiri work. Mr. and Mrs. Metzger give much attention to the school, which has an enrollment of perhaps two hundred. Both Mr. Metzger and Mr. Billington do evangelistic work in the outlying districts, as far as time will permit. As our little steamer was working its way against the swift current of the Congo, nearly two days above Stanley Pool, a boat paddled by eight or ten black fellows slipped out from the dense growth on the north bank. A helmet in the boat indicated the presence of a white man. It was the boat of Mr. Billington, who had dropped down the river fifty or sixty miles to do evangelistic work in the villages.

WHERE LIE THE ASHES OF HEROES AND HEROINES WHO DIED FOR CHRIST AND THE CONGO

We are fortunate indeed in having such missionaries at Tshumbiri. They deserve far better equipment than we have given them. When a workman dedicates his life to a task he is worthy of tools to work with. Tshumbiri deserves a larger force of workers. Yes, this is the need in all Congo. We have barely touched the fringe of the great problem.



PHILADELPHIA IN 1720, FROM AN ORIGINAL PAINTING

Philadelphia and the World Meeting of the Baptists

By Howard B. Grose

Historic Philadelphia

CONVENTION BADGE

PHILADELPHIA is one of the oldest and most interesting historically of American cities, and has preserved many of its ancient landmarks. The city was founded in 1683 by William Penn, whose original residence is still preserved, although it has been removed from the original site on Letitia Street to the West Girard Avenue entrance to Fairmount Park. The "Old Swedes" is regarded as the first distinctive church edifice built in Pennsylvania, and dates back to 1700. The Quakers, however, had meeting houses earlier. The Baptists came into possession of one of these — the Keithian Quakers' house — in 1707, and had a place of worship of their own from that time. The spot where Penn made his celebrated Treaty with the Indians is kept as a park, and the location of the tree under whose shade the Treaty was signed is marked by a monument. In Carpenters' Hall the first Continental Congress met in 1774. In Independence Hall the Declaration of Independence was read, and here may be seen the bell which according to tradition was rung on that occasion and is known everywhere as the "Liberty Bell." It was carried to Chicago for the World's Fair, and thus was seen by people from all over the world. The Hall has been restored to its original condition as nearly as possible, and is now a museum for revolutionary and colonial relics, with a collection of rare value and interest. The Betsy Ross House, where the first United States flag was made, still stands, as do the old Mint and Custom House. No other city

ston has so many reminders of our
s, and those who have a historic
find points of interest at every turn.
being the earliest seat of govern-
he United States and the center of
uring the colonial and revolution-
ls, Philadelphia was conspicuously
patriotic during the Civil War.
founded and carried on the wonder-
on" and "Cooper Shop" refresh-
ons which were located near and
the wharves of the International
n Company, at the foot of Washing-
ue. It is said that over a million
f other states, besides the sons of
nia, were fed gratuitously at those
s. In this city, too, was organized
lerful charity, "The Christian Sani-
mission."

rst Things in Philadelphia

lphia has been the birthplace of-
able events in the history of the
ates, some of which are as follows:
st Pleasure Grounds for the people
n North America were dedicated
pon the laying out of Philadelphia.

The first Paper Mill built in North America was erected upon the Wissahickon Creek, in 1690.

The Mariners' Quadrant was invented by Thomas Godfrey in Germantown, Philadelphia, in 1730.

The first Public Library in the United States was the Philadelphia, founded by Benjamin Franklin in 1731.

The first American Volunteer Fire Company was organized here in 1736.

The American Philosophical Institution, the first institution devoted to science in North America, was founded in this city by Benjamin Franklin in 1743.

The first Medical School in the United States was inaugurated here in 1751.

The Pennsylvania Hospital, the first establishment in America devoted to the relief of the sick, was chartered by the Assembly of Pennsylvania at the solicitation of Benjamin Franklin and others, in 1751.

The theory that lightning and electricity were the same was demonstrated here by Benjamin Franklin, June 15, 1752.

The first Lightning Rod used in the

WHERE THE FIRST FLAG WAS MADE WHERE CONTINENTAL CONGRESS FIRST MET

PENN'S TREATY MONUMENT

world was set up by Benjamin Franklin at his dwelling house on the southeast corner of Second and Race Streets, September, 1752.

The first Expedition fitted out in North America for Arctic Exploration sailed from Philadelphia, March 4, 1753.

The first School of Anatomy in North America was opened by Dr. William Shippen, in Philadelphia, November 26, 1762.

The first Pianoforte manufactured in the United States was made here by John Behrent in 1775.

The first American Flag was made at No. 239 Arch Street.

The first Hospital in connection with a university in the United States was opened in Philadelphia.

The Bank of North America was established by resolution of Congress May 26, 1781, and opened for business in 1783, being the first corporate banking institution established in the United States.

The first Vessel moved by steam was navigated on the Delaware River at Philadelphia, by John Fitch, July 20, 1786.

The first Law School in America opened here in 1790.

The Mint of the United States was established here in 1792, by act of Congress. The first coins made in the United States were struck at No. 29 North Seventh Street.

The Philadelphia Water-works, the first of the kind in the country, were commenced May 2, 1799.

Philadelphia of the Present

The Philadelphia of today is one of the great cities of the world. With 1,600,000 population in 1910, it ranks third in the United States. Its location on the Delaware and Schuylkill rivers is of unusual commercial advantage and scenic beauty. It has its full share of fine modern business buildings, and a remarkable number of homes of every description, from the one-story cottage to the palatial mansion of the multi-millionaire. It has an atmosphere all its own, with enough of the quaint and old-time left to keep the lover of the historic on the qui vive. It is the city of churches as well as of homes, of multiform philan-

FIRST CHURCH EDIFICE IN PENNSYLVANIA

PRESENT DAY VIEW ON CHESTNUT STREET

thropies, of libraries and museums, of all kinds of educational institutions, from the University of Pennsylvania down. The sky-scraper is by no means uncommon, but the city has not yet been deformed by them to the extent in New York and Chicago. The City Hall, a marble and granite Gothic pile spread over four and a half acres and costing something like twenty-five millions, with a tower that was claimed to be the highest until the Singer and Metropolitan of New York put it out of sight, is the most prominent building. You must pass through its inner court if you follow Market Street straight, or if you would proceed from North to South Broad, and in passing through you will see the colossal statue of Benjamin Franklin, about five stories in height, but none too big to fit the part he played in the city's early life. Broad Street, the great north and south thoroughfare, is one hundred and twenty feet wide and the grand avenue of the city. Between City Hall and Grace Baptist Temple — Baptist meeting place — are many of the finest public buildings, including the Masonic Temple, Academy of Fine Arts, Odd Fellows' Temple, Hahnemann Medical College, Industrial Hall, Catholic High School, First Regiment Armory, Jewish Tabernacle, and a group of fine church edifices, some especially notable club houses, the Grand Opera House, and many fine residences. Grace Temple is opposite Monument Cemetery, one of the many small burial places in the city.

The stately new building of the United States Mint is not far from the Temple, at Seventeenth and Spring Garden Streets. The points of historic note are chiefly in the old down-town section. Independence Hall is at Fifth and Sixth and Chestnut Streets, and to many will be the most attractive spot in the city. Built in 1729–35 by the Province of Pennsylvania as the Colonial State House, it has been known and venerated as Independence Hall since the foundation of the Republic. It is free to the public, and its collection of historical relics is already remarkable. It is worth visiting Philadelphia to see this Hall alone, and feel the thrill of patriotism which its sacred precincts inspire. Not far away, at the head of a court running south from Chestnut, between Third and Fourth Streets, is Carpenter's Hall, erected in 1724 by a society of carpenters and architects who little suspected to what use it would be put a half century later. The house where it is claimed Jefferson drafted the Declaration of Independence is on Seventh Street, next to the corner of Market, now used as an oyster saloon. At Fifth and Arch Streets is the Free Quaker Meeting House, now given over to leather dealers. Christ Church Cemetery, in which Franklin and his wife are buried, is opposite. The

Betsy Ross House is on Arch Street, near Third. When bright-eyed Betsy made the sample flag of thirteen stars and thirteen stripes later adopted as the national ensign, she had to bear the taunts of her neighbors, who called her a "little rebel." In this section the leisure time of the delegates and visitors may be spent to good advantage; although the beauties of Fairmount Park and the University of Pennsylvania campus and trolley rides to Germantown and other suburbs will also lure the sightseer. Short steamer trips on the Schuylkill and Delaware will prove delightful. Indeed, the only way to see what ought to be seen is to remain for two or three days after the meetings are over.

PANORAMIC VIEW LOOKING EAST FROM CITY HALL TOWER: MARKET STREET ON RIGHT, LEADING TO DELAWARE: READING STATION IN FOREGROUND

The Churches of Philadelphia

PHILADELPHIA has a composite population with its large proportion of foreign elements, but it has not yet wholly outgrown the spirit and influence of its Quaker founders, and the Christian and patriot may well pray that it never shall. It has a well-deserved prëeminence for its philanthropies. No form of organization for humanity is unknown to it. Its homes for the aged, its orphan asylums, its hospitals and free institutes, are notable in number and character. The spirit of the city from its foundation has been consistent with its name.

More than seven hundred churches speak of the religious character of the people. All the leading denominations are strong. According to a recent writer, the Presbyterians lead in financial and membership ability, with the Episcopalians a close second. Methodists and Lutherans and Baptists are more numerous than in any other of our great cities. The Roman Catholics have put themselves into prominent places with their usual strategy and hold large properties. The Society of Friends still maintains much of its fine quality and strength. Church spires and towers greet

tor on every hand. The Presby- of all branches have more than one churches and fine local headquar- he Witherspoon Building, where the rian Board of Publication is located. ethodist Episcopal churches also more than a hundred; the Arch Church, a Gothic white marble e, being the most notable architec- The Episcopalians have about the mber, including the Old Swedes at Front and Christian Streets. hurch has great historical interest, n of the present edifice having been in 1727, while among the worship- their time were Washington, Presi- ams and Benjamin Franklin. Some of the communion service still in presented by Queen Anne in 1708. nd Street, near Market, way down is church is among the most impos- attractive. There are seventy- man Catholic churches, including edral, with its huge dome, one of the ous objects in its section. The Jews rteen temples, the oldest congre- ating back to 1747. The Lutherans ng the oldest denominations, going 1638. There are eight Congrega- urches, four Moravian, a number of d Episcopal, three Unitarian and versalists. Of other sects there is for the religious liberty that was ablished, in no small degree through aid, drew every kind of sectary to ania as it did to Rhode Island oger Williams had made his com- th famous for its freedom of e.

* *

Denominational Distinctions

n, in his "Annals of Philadelphia," nost entertaining sketch concerning ches in the early days. We quote re of a period when denominational ns extended to minute details, s as well as doctrine was a matter nce and discipline:

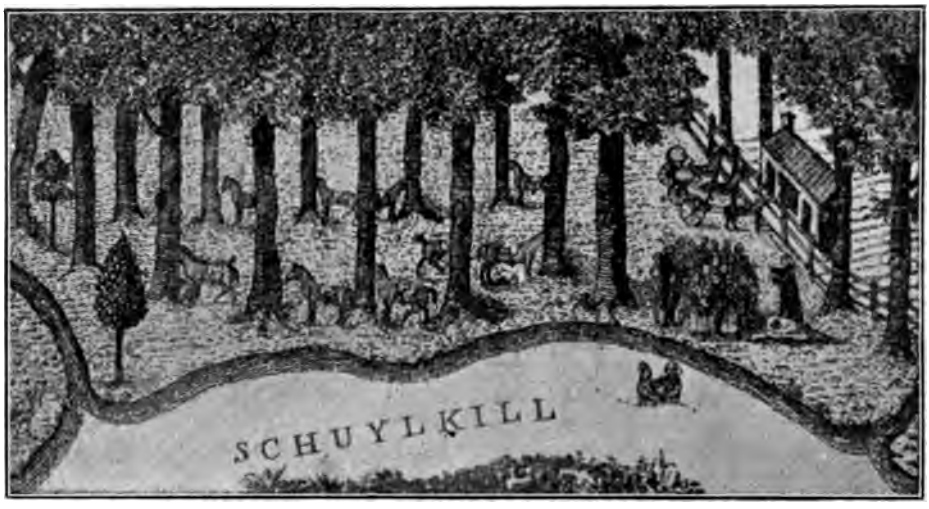
present day there is no very marked e in the general appearance of the tions who worship in the different in the city. But there was a listinctive difference formerly. The lians showed most grandeur of dress and costume; next the Presbyterians, the gentlemen of whom freely indulged in powdered and frizzled hair; the Baptists showed a graver and humbler style, with scarcely any powdered head among them. The Methodists desired to be "a peculiar people," and for a time effected their purpose. No powdered heads of men and no gay bonnets or ribands were to be seen among them. Persons gaily dressed shunned to go there lest they might be "preached at." The women all wore plain black satin bonnets — straw bonnets were never seen among them — no white dresses — no jewelry — no rings. No male persons were to be seen with tied or queued hair, but lank, long locks straightly combed down in thick and natural profusion. The females wore no curls, no side locks, or lace or ornaments.

It was long before all these distinctive marks of a people could be broken down. The first ministers that wore pantaloons and frock coats were scarcely tolerated; and the members who first began to wear lapels and frock coats, and the women to wear straw bonnets, were subjects of concern. But in time, as if wearied with watching at invading breaches — one and another of the barriers which marked them from the world gave way — and now, if the heart be right, they leave their own consciences to regulate their sumptuary obligations. We find that a minister of the First Baptist Church who was given a university degree, asked the church whether it would object to his wearing the doctor's robe in the pulpit, adding that in other places he should do as he pleased about it.

* *

A Wise Preliminary

Of course after reaching the city, the thing to do if a stranger is to buy a guidebook with map, or a ten-cent map without guidebook, and study the lay of the land. That is always worth while. Then you will know how to get to your hotel or stopping place, how to reach Independence Hall and the other places of special interest, and will get a home feeling. A trolley-line booklet is good to carry in the pocket. Still, the Philadelphians are exceedingly courteous in answering questions, if one gets puzzled, and the policemen have time to attend to any real need.



THE SCHUYLKILL BAPTISTERION, LONG USED FOR BAPTISMS

The Baptists in Philadelphia

BAPTIST history in Philadelphia reaches back to the founding of the First Baptist Church in 1698, and centers about that organization and its branches. Consider these significant events connected with its history: 1698, Church founded; 1707, Philadelphia Baptist Association formed; 1746, Church formally constituted; 1764, Brown University originated in the First Church; 1781, sunrise meeting on the surrender of Cornwallis; 1814, Triennial Convention formed; 1815, Sunday school organized; 1829, Church incorporated; 1832, Central Union Association formed; 1837, American and Foreign Bible Society formed; 1839, Pennsylvania Baptist Ministerial Education Society formed; 1858, North Philadelphia Baptist Association formed; 1874, Baptist Orphanage founded; 1879, Women's National Indian Association originated in this church. Eight churches went out from the mother church between 1789 and 1818, and several missions were established that developed into churches. The longest continuous pastorate was that of George Dana Boardman (1864–1894), whose influence was second to that of no minister in the city. This church is the eleventh Baptist church in rank of age in the United States. Dr. Keen, its historian, gives this list of the ten antedating 1798:

First Baptist Church of Providence, 1639.
First Baptist Church of Newport, 1644.
Second Baptist Church of Newport, 1636.
First Baptist Church of Swansea, Mass., 1663.
First Baptist Church of Boston, 1665.
First Baptist Church of Charleston, S.C., 1683.
Pennepek Baptist Church, 1688.
Middletown (N.J.) Baptist Church, 1688.
Piscataway (N.J.) Baptist Church, 1689.
Cohansey Baptist Church, 1690.

The first permanent Baptist church in Pennsylvania is that now called Lower Dublin, long known as the Pennepek Church. This was the mother church not only of the First Baptist, but of all the Baptist churches of Pennsylvania, New Jersey, Delaware and Maryland, and of many in New York. Now within the city limits, Lower Dublin, about eleven miles from Independence Hall, was then a suburb. The Pennepek pastor held some meetings in Philadelphia, and from 1695 the Baptists and Presbyterians worshiped together in the Barbadoes Warehouse,

BARBADOES WAREHOUSE, DEMOLISHED 1832, WHERE NINE BAPTISTS "COALESCED INTO A CHURCH" IN DECEMBER, 1698

the Baptist minister preaching one Sunday and a Presbyterian minister the next, provided one was on hand. This arrangement was continued until 1698 when the Presbyterians decided that they wanted the place to themselves, having obtained a settled pastor. A spicy correspondence followed, and the Baptists went into Anthony Morris's Brew-house, and worshiped there until 1707, through Quaker liberality. Then the church found a place of its own in the meeting house of the Keithian Quakers, or Quaker Baptists, on Lagrange Place, second street above Market, just north of Christ Church; where the church remained for one hundred and forty-nine years, until its removal to Broad and Arch Streets in 1856. The first Keithian building was a small wooden structure erected in 1692; this was replaced in 1731 by a neat brick building 42 x 30.

In November, 1733, occurred the earliest known stand by the Philadelphia Baptists in favor of religious freedom. A few families of Roman Catholic faith had arrived and erected a small chapel in the city. Governor Gordon informed the Council that mass was openly celebrated in a house on Walnut Street by a Catholic priest contrary to the laws of England. The Baptist citizens and others, including the Presbyterians, claimed that Catholics and all other sects were protected by the laws established by William Penn, and all were equally entitled to religious liberty. "The Council therefore wisely refrained from any interference," as the Baptist historian tells us.

The most notable event in the first period of the church's life was the organization of the Philadelphia Association in 1707. For forty-five years, until the second Association

KEITHIAN QUAKERS' MEETING HOUSE, HOME OF FIRST BAPTIST CHURCH FROM 1707 TO 1731 SUCCEEDED BY BRICK BUILDING 42 X 30

FIRST CHURCH ON LAGRANGE PLACE, IN WHICH THE TRIENNIAL CONVENTION WAS FORMED

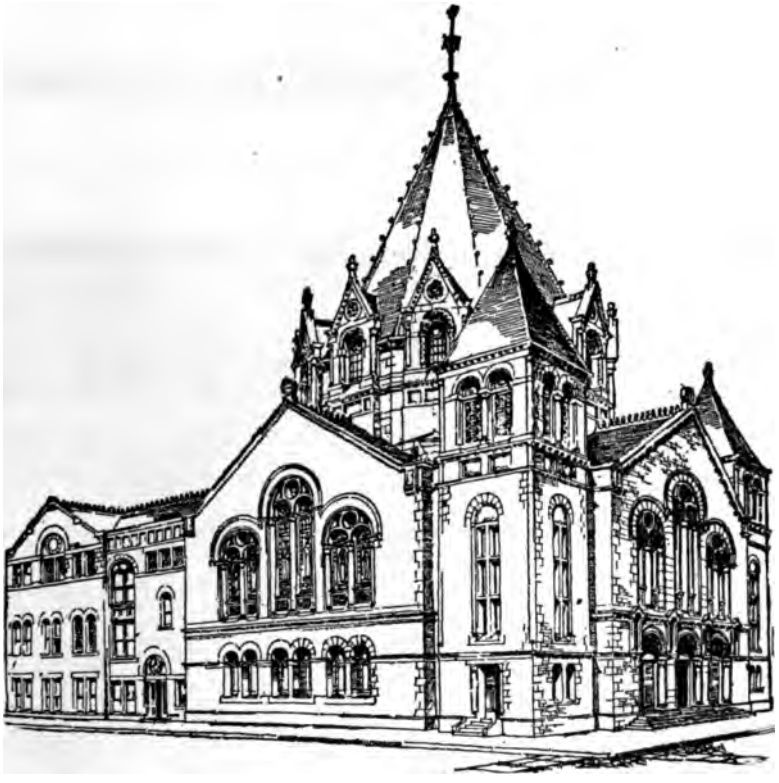
FIRST CHURCH AT BROAD AND ARCH STREETS FROM 1856 TO 1898 — THIRD EDIFICE

was formed at Charleston, S.C., it stood as the sole Association of Baptist Churches in America, and included the churches as far as Dutchess County, N.Y., on the north, Greenwich, Conn., on the east, and Virginia on the south. In 1742 this body issued the Philadelphia Confession of Faith, first printed by Benjamin Franklin in 1743 for the Association, and widely adopted from that day on by our churches.

The membership of the First Church grew from the nine constituent members in 1698 to fifty-six in 1746, which shows something of the struggle for existence. The church took on new life, as did all Baptist affairs, when Welsh Morgan Edwards came from England to be pastor in 1760. He was a Greek and Hebrew scholar, one among only about seven or eight liberally educated Baptist ministers supplying the sixty churches then existing. He soon began to plan for a Baptist college to educate students for the ministry — a bold thing, with less than five thousand Baptists in the country. Brown University came out of that planning. In 1764 the charter of Rhode Island College was secured, and the churches were urged to be liberal, each member being asked by the Association to give sixpence sterling toward sustaining the institution. The entire faculty at first consisted of James Manning, and the entire college for over nine months consisted of one student, William Rogers, a boy of fourteen, who later became Edwards's successor as pastor of the Philadelphia church. Gradu-

ated at eighteen in 1769, in 1772 he was called "for three years certain from this time, and as long afterwards as he and the congregation may in future agree." He was unwilling to bind himself for three years, and the church made it "one year certain," etc. On December 5, 1774, he gave notice that he had determined to leave when his year was up, in order to become chaplain in the Continental army, continuing in that service until 1781. He was in cordial and intimate relations with Washington and highly esteemed.

It is interesting to note that it required five years of time to convince the conservative members that lamps were more desirable than candles. Lamps won in 1824, and lighted the saints until 1839 when, after a year and a half of committee work, gas replaced oil. Now electricity has superseded gas. Lighting caused more discussion than heresy. Coal heating came in 1824, large tin-plate wood stoves having served formerly. Uncarpeted floors sanded twice each month gave way to carpets before 1829. Deacons were ceremoniously ordained, and in the early days were "chosen on trial," a method with some possible advantages. New members were for a time received with the "laying on of hands," which caused considerable controversy. The practice gradually gave place to the hand of fellowship.



FIRST BAPTIST CHURCH, ONE OF THE FINEST IN THE COUNTRY

Baptism took place for a long period at a point on the bank of the Schuylkill known as the "Baptisterion." This was used not only by the First Church, but Edwards especially states "that a late clergyman of the Church of England was wont to make this river his 'baptisterion.'" It was used also by other Baptist churches, including, by a special vote (September 9, 1816), the Colored Church. The hours of baptism varied, and seem to have been fixed for each special occasion. It was sometimes as early as 6 and 7 A.M., in summer, very com-

THE AUDIENCE ROOM WHICH SEATS 3,500, WITH PERFECT ACOUSTICS

monly at 9 and 11 A.M and 3 or 4 P.M., and almost always on week-days. About 1830 this "baptisterion" seems to have been given up, and the ordinance was administered at Cooper's Point, Camden, and on Sunday. The minister, the candidates, and the congregation marched from the old church on Lagrange Place in procession to Arch Street wharf, where they took a ferry-boat. As late, however, as 1841 some candidates were baptized in the Schuylkill, and this was two years after a baptistry had been built in the church itself.

This venerable First Church, which has been a potent factor in the history and development of the Baptists of America, is now equipped with a splendid plant for service, one of the finest churches in the city, and endowed so that its future is secured. We should like to speak of other churches, but even mention by name of the hundred would be impracticable, and selection invidious. Delegates and visitors assigned to occupy their pulpits will receive not only cordial welcome, but impressions as to the aggressive work they are doing. There are no more loyal, progressive, evangelistic and devoted churches than those of the goodly city wherein the Baptists of the world will meet.

It is fitting, however, that a word be said of Grace Temple, where the meetings are to be held. Dr. Philip L. Jones says: "Grace Temple is a unique memorial to Russell H. Conwell, for he, under God, has made it. Here the meetings of the three great Conventions are to be held. The visitors will find it a noble structure, capable of seating thirty-five hundred people and complete in all its appointments. Just by it is Temple College with its five thousand students and useful ministry, even more Conwell's work than the church itself, while not far away is the Samaritan Hospital, also due to the Temple pastor, who when the denomination denied his plea to provide a hospital essayed and achieved the task himself."

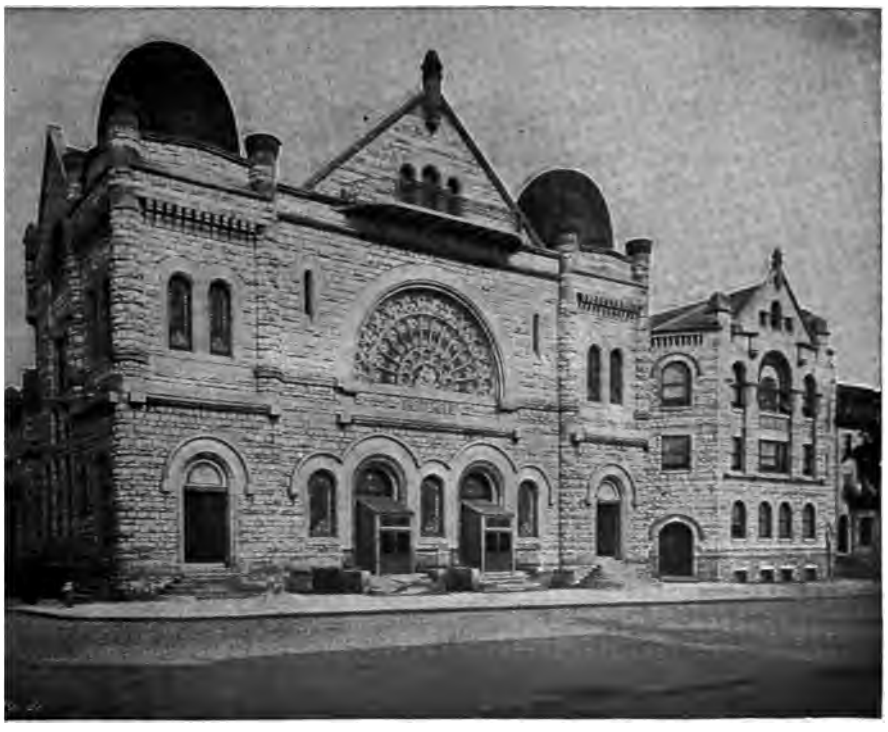
There are other Baptist institutions which the visitors will want to see. There is the Baptist Home at Seventeenth and Norris, where are one hundred old ladies; and the George Nugent Home at Germantown for ministers and their wives, where, after the day's work is done, they wait the payment of their wages at the Master's call. At Angora is the Orphanage where the waifs of fortune are prepared for life's struggle. Then there is the Baptist Christian Workers' Institute, on South Tenth Street, a training school which is growing rapidly and doing an excellent work, while waiting for the new building which is pro-

Crozer Seminary is at Chester, a mile ride down the Delaware, and campus well worth visiting. Here Dr. Weston wrought nobly his life work, perpetuated in the Crozer men in the ministry in all parts of the world.

Our Missionary Societies

nerican Baptist Publication Society

OUR Publication Society is one of Philadelphia's institutions. While the Society was not organized in Philadelphia, it was moved there in 1826, two years after its organization in Washing- id its headquarters have been there nce. At first they were in a small story room on South Front Street, nnual rental of $100; then at 118 Front, and in 1829 in a store at Fifth and North Streets. Those were itinerating days, and it was not until 1853 that the Society found itself beneath a roof of its own, at historic 530 Arch Street. Outgrowing this building, which seemed palatial when entered, the widely known "1420 Chestnut Street" came next, with a structure fine indeed in its day. Fire destroyed this on February 2, 1896, together with the Historical Society's records, and the proud pile known as the new "1420 Chestnut" was erected on the same site by 1898. This did not prove wholly satisfactory for the Society uses, and in 1905 it was sold at a quarter million dollars advance over its cost, and the present Roger Williams Building was completed and occupied in July, 1907. This building, including the site, cost about



GRACE BAPTIST TEMPLE, PHILADELPHIA, THE MEETING PLACE

SOCIETY HEADQUARTERS, 1701 CHESTNUT STREET

$400,000, and is finely located in an advancing business center. It will probably be the headquarters for many years to come. Here are the active administration offices and the editorial departments. A general bookstore, regarded by many as the best in the city, occupies the first floor. There is a hall for ministers' meetings and other gatherings on the second floor. Delegates and visitors will find cordial welcome, and the Society will keep "open house" during the meetings.

The story of the start is familiar — the falling of some tracts from the old-fashioned, bell-crowned hat, and the idea which that gave to Rev. Noah Lewis, the founder of the Baptist General Tract Society. The hat has become the symbol of the Society's first home. Initial organization came in Washington, February 25, 1824, at the house of Mr. George Wood, who was made agent. Nineteen tracts in the first ten months and 85,000 copies distributed was a good beginning record, but place it beside a year's totals now, which amount to more than fifty-three million copies, when all the Sunday-school publications are included. The revenues of the first year were $373, twice as much the second year, but last year they amounted to more than a million dollars. In 1840 the name was changed and the scope enlarged to include Sunday-school promotion, and denominational book as well as tract publishing. In 1844 the present name was adopted. Paid colporters were now first employed. The first book to bear the Society's imprint was Booth's "Reign of Grace," still in print. Dr. Benjamin Griffith became secretary in 1857, a panic year, and remained at the head, leading the Society steadily forward, until death in 1896 closed his thirty-six years of remarkable service. During the Civil War the field work was extended to the armies, to hospitals and convalescent camps. Impoverished churches and Sunday schools of the South were aided by grants, and the freedmen were given books and helps for Sunday schools. Peace found the Society more firmly established than ever. At the semi-centennial in 1874, the reports showed revenues of over $439,000, more than eleven —

SOCIETY'S PRINTING PLANT

530 ARCH

OLD 1420 CHESTNUT

NEW 1420

THREE OF THE PUBLICATION SOCIETY'S BUILDINGS, 1853 TO 1905

red separate publications bearing the y's imprint, contributions of nearly 00 to the benevolent department, publications annually reaching one- of a billion pages. In 1883 the Bible of the denomination was committed to ciety, which now carries it on. Branch s were established at various centers. esent there are branches in Boston, go and St. Louis. The Chapel Cars l a new feature in 1891, and this has one of the most successful features, ting wide interest because of the unique- of the enterprise and its possibilities. bruary, 1895, Dr. A. J. Rowland be- Secretary, and still continues in that sible position. In 1909 the office of ess manager was consolidated with of the secretary, and Rev. Howard e Smith was elected assistant secretary. Robert G. Seymour was elected Mis- y and Bible Secretary in 1896, and has magnified his office. The colportage was introduced in his first year of e, and now is regarded as one of the effective agencies. He has had general ght of the chapel car work since the ted death of Boston W. Smith, one of ost gifted Sunday-school workers our ry has known. The Society now has istrict and Bible secretaries, a superin- nt of work among the colored people, four Sunday-school missionaries, work- thirty-three States and Territories, one colporters, with over sixty col- e wagons, and six chapel cars steadily engaged. The permanent invested funds of the missionary department amount to $773,270, including conditional and annuity funds. Dr. Philip L. Jones has been book editor for many years, and Dr. C. R. Blackall has for a generation done the work of half a dozen men as editor in chief of the Sunday-school periodicals. He is known to Sunday-school workers the world over, and is the veteran editor in his specialty. The Society is strongly manned in its working force, and has a plant of such magnitude as would have seemed miraculous to the originators of Baptist publication work. It is now prosecuting work among the foreign-born population by its tracts in Italian, Dutch, German, French, Spanish, Swedish and Norwegian. Sunday-school institutes are among the newer features and promise much for development. The Society's work has never been so full of promise as now.

* *

Foreign Mission Society

When foreign missions were thrust upon the Baptists by the conversion of the Judsons and Luther Rice, thirty-three delegates from eleven States and the District of Columbia met, in response to the plainly providential call, in the First Church in Philadelphia, and on May 21, 1814, formed the "General Missionary Convention of the Baptist Denomination of the United States for Foreign Missions," known for short as the Triennial Convention. The long name was officially retained until 1845, when the

Southern Baptists withdrew and the name American Baptist Missionary Union was adopted by the Northern Society — this name changing to the Foreign Mission Society in 1910, after affiliation with the Northern Baptist Convention.

The headquarters were established in Boston in 1826. The unusual call to take up this foreign work seemed to be the one thing needed to draw the scattered Baptists together, and knit them into unity and organization. The work of the Society has been prosecuted from the first with signal success. The results it has achieved have given it high place among the great missionary organizations of the world. Only two American societies exceed it in revenue — the Methodists and Presbyterians. With comparatively scanty resources, always far behind the needs of the work, there has nevertheless been wonderful expansion and growth, as the fields have yielded returns. The first work, that in Burma, is Judson's monument. No foreign mission work has a more glorious record through the years, and the centennial of the Burma Mission in 1913 will be memorable. The revenues have grown from the small totals of the first years to about a million dollars annually, including the receipts of the two auxiliary Woman's Societies of the East and West, whose fortieth anniversaries are reported on another page in this issue.

The number of missionaries in 1910 was 640, including wives of missionaries. There were 4,971 native workers, 1,384 organized churches and 153,000 church members. The total number of converts baptized during the year was 15,869. What a record that is! The mission fields include Assam, Burma, South India, Siam, China (South, East, West and Central), Japan, Africa and the Philippines, besides missions in European countries. The medical and industrial missions are developing finely, along with the evangelistic and educational work. The native preachers, teachers and churches are growing in the spirit of self-support and independence, and the Society rejoices in undertaking its share of the great work of evangelizing the world. The Foreign Secretary is Dr. Thomas S. Barbour; the Home Secretary, Dr. Fred P. Haggard, aided by an efficient staff.

The Woman's Foreign Societies are auxiliary to the general society.

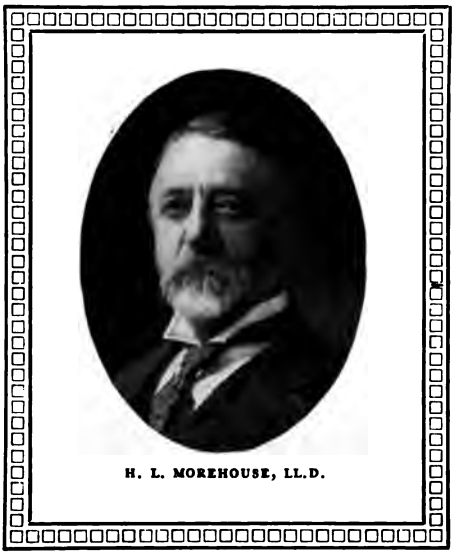
NEW BOOK STORE, LOOKING SOUTH, SHOWING READERS' INGLE-NOOK

The Home Mission Society

missions are closely linked with
phia also, for they had earliest place
thought of members of the First

The records show that in October,
ins were laid for a Home Missionary
and in 1810 Dr. Staughton, the
announced that there were seven
ries in the field. Sixteen women
mber, 1810, formed a missionary
in the church and began active
In 1818 the Baptist Society for City
was established. So that Phila-
through this church has been at the
ry forefront.

American Baptist Home Mission
has New York for its birthplace,
founders were the men who were
in the foreign society. There was
greement in the view that two
tions were needed for a work so
he meeting of the Triennial Con-
was adjourned in order that the
might form the Home Mission
and the treasurer of the foreign
ted president of the new home or-
n. Surely that was fellowship
peration at the start. Founded in
rgely through the efforts of two
ble men, Rev. John M. Peck and
athan Going, the Society has been
forward by the swift development
ountry and the unexpected opening
fields. The planting of churches
ng gospel privileges to new settling
ities has been a feature of work
e beginning. The mission needs
he Indians attracted Peck at the
have continued to receive attention,
e are missions now to sixteen tribes.
lding of churches, or aiding weak
to get a home, was a necessity.
l War threw the uplifting and educa-
host of freedmen, Baptist largely
ssion, upon our denomination. A
list of schools, from the highest grade
how how the Society has met this
duty. Later came the war which
Cuba and Porto Rico within our
ry sphere of operations; and as
ad appealed before, so these Span-
king peoples appealed now, and
eal was heard, and we have a
record of achievement in these
eighbors. More than fifteen hun-
dred missionaries and teachers, annual receipts of about $600,000, and a field comprising pretty nearly all nationalities and



H. L. MOREHOUSE, LL.D.

peoples in its cosmopolitan population, indicate the heavy responsibilities of this great home organization. At its head is a Baptist whom all delight to honor, Dr. Henry L. Morehouse, who has been Corresponding Secretary now for thirty-five of the most eventful years of our national history. With him in direction are Dr. Charles L. White, Associate Corresponding Secretary, and Dr. L. C. Barnes, Field Secretary.

The Woman's Home Mission Society, which works in co-operation, has its headquarters in Chicago, and in addition to providing teachers has its special work in the homes and for the foreign peoples, and exerts a far-reaching influence. This Society also has its anniversary meetings at Philadelphia, and will be able to report the best year in some respects in its history, with no deficit and the largest receipts recorded.

Taking it altogether, we hope that even this imperfect sketch may impress the fact that Philadelphia is a city worth seeing, and that there will be in Philadelphia meetings of a character well worth going to. Of the World Alliance we have not spoken, for Dr. Clifford has set forth its significance in a preceding number.

The Minister's Waste Basket

C. L. WHITE, D.D.

A sower went forth to sow. . . And some fell on stony ground. . . . . And some fell by the wayside . . . And some fell on good ground, and brought forth, some thirty, and some sixty, and some an hundred fold. . . . .

LETTER I

DEAR MOTHER: I am going to the meetings regularly, and you will be glad to know that I am working in a very religious family. Indeed, I am employed in the home of the minister. He is a fine man, and his wife is very kind to me. I go in to family prayers every morning, and when he prays for our loved ones far away, I always think of you and father and my brothers and sisters on the New Brunswick farm.

The work is not hard, and I find much time for reading. Your parting advice is not forgotten, and I am reading the Bible every day. One very strange thing, however, has happened to me, for I am getting deeply interested in the work of Home and Foreign Missions.

It came about by the merest accident. A part of my work is to tidy up the minister's study, and empty his waste basket. Frequently since I have been here I have found some of the most interesting missionary tracts, booklets and appeals for money in the waste basket under his desk. Some of them were very pretty and in two colors, and seemed to me too good to throw away. I have saved and read every one.

One of these leaflets told about the mission study books, and I sent the money for five books on Home Missions and five more on Foreign Missions. They contain many pictures, and I am so much interested in them that several times I have sat up and read till midnight. These books will keep me busy during my evenings until next summer, when I hope to meet you all again.

I hope the minister won't get a call to any other church, for I would not like to leave this town where I have so many friends, and am afraid that the waste basket in the next place where I might work would not have any missionary reading in it.

It is now about ten o'clock, and before I go to bed I am going to read the eight-page tract which I found in the basket this morning. With love to all, affectionately your daughter,

MARY.

LETTER II

DEAR MOTHER: A few days after writing my last letter, I found a tract in the basket that made me feel that I had been very wrong in not uniting with the church. I have been, you know, a regular attendant, and I somehow felt that it was not necessary to join the church, but something in this tract made me see that I must obey Christ, and do it at once, if I am to have peace in my heart.

I expect to be baptized a week from next Sunday. How I wish you and father and the children could all be here. If we were rich we would have it so, and yet if we were rich I suppose I would not be here working for the minister, and might not have found the tract.

I can only write these few words tonight, for I ought to have gone to bed an hour ago.

The earlier part of the evening was spent in reading in one of the missionary books about the mission work at Lodge Grass, among the Crow Indians of Montana. How I would like to go out there if I were fitted to do so, and be a teacher. With love to all, I am, affectionately your daughter,

MARY.

LETTER III

DEAR MOTHER: I have just returned from the church where I have been baptized. This has been the happiest day of my life, and I am glad to realize that I am now a real member of the church. My only sorrow is that I have not obeyed Christ before.

Last Wednesday a wonderful thing happened in our church, for on that evening there was what they call a Laymen's Missionary banquet in the vestry. They came from seven other churches. I was one of the twenty girls who waited on the tables. Well, mother dear, I have been talking nothing but missions ever since that night.

Mr. Stackhouse and two other secretaries spoke. One was a man from New York, who told about Home Missions. The other came from Boston, and spoke on Foreign Mission work. Then Mr. Stackhouse talked, but I cannot describe him or what he said. All I can say is, it was great and wonderful. He told some things which I had read in the tracts that I found in the waste basket, but most of it was what churches had done in Canada, where he has been living and holding just such meetings as the one we had.

My heart trembled when he spoke of New Brunswick, and told of young men and women who had resolved to go to school again and study to be missionaries.

It never before seemed to me that I could do this, but Mr. Stackhouse has been staying with the minister's family where I work, and I have talked with him about beginning school again next fall. They have a night school here in the city, and after I have been a year at this school, it is believed that I can enter the Training School and get ready to be a missionary to the Indians.

Everything seems different in the church and Sunday school and even in the minister's home since Mr. Stackhouse has been here. Yesterday morning at breakfast I heard the minister say to Mr. Stackhouse that he had never been so interested in missions in all his life as lately, and that he was going to buy a full set of missionary books, and read carefully everything that came to him in the mail on that subject, and that he would never hereafter, to the day of his death, throw away any more missionary leaflets.

Mr. Stackhouse told him about a minister who always saved the tracts and appeals that were sent to him, and after reading placed them on a Missionary Bulletin Board in the vestibule of his church, with copies of MISSIONS and attractive booklets. Our pastor replied, "Why, that is a fine idea, and just what I will do."

I hope, dear mother, that you approve of my being a missionary if I can get a suitable education. With love to all, I am, affectionately your daughter,

MARY.

THE CHURCH BULLETIN FOR LITERATURE

Devotional

A Prayer for the Meetings

ALMIGHTY GOD, our Heavenly Father, who hast made of one blood all peoples and established their common brotherhood through Jesus Christ Thy Son, our common Lord and Saviour, we praise Thee for Thy favor shown unto our fathers and Thy faithfulness continued unto their children, for Thy mercies without number. We beseech Thee for especial blessing upon the assemblies of Thy people in Philadelphia. Guard all who travel by land or sea, and graciously preserve them from accident or illness. Be present in the fullness of Thy Spirit in the meetings, and so illumine the minds and enkindle the hearts of Thy servants with holy desires and consuming zeal for the salvation of men that great good may result to all the varied interests represented, and Thy Kingdom be promoted in all parts of the world. Knit all hearts together, we beseech Thee, in the bonds of Christian love, and may all that is said and done be to the glory of Thy Great Name. And to Thee, Father, Son and Holy Spirit, shall be all the praise, world without end. Amen.

✠

PRAY

That the one end sought in the World Meetings of Baptists in Philadelphia may be nothing less or lower than the extension of the kingdom of God, so that there shall be no room for vain boasting or self-glorification, or for factional division, but a spirit of true humility, a recognition of duty unfulfilled in the light of marvelous opportunity, and a purpose of deeper consecration to the work committed unto us.

That the brethren who come from foreign lands may be cheered by their contact with the Baptists of this country, and strengthened for future service in their respective fields of labor.

That the Baptists of the world may realize their unity as brethren, and reach a new basis of oneness in spirit, in sympathy, in plans, and in work at home and abroad.

Blessed are the pure in heart: for they shall see God.—*Matt.* v. 8.

Let the mind of the Master be the master of your mind.

✠

A PRAYER

BY JOHN DRINKWATER

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Nor for remission of the peril and stings
Of time and fate.

Not for a fuller knowledge of the end
Whereto we travel, bruised yet unafraid,
Nor that the little healing that we lend
Shall be repaid.

Not these, O Lord. We would not break the bars
Thy wisdom sets about us; we shall climb
Unfettered to the secrets of the stars
In thy good time.

We do not crave the high perception swift
When to refrain were well, and when fulfil,
Nor yet the understanding strong to sift
The good from ill.

Not these, O Lord. For these thou hast revealed,
We know the golden season when to reap
The heavy-fruited treasure of the field,
The hour to sleep.

Not these. We know the hemlock from the rose,
The pure from stained, the noble from the base,
The tranquil holy light of truth that glows
On Pity's face.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees.
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not — knowledge thou hast lent,
But Lord, the will — there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

— *The Spectator.*

BUDDHIST TEMPLE, LANTERNS AND TORII, JAPAN

"The World in Boston"

A MARVELOUS MISSIONARY OBJECT LESSON: HOME AND FOREIGN MISSIONS MADE REAL: WHAT THE VISITOR SEES AND LEARNS IN MAKING THE ROUNDS

THE "World in Boston" is the greatest missionary object lesson which the world in Boston or outside of it has yet seen. This Missionary Exposition is big enough to command attention. It has caught the public. It has dominated conversation, been given columns of space in the newspapers, drawn its thousands and tens of thousands of visitors. Thirty thousand on a single Saturday, and eight thousand of them boys and girls of an impressionable age! But all ages are impressionable in presence of this truly prodigious display of mission fields and enterprises. A few go to find something to criticise and find it, carrying away the same superficial spirit they bring, and hugging the mint, anise and cummin while they let go all the gracious influences. But the multitudes are not without imagination and faith, and the vast majority receive impressions not to be forgotten. Everything centers in Missions. That is where the emphasis rests, and forms much of the value of such an Exposition. None can escape the central thought. Mechanics Building has been transformed into a reproduction of many lands, but every land is a mission field. The scenes are mission scenes; the stewards are for the time preachers and teachers of the gospel; e constant appeal is the missionary appeal; the inevitable lesson is the spirit of crifice, the Christian self-giving for others. There is the element of the spec-cular, but the spectacle is always instinct with the missionary motive. The

Lepers' Court and Medical Mission raises the Why? The same inquisitive Why rises at every turn, before mission compound and school and sod meeting house and Indian encampment. And the answer is always, "For Christ's sake and cause — Missions."

It is a great thing to have people of all sorts and creeds and conditions and colors talking about Missions. It is a great thing to have thousands of people get a vivid impression of what the word means in actual life. It is a great thing to have fifteen thousand men and women devote themselves without pay for months to a study of missions or to choir or pageant rehearsal in order that for a month they might instruct and entertain and in some degree make real to a great host the transforming power of the gospel as seen in world-wide Missions.

The influence of this Exposition, by far the greatest yet given, cannot fail to be widespread. The indirect results will, probably, be as helpful to the cause as the direct results. Missions will have a new meaning, a new dignity, a new hold upon the people. Missionary appeals will fall upon more attentive ears and reach hearts more readily responsive because of the month of the Exposition.

We make no apology for the amount of space given in this issue to the "World in Boston," because this is not a local affair merely. In days to come the great cities and many of the smaller cities of the country will have a similar Exposition, or the same transported. Those who read our report will be the more eager to see for themselves when the opportunity comes. In what follows we are able only to glance at an Exposition which might be attended every day of its continuance without mastering all its details. The cumulative effect is powerful. The missionary spirit is the crown of the Christian church today.

A CORNER OF THE PORTO RICAN SCENE

THE OLD SLAVE SHIP AND CABINS IN THE AMERICAN NEGRO SCENE

A Sight-Seer at the Exposition

By Rev. Ilsley Boone, S.T.M.

IT is only eight o'clock in the morning, but already Huntington Avenue, in the vicinity of Mechanics Building, Boston, has begun to grow black with gathering throngs. As yet only the children and their guides have come, for the morning hours ed for children. Troop after troop r after car deposits its burden of efore the huge structure. Each ie crowd becomes more dense. ı five thousand children are ready ough the great entrance when at oors swing wide. Another day of ition has opened auspiciously, and welve hours the courts and scenes and buzz with ceaseless activity. e crowds of little folk are fairly : buildings their elders clamor for . We will join the throngs and iem into this fairy land of strange far-away places, picked up from y corners of the earth and all gether within the limits of Boston's hibition hall.

The pressure of the crowd struggling to gain the main hall makes it almost impossible to note the exhibits in the entry. Yet as one is borne along he catches glimpses of some photographic enlargements, well colored and eloquently telling of some mission tasks conceived in faith and accomplished through heroism. The eye rests a moment on the beautiful church at Ahmednagar, India, and hasty note is made that here the Sunday school numbers one thousand pupils, and the Christian Endeavor Society has a thousand members. The visitor is tempted to compare notes with the home field, but refrains from doing so and hurries on. Another picture arrests his attention — this time only a mission high school, but it has over five thousand pupils! And beside this hangs the picture of Cæsarea Hospital, Turkey, while over here is Euphrates College of Harpoot with its eight hundred pupils, and the Doshisha College of Tokio, a magnificent memorial to the stirling Christian character and achievement of Joseph Hardy Neesima.

A growing respect for the missionary enterprise is beginning to assert itself, but meditation on the dimensions of the work is abruptly cut off. What is it that has caught

the attention of the good-natured bustling crowd? A group of yellow-robed Buddhist priests with attendants is standing in the street of a plague-ridden village. One of the attendants strikes his gong and the villagers gather with reverent awe to witness the ceremony of driving the plague demons out of the town. With weird incantations and mystic formulas the priest calls to the evil spirits to leave the village. These incantations are repeated throughout the village streets, in the market places and at the village green. Then follows the deep-toned command: "If by nightfall the evil spirits have not left us you must all come out of your houses and make a loud noise. Strike on your houses, beat your pans and brass-ware until by noise and terrible din and burning of bonfires we persuade the demons to leave us." In thousands of Chinese and Indian villages this is the only method of coping with the horrors of the plague. Sanitation and medical agencies are unknown or even bitterly opposed.

Directly at the right of the main entrance is the American Indian section, where painted scenes, combined with tepee, lodge, and hogan, faithfully represent the native environment of the North American Redman. The lodge of the Sioux Indians, and of the Lake tribes in general, deftly made of birch bark, at once attracts attention. The model here, about four feet high and five feet in diameter, is two-thirds natural size. The pottery of the Pueblo and the basketry, bead work and blankets of the Navajo, all made today as they were made long before the arrival of Columbus, unfailingly arouse the interest. Significant among the exhibitions are the church of the Papagos, one-fifth full size, erected at Tucson, Ariz., as a memorial to John Elliot, "the apostle to the Indians," and a model of the substantial stone church of the Oneidas, seating eight hundred, and built on the Oneida reservation in Wisconsin after the Oneidas were removed from New York State in 1832. A fully accoutred Indian passes through the scene and announces that a Navajo wedding is about to take place. The several stages of courting, announcement of betrothal, and wedding ceremony are enacted with fidelity to the native customs. The Indian brave approaches the hogan of his beloved and sings the courting song of the Navajo: "Oh come with me and together 'neath one blanket walk." This is repeated on three successive days, perhaps more, before the Indian maiden consents to walk with her lover, and thereby announce her betrothal to the tribe. The wedding takes place before the tribe, when the brave simply accepts the maiden as his wife and she pledges her life to his support.

A few steps from these scenes of native Indian life is the section devoted to the

LOTUS POND AND FUJI THE BEAUTIFUL—A PANORAMA IN THE JAPAN SCENE

l progress of the American Negro
ays of his bondage to the present
industrial education. The black
: old slave trader is here with the
l handcuffs and iron collars that
so necessary a part of the ship's

The Negro quarters border on
:hing cotton field, and as if to
)r our first martyr president's
toward the Negro, the Lincoln
is given a place in this section.

AN SCENE, WITH SACRED BOTTLE

:ural experiment station, a black-
, printing press, carpenter shop,
lay of girls' handiwork illustrate
s by which is being wrought the
ller and truer emancipation. The
employing these agencies under
s of mission boards are variously
l by photographs and by speci-

natural to proceed from the sphere
behalf of Negroes in America to
alf of Negroes in Africa. Large
ren to the educational and socio-
e of missions. A typical mission
1 African village is in session and
s influence among the Zulus is
in the native hut placed side by
the Christian African's modest
pical Africa is represented in
f fetishes, an African village,
)use, a granary, a devil's hut, a
l, a stockade and an abundant
f curios. Although this is purely
on and the dire needs of the
native African village cannot be portrayed, the missionary's home is a welcome feature in the midst of the African environment.

Our island possessions of Hawaii and Porto Rico come next. While the work and progress of an evangelical gospel are not overlooked in these sections, the exhibits of handicraft, particularly of needlework, are especially attractive. The unique piece is a map of the United States done in drawn work by two Porto Rican girls fourteen years of of age. Each state is worked in a different stitch and the excellence of the workmanship wins hearty admiration.

The next feature is the miniature immigrant station, in which the arrangement of passageways, examining officials, detention pens, etc., is essentially like that at Ellis Island. Here a lecture is in progress concerning the character of our vast incoming tide of population. It is pointed out that whereas ten or fifteen years ago our immigration came largely from the well-to-do people of Northwestern Europe and the British Isles and furnished an element easily assimilated into our national life, today the bulk of our immigration comes from the poorer classes of Austria-Hungary, Italy and Russia, furnishing an element difficult of assimilation, ignorant and sometimes even suspicious of our American standards and institutions. Profound economic and sociological problems are created by this change in the source of our immigration. To a large extent these people are not received by the American public with a welcome of fraternity and brotherhood; they are frequently seeking a country not of liberty but of unrestrained license; and the breach all too frequently created between them and the church in the old country becomes widened in America by reason of their inability to find a church with services in their own tongue, the disregard of most of their fellows for any religious service whatever, and by the natural diffidence they feel as to attending a service where the language is strange and the welcome doubtful. The only institution capable of effectually removing the great barriers lying between these people and their assimilation into the best of American life is the Christian church, and if the church, in this day of its opportunity, fails to render this great service to the nation and repudiates the brotherhood

teachings of the gospel, the sincerity of its profession will be justly questioned.

When the brief lecture is over, a typical examination of immigrants takes place and the visitors witness what it means for the incoming millions to pass through the gateways of our nation. As many of the immigrants find their way to the far west, the next scene is the home mission enterprise on the frontier — the chapel, colportage wagon, folding organ, and log home of the missionary. Here the frontier preacher, arrayed in his leather riding habit of the plains, cowboy hat, and bandanna kerchief about his neck, is the striking figure. His well tanned, smiling face and breezy western manner betoken a heart big enough to welcome the entire Exposition. A group of singers from the pageant chorus chance to be among the visitors. The quick eye of the missionary catches them and he plays on the folding organ a bar or two of some familiar hymn. The effect is magical. Only a minute and the gospel service of the plains is in full swing — as nearly as possible within the limitations of the Exposition. The preacher, however, instead of delivering a sermon to "the boys" tells stirring anecdotes of his experiences in the hand to hand conflict with evil.

But how shall words be found in which to describe the scenes of India, China and Japan, all designed with fidelity to native architecture, scenes, worship and customs. In India one witnesses the worship of Kali, goddess of blood, whose image is adorned with a garland of skulls, and dead bodies for earrings, before whom more than two hundred million devotees offer sacrifice and bend the knee. Here also is the Parsi tower of silence where the remnant of the ancient Zoroastrians expose their dead to be consumed by the carrion-eating birds. Here is a typical Zenana of eight rooms, rooms pitiably bare and uninteresting, and the occupants of these rooms, who know nothing of the liberties of their Western sisters sketch the weary and monotonous existence of thousands of India's Moslem women.

In the China section a five-storied pagoda —pagodas always have an odd number of stories—occupies a central position, while to one side are a tea shop, preaching hall, and a chair hong where sedan chairs may be

RECEPTION BY CHINESE OFFICIAL AND FAMILY: AN INCIDENT IN THE CHINA SECTION

A MODEL MISSION HOSPITAL IN THE MEDICAL MISSIONS SECTION

hort trip through the exhibition. › and reception hall are utilized the daily life of the Chinese rd by is a road scene with the ines inviting the passers-by to orship, while next to the shrines dest Chinese temple with idols nt priests. The odor of burning ents the air. In the opium den xplains the use of opium, its bit-forming properties, and the ures the Chinese government is the Empire of the fearful curse. illage tree a knot of old women g in idle gossip over the affairs w villagers. Here is China as raw material out of which the es are seeking to fashion a new, a Christian China.

a rumbles by, drawn by a lithe anese coolie costume and broad at. The occupants are three hing girls, all in gay-colored monos. Through the gateway panese court they go, and the es in after them. If this is y it is a land of rare delights que beauty. The tea house and ge at the entrance, the wistaria he snow-capped peak of Fuji , the garden and the lotus pond re. Surpassing these, however, int of interest and in native the Buddhist temple with the featured image of Buddha en- in and the unique Torii and stone lanterns lending enchantment to the approach without.

In the section devoted to Mohammedan lands one sees the spread tent, full sized, of the Bedouin Arab, the same today as when the Hebrew refugees from Egypt used this shelter during the years of the wandering. The hand mill is here also and two women are busily engaged grinding grain into the coarse flour of the desert. Persia, Arabia and Turkey are here; we wander through a typical Jerusalem street, visit a Turkish khan, and attend service at the village mosque.

Three special forms of missionary work are illustrated in the industrial, leper, and medical sections. In the first is one of the cotton gins invented by Rev. B. G. Momin, and first used in the Baptist Mission School at Tura, Assam. Here also in full operation is the Churchill foot-power loom which has increased five fold the daily earning power of the weavers of India. Both these inventions have meant much to the economic development of thousands of Indian boys and have been given gratuitously, without "patent rights" and "license" limitations, to the people of India.

A model hospital tells the story of medical missions, and a chart graphically announces that while in the United States we have twelve thousand physicians for every eight millions of population, in Arabia there are for a like number of people only ten physicians.

In the hall of religions, fittingly adjoining

the scene of India, that land of many beliefs, are set forth the customs and worship of the leading non-Christian faiths. Taoism, Confucianism, and Buddhism, the three great religions of China, are intelligently demonstrated. The water-barrel Buddhist prayer wheel, one actually taken from a stream in China, is on hand and its use explained. In the section devoted to fetishism is a collection of totem poles and African fetishes, while the Hindu scene represents Benares on the banks of the sacred Ganges, with burning ghats and idols — the monkey god, Nundi, Shiva's sacred bull, Shiva, and the wayside cobra images on either hand. It is a scene which must send away thousands of people to wonder on the ways in which the human heart seeks to understand the everlasting God.

A visit to the galleries, the children's section, the moving picture and tableaux halls suggests that the attractions of the Exposition are practically endless, and the hall of methods in missionary instruction abounds in happy and practical suggestions for the Sunday-school teacher, the mission class leader, the pastor, and for the parents who would develop a just appreciation of missions in the home.

The long day is done — a day of infinite variety, the source of a new interest in what the gospel means to the world. One of the most impressive features of the entire exposition is the vast amount of detailed information in the possession of the ten thousand stewards who man the various courts and scenes. Adequately to estimate the value of the Exposition as an instructive agency is impossible, but there can be no doubt that if it does nothing more than release to the churches of greater Boston a trained army of workers ten thousand strong, it will justify the entire outlay and expenditure involved.

The Missionary Pageant

By the Editor

THE Pageant forms a special and significant feature of the Exposition. Without it it would be shorn of one of its chief attractions and most impressive features. I first saw these unique presentations in company with two ministers of Boston. For two hours we sat, little heeding the time or surroundings, while there was unfolded before us a succession of scenes that portrayed in unforgetably vivid manner the transformations which the gospel works among pagan peoples. The setting was superb. It is doubtful whether finer scenic effects have been produced anywhere. The coloring in costumes and the whole artistic settings leave nothing to be desired. The music is characteristic of the countries represented, and of a high order. The words are worthy of the themes, and these could not be nobler, for they tell of the victories of the cross. The singing, especially the choral work, was excellent. Nothing was lacking in perspective or color. The mechanism was complete.

But what held us from first to last was life. First we saw an Indian encampment in the far North, with tents and camp fire and a band of warriors, a glittering mass of brilliancy. The chief's daughter had disappeared, and the mother was in hysterics. A band of Eskimo traders comes in and trading goes on; then the visitors are granted sleeping place without. Night falls, while chief and braves sleep about the fire. Suddenly a wail, and the bereaved mother comes to stir up her husband and the medicine man, who has been called in to explain the child's fate. He accuses the Eskimos of murdering her, and vengeance is about to fall upon the innocent visitors, who are brought in to be slaughtered, when a shout arrests attention, and a missionary leaps into the foreground, while sledge and attendants

follow. The slaughter is stayed, the missionary uncovers a carefully wrapped bundle on the sledge, and the daughter, whom he has found wandering in the forest, springs to her mother's embrace. The medicine man is put out of business, smashes his long pipe, and with imprecations departs, while the missionary tells the story of the redeeming Christ, and begins his work with the tribe, the chief gladly welcoming him and his message. Realistic, tragic, swiftly moving, you see the gospel at work. The hush of the great audience proved that the story carried its missionary motive home.

Then swiftly we were transported to Africa — from North to South — and the scene was typically African. A company of converts pushes forward the building of a simple chapel. A queenly wife of a slave trader enters, followed by a litter on which her husband lies sick. Livingstone appears, and she beseeches him to cure her husband. He debates whether this life should be prolonged to continue its terrible work, but as a call of duty does what he can, and is presented with four slaves as a reward. At once their manacles are struck off and they are given liberty as their first gospel gift. Then a great wave of homesickness sweeps over the heroic soul, as he thinks of the homeland and the loved ones lost to him. "Home, home, home!" comes with a heart-break in voice that thrills even the callous. Now carriers enter, followed by British soldiers and, last, Stanley, who asks Livingstone to go home with him. It is a test indeed. To the aged, worn, long-exiled missionary the vision of home and England is lure full strong. But the natives, his converts, gather around him, and on their knees beseech him not to leave them. Decision is prompt. "I cannot go until my work is done." Stanley departs alone, as Livingstone nails the cross to the dome

FULL BLOOD INDIANS AND TEACHER IN THE INDIAN ENCAMPMENT. THE CARLISLE MALE QUARTET HAS SUNG EVERY DAY. AN INDIAN MAIDEN IS A MEMBER OF THE GROUP, AND THIS ENCAMPMENT HAS BEEN A CENTER OF ATTRACTION DURING THE MONTH

of the chapel. Missionary sacrifice was never made more real. The figure of the veteran haunts you. The ideal of duty abides.

Then to the East. Marvelous the transformation in scene. The temples of Benares, the burning ghats, the soft robes of the religious procession that with flowers and sacred rites is to celebrate the most terrible sacrifice of Hinduism — "suttee" — make a sight surpassingly beautiful. The widow who is to be burned is clad in crimson. She strews the pyre with flowers and refuses the offered aid of the English missionary's wife, who cannot endure the awful sight. The victim has placed herself upon the pyre, and the spark is about to be applied when an English troop rushes in, rescues the widow, and overpowers the angry mob, while the officer in command announces that by order of the British Government "suttee" shall never more be performed. Christianity will not permit human sacrifice, even in the name of religion. The widow finds protection with the missionaries, and with a burst of victory for the gospel that protects and enthrones woman, the curtain falls.

Finally, to the West. Hawaii, abloom with its tropical luxuriance, blue sea and skies entrances the view. A wedding procession is in progress, with a wealth of coloring that is bewildering. But the earthquake rumblings break in upon the general joy. This means that the goddess Pele is angry and must be appeased. The priest of this rapacious monster goddess declares that nothing but human victims can stay destruction. He selects the happy bridegroom as one; the distracted bride appeals for his life, but all in vain; other victims fall prostrate; the wedding joy is turned to deepest lamentation. There seems no hope, until suddenly the queen Kapiolani enters, with her train of courtiers. She has become a Christian, and has resolved that no longer shall the superstition of Pele prevail and these sacrifices be made. She announces that the rites must not go on, that the worship of Pele is superstition. The priest threatens her with death, she accepts the challenge, and defies Pele. The throng ascends the mountain, despite the rumblings, and standing at the crater's mouth the noble queen braves the supposed goddess, and awaits the test. Nothing happens, and the priest finds himself discredited and without a following, while the songs of the

STEWARDS AS AFRICANS, SHOWING FISHERMAN'S HUT AND BLACKSMITH SHOP

people rescued from superstition fill the air with praise to God.

These are the four scenes, each with its own lesson, but the same in that it is the gospel that works the change in every case, and the gospel carried by the missionary. But there is still a culmination, when all the four groups, comprising several hundred people, together with the great chorus, gather on the stage, — with a huge rock cross in the background showing the crimson-clad figure of the rescued "suttee" victim finding refuge there, — and sing a hymn of Christian triumph, closing with the Doxology, in which the entire audience is asked to rise and join, and does join in a mighty wave of melody.

We sat down quietly when it was over. After a little we compared notes, and while we were temperamentally unlike, we found that the scenes had made a like impression upon us all. That impression was solemnizing and profound. Missions seemed a more living reality. The gospel power stood out in bold relief. We were more missionary in spirit than before. We had no inclination for criticism. We wanted rather to go away quietly. We did not care at once to go back to the exhibit hall. We had been in a far-away world of unselfish and self-sacrificing activities, and did not wish to leave it abruptly.

I cannot understand how any one can see this wonderful spectacle and not carry away a new thought of missions. Even a worldly man must feel the underlying motive. I wish a million unconverted men and women might be drawn to the Pageant. They could not wholly escape its significance. How one can compare it with ordinary theatrical or operatic performances, or find in it any tendency save the uplifting and inspiring, I cannot imagine. Theme, place, surroundings, occasion, all lift it out of the ordinary realm of amusements. But then, we find in anything pretty much what we go to find, and sometimes miss the whole genius of a movement.

The Baptists in the Exposition

A LADY who was going the rounds, after she had seen the Chinese and Burman compounds, the Garo cotton gin, the cowboy ranch, and a dozen other interesting features, and had learned that all these were Baptist exhibits, asked naively, "Are the Baptists the only people who are doing missionary work?"

It is certain that in connection with this Exposition the Baptists have done a great deal of work, and most creditable work, and are sufficiently conspicuous to make the question not altogether unnatural. Not only have fine displays come from our foreign fields, but our Home Mission Society was assigned the frontier, and by placing in charge Rev. J. Orrin Gould, a real frontier evangelist, — who knows how to get the cowboys to church and has more than once had hearers who were marched into meeting and told to sing at the point of a "gun," — made this one of the most realistic exhibits. To tell what the Baptists have to show in the Exposition requires a twelve-page leaflet "Guide Book," which our Forward Movement has issued and will gladly send to any one applying for it. Of course we cannot give details at such length here. We can only say that our home and foreign mission work is most attractively represented. Among the exhibits, for example, is a model of the *Fukuin Maru*, our Japanese Inland Sea Gospel Ship, Captain Bickel himself having superintended the model's construction. Elaborate models are to be seen of the compound at Swatow, founded by Dr. Ashmore; the Nellore (Telugu) compound; the Bassein compound, constructed under direction of Missionary Hascall, who is one of the stewards daily giving information; the fine hospital at Hanyang, China; a Yangtse River houseboat such as the mis-

sionaries use in their work; a Kachin house of northern Burma; an Assamese house; a Porto Rican house and court; and a Chinese doctor's outfit, with medical box, instruments, manikin, etc., sent by Dr. Huntley. Then there is the Garo cotton gin, such as is used by Garo boys in the school at Tura, Assam, in actual operation under the direction of Bosin G. Momin, a Garo student taking a course at Denison University. The boys help pay their school expenses by ginning

graphs — many of which will make halftones for MISSIONS later on — and many other things worth seeing.

The home work has a taking reproduction of a typical frontier. The scenery is striking. Snow-capped Mt. Ranier rises in the background, with miles of forest in front to be cleared. A pack of mules is seen returning from the mines where the missionary has gone to preach, to organize baseball clubs and be sky pilot and friend. A rolling

A JINRIKISHA RIDE IN THE SUNRISE KINGDOM

cotton, which the missionary made possible. All of the curios in the Burma Court and Educational Missions sections were furnished by our missionaries. The Mission Press of Rangoon has a press at work printing pages of Scripture in Burmese or Karen. The scenery shows the splendid memorial buildings of Rangoon Baptist College, and Rev. Harry I. Marshall, of our Burma Mission, is in charge of this section. The Assam Court is Baptist. Articles made by Filipino boys in our Industrial School in Jaro are interesting, and there are exhibits of Chinese coins, some dating back to 2000 B.C., Chinese butterflies, African fetishes from the Congo, large numbers of photo-

prairie shows flock of five thousand sheep. A prairie fire makes a brilliant scene. Next is a frontier church with congregation approaching on foot and horseback. The sudden growth of a western town is portrayed in three views of a main street in Oklahoma. August 6 represents the prairie with its cornfields. August 16 shows a street lined with the first temporary buildings, and November 6 of the same year gives a view of a town well under way.

On the floor there stands a real log cabin like those in which hundreds of frontier Christians live, and nearby is a sod-house church, an example of those in which missionaries have laid foundations of a Christian

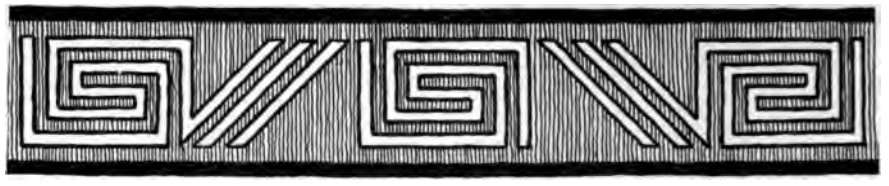
community. Visitors are surprised and deeply interested to hear at this point characteristic conversations which the cowboy missionary holds with a mining prospector, a saloon-keeper, a father, mother and several children, a politician, an intemperate man, a baseball captain, and the leaders of the church, about the erection of a meeting house, and the enlargement of the work. These conversations were most of them prepared by Rev. F. A. Agar, General Missionary for East Washington and North Idaho, and reproduce his experiences.

Close at hand is a colportage wagon of the Publication Society, with its colporter, Rev. William F. Newton, who explains that Connecticut has a frontier or pioneer mission work also. The visitor thus sees the real thing, as he does when he goes to the siding just outside the Building, where a Chapel Car is on exhibition, in charge of Rev. Thomas R. Gale and wife, its regular missionary workers.

The Baptists have headquarters on the second floor, in charge of the Forward Movement, and here all our societies have fine displays of their literature. In the organization and conduct of the Exposition we are represented by Dr. Haggard, Chairman, and four other members of the Board of Trustees, three vice-presidents, seven members of the finance committee, eleven lieutenants of stewards, fifteen missionaries, and a score of others in responsible positions, besides several hundred stewards. The Exposition owes not a little of its character and success to the hard work put into it by the Baptists.

COURT OF HINDUISM, WITH WAYSIDE TABLETS — HALL OF RELIGIONS

Baptist Day drew a large number, but perhaps not more than other days. The day was marked by a most graceful and generous recognition of the important part our denomination has played in our country's development, by Bishop Lawrence of Massachusetts, who extended welcome for the Exposition managers. Our missionaries who are serving in the Exposition were introduced by Dr. Haggard, and it was a good time all around. That the influence of the Exposition will be felt in our churches in increased missionary interest is certain. Nor is the circle of influence limited. Baptist visitors have come from Iowa, Illinois and Ohio, and indeed from all sections.



An Interview Concerning Apportionment

The Editor and the Secretary of the General Apportionment Committee have a frank talk about the problems and policies of the Apportionment Plan; the manner in which criticisms are met; and the fairest method yet devised of placing before our churches a suggestion based on fact indicating their reasonable share in the work of world evangelization

EDITOR. Do the deficits reported by the Missionary Societies indicate the failure of the Apportionment Plan?

MR. MOORE. By no means. The interesting fact is that each of the four societies which have debts received more money from the churches than was received during the preceding year. Debts do not mean in this case a decline of interest or a falling off of receipts from churches. They do mean that the societies based their budgets on apportionments that exceeded a reasonable expectancy of receipts from the churches.

EDITOR. What in your judgment is the chief problem that has arisen in connection with the Apportionment Plan?

MR. MOORE. I think that the chief difficulty has been in connection with the making of apportionments. Omniscience alone could distribute the amounts in an absolutely fair and equitable way. I believe that apportionment committees have earnestly sought to make a fair distribution of the total amounts, but in spite of the greatest care errors of judgment are inevitable. The result is irritation and sometimes the complete repudiation of the Apportionment Plan.

EDITOR. Is it true that the apportionments have as a rule been too large?

MR. MOORE. That depends upon the point of view. As measured by the needs of the work they have been very much too small, but as measured by the giving of the churches it is true that they have been far in excess of reasonable expectation. The apportionments for the two largest societies last year, for example, aggregated $944,730, while the receipts from sources to which apportionments may be made were $624,840. That is to say, for these two societies alone the churches fell $319,890, or a full one-third, short of raising the apportionment.

EDITOR. Do you find that Baptist independence leads many churches to resent the Apportionment Plan?

MR. MOORE. Perhaps many is too strong a word. Of course there has been some feeling, and considerable criticism of one feature or another. This was to be expected. There has also been a misunderstanding of the apportionment idea, in spite of repeated explanations. Occasionally an expression has been made like the following: "Many feel that for a committee to sit down and tell the church what it should do, without ever submitting the matter to the church, is denominational impertinence." But on the other hand, there has been an unmistakable volume of approval and gratitude for a better way than the old.

EDITOR. What has the General Apportionment Committee to say in reply to criticism?

MR. MOORE. The Committee has readily recognized the justice of much of it and sought to remove the causes of dissatisfaction. The Committee believes that our Apportionment Plan was defective in that the apportionments were made without conference of any sort with the churches, and no way was provided for the revision

of an unsatisfactory apportionment. The new policy of the Committee, which was announced in March, provides for this.

EDITOR. How has the Apportionment Plan affected the giving of the churches?

MR. MOORE. Favorably, beyond question. In some cases, however, the Apportionment Plan has actually stood in the way of a church's possibilities. Not a few churches have made the Budget instead of the Kingdom their goal. While it is true that the apportionment has always been spoken of as a minimum amount, the fact is that it has been generally regarded as a goal. Some churches have even withheld amounts raised in excess of the apportionment, applying them to other objects.

EDITOR. You speak of a new policy. In what way does this provide for the solution of present problems?

MR. MOORE. It meets the problem of excessive apportionment and unreasonable expectation in two ways. To begin with, the national apportionment to the churches was determined not by the requirements of the Budget, but by the record of the past three years. The total amount apportioned was that actually received from the churches during the year 1909–10, plus the increase reasonably to be expected in the light of the gain made during the two preceding years. The apportionments were thus made to the churches essentially on the basis of their previous giving.

In the second place our policy this year provides that the churches themselves shall have chance to act upon the apportionments submitted by the State Apportionment Committee, increasing them, if possible, since the apportionments are really on a minimum basis; or decreasing them in those cases where the apportionment even on the basis of reasonable expectation seems too large. This not only prevents the irritation that grew out of apportionments that seemed too large, but it also recognizes the right of the church to a voice in the making of its apportionment.

EDITOR. In your judgment will many churches assume amounts in addition to those suggested by the Committee?

MR. MOORE. Probably not the first year. To what extent they will later depends entirely upon the character of our educational campaign. If we can succeed in showing the churches that the goal of effort is not a Budget but the Christianization of our national life and the evangelization of the non-Christian world, then we may expect churches to undertake larger things. Three years of experience of the Apportionment Plan, I think, proves conclusively that the question of increasing our giving is at bottom an educational rather than an apportionment problem.

EDITOR. Does not the method of basing apportionments upon previous giving burden the generous churches and relieve the indifferent?

MR. MOORE. Your question goes to the very heart of the matter. The real issue is this. Shall the apportionment be made on the basis of what churches *ought* to do, or on the basis of what they may reasonably be *expected* to do? Hitherto we have tried to follow the first of these two methods. We have, however, found it both impossible in practice and wrong in theory. It is no more possible to divide up responsibility in this way in a denomination than in a local church, and everybody knows that in most churches one-tenth of the people bear nine-tenths of the burdens. The utmost must be done to lead the indifferent churches to do more, but no suggestion should be made to the churches that are giving generously that they are justified in waiting until their slower and more backward brethren catch up. Every church should be encouraged to increase its offerings year by year until one of two things has happened — either the limit of its resources has been reached or the world's need has been met.

EDITOR. Do you think that any rule of apportionment can be found that will be generally applicable?

MR. MOORE. Probably not; all rules have exceptions, as you know. It is desirable though that committees shall proceed upon some rule, and the fewer the exceptions the better. If the churches feel that some wise general rule of procedure is being employed and that all are being treated alike it will reduce criticism to a minimum.

EDITOR. What in your judgment would be a wise rule of apportionment that would require the fewest possible exceptions?

MR. MOORE. As I have said, I believe that apportionments may best be made on

the basis of receipts. It is not the number of members, the wealth of the church, the value of its property, nor all of these put together, but *its interest in missions* that determines the size of its missionary offerings. Now if the records for four or five years were available and it could be shown for example that during this term of years a given church raised one one-hundredth of the total amount given to missions in a State, it would surely not be far out of the way to assign to that church one one-hundredth of the total amount to be apportioned to the State. I believe that the application of this rule would give results so satisfactory that they could be sent to the churches without the making of any exceptions whatever. The few cases in which results would not be satisfactory could be easily adjusted by the Committee upon request of the churches concerned.

EDITOR. Have the State Committees taken kindly to the new policy recommended by the General Committee?

MR. MOORE. Almost without exception. Of course the General Committee has been willing to defer to the wisdom of the State Committees in the matter of details. It is only just to the General Committee to say further that nobody can realize so fully as its members that we are working out an experiment, step by step. The Committee welcomes suggestion from every source in the effort to secure in the end a plan and method that shall meet the approval of the entire denomination and most successfully advance the great causes which all true Baptists have at heart.

The Cuban Convention

By Rev. Fred J. Peters

THE seventh annual convention of the Baptist churches of eastern Cuba has just passed into history, and it certainly was one of the most successful and important ever held by our churches in Cuba. The number of delegates from the churches reached high-water mark. The previous record attendance was sixty-one—it is now ninety, an increase this year of fifty per cent. It is evident that the churches are taking a deeper interest in each other and in their work for the Master. They begin to realize their power and opportunity, and are rising to the occasion. May the interest long continue.

The convention began on the evening of March 28, and lasted till the night of the 30th. It was held in historic Bayamo, famous for its stubborn resistance of Spanish rule, as is very evident today, it being almost a city in ruins. It is also the birthplace of many Cuban patriots.

Here we saw the house in which Cespedes was born. A stone inserted over the door of his house reveals the fact. He took Bayamo from the Spaniards in October, 1868, and held it till January, 1869. He then burnt the city rather than let it fall into Spanish hands. At that time the population was 30,000; it is now only 6,000. Every street tells the tale with silent eloquence. Ruins, ruins, ruins. But a new Bayamo is rising phenixlike out of the ruins of the old. The recently-completed

railway through the town is lending a great impetus to the resurrection. Bayamo is destined to be as great a center in the future as in the past. Our superintendent has done well to locate a strong church here. Here we saw also the ruins of the birthplace of Estrada Palma, the first president of "Çuba libre." It will be seen that the little town of Bayamo is truly sacred to the heart of the Cuban. A place to be held by Baptists. So evidently Cuban Baptists felt on the afternoon of March 28, as the convention train drew out of Santiago de Cuba

SUPERINTENDENT H. R. MOSELEY, D.D.

at two o'clock, with our first contingent on board from our church there. The next contingent was from El Cristo, the Baptist Mecca of Cuba, where our Colleges are. Here Dr. Moseley boarded the train with the rest of us, an animated, expectant company.

Then on, and nearly every station we stopped at during a journey of five hours had one or more delegates awaiting to swell the ranks of the conquering army inside. A shout of recognition, a hearty handshaking, an increase in the tide of animation and conversation, was the oft-repeated experience at these wayside stations. So the thermometer rose as the train rolled on. It was exhilarating to see the gathering of the clans. I could hardly believe I was on the mission field. I could not refrain from making a comparison between this and my former field of labor in Peru, where, after seventeen years of hard toil and suffering only three small churches exist as a result. Here a veritable army gathers in response to the trumpet call. This, too, as a result of only eleven years of gospel work.

At length we reached Bayamo, where we were warmly greeted by the local pastor and brethren, as well as by a goodly company of delegates from other quarters who had arrived before us. We arrived at seven P.M., and as there was a meeting arranged for 7.30 we had to do some quick maneuvering to be there in time. When we did reach the Baptist church we found a large, expectant audience waiting. We were soon in full sail in the convention.

During the following days the Baptist Church was the center of gravity for the whole town. Crowds packed it every night, while in the day it was a hive of industry. Eager, intense delegates, composed of the prime of Cuba's young men and women, as well as older folk, followed the course of the proceedings with the utmost enthusiasm. It may be that the newness of it to these people made it interesting. But whatever it was it was a joy to see it.

An immense amount of work was disposed of, but much more remained untouched. It was, therefore, resolved to extend the time of future conventions to three days instead of two. The presence of the delegates was very noticeable in the little town, and created quite an impression as to the growth of evangelical sentiment in Cuba. It was an eye-opener to many. The influx of ninety delegates with a good number of others interested in the work was a moral and spiritual earthquake to the little town of Bayamo. We left them rubbing their eyes and holding their breath.

There were several good discourses delivered by selected brethren. Space forbids mentioning them. The evenings were given up to some popular topic designed to interest outsiders. And they were interested, and no mistake. The sessions of the convention proper were at times exciting, when some of the Latin brethren saw things from

different view-points. There was a foamy sea now and then, but the superintendent was always on hand with the oil for the troubled waters, and all ended well.

The last evening was specially interesting, inasmuch as Brother Enrique Molina, the promising young pastor of the Bayamo church, was then ordained. An extra large crowd of local spectators was present. For most of them the sight of a Baptist and Protestant ordination was a novelty. Pastor Molina wrote a special convention hymn, which was sung to the tune of the National Anthem.

A feature of the convention was the prayer meetings at sunrise and the consecration meetings at night. The deepening of the spiritual life of the pastors and delegates was given first place. This is as it should be, and the importance of this phase cannot be overestimated.

If it was stimulating to see the clans gather on their way to take Bayamo by storm, it was still more so to sit in the sessions and listen to the tale of the doings of the churches through the past year. See what God hath wrought in Eastern Cuba during 1910, and praise the Lord with us.

We learned that the membership of the Baptist churches had grown from 2,218 to 2,595, an increase of close upon 400. The Sunday schools show a still larger increase, from 1631 scholars to 2633, a solid thousand and considerably over fifty per cent gained in the year. This is in the right direction, and is a reason for deep thankfulness.

Last year's report revealed the fact that 44 churches had been established. That number has now grown to 51. The 42 Sunday schools of last report are 54. In addition to the above there are now 73 outstations, making a total of churches and stations of 124. There have also been eleven new chapels built during the year, and still the good work goes on apace, and there is much land to be possessed.

In the line of finances also the note of advance has been observed, for while last year the churches subscribed $1,089 for self-support, they passed that figure by $241, making a total of $1,330. This is more than a 20 per cent increase. The donations of the churches for other objects is only partially reported, but the figures to hand show an increase over last year of $227, thus making a total of $2,547. Secretary Howell assures me that when the returns are all in, there will be a clear increase of 25 per cent.

There has not only been increasing numbers, but the giving reveals steadily deepening spirituality. This liberality has not come by chance, it is the result of careful organization and hard work. There is no doubt about the progress, it is too apparent to be ignored or overlooked. May the progress go on inwardly as well as outwardly, until the Lord opens the windows of heaven and pours out such a blessing that we shall really have what many of us are praying for here, and for which we expressed our hope in last year's notice, *a Cuban Revival*. Are you praying for it? Will you?

WHERE THE OLD ORDER IS CHANGING

The First Italian Baptist Church of Brooklyn

By E. P. Farnham, D.D.

THE long-promised buildings for the First Italian Baptist Church in Brooklyn, at Nos. 16 and 18 Jackson Street, were opened for public services early in March. The dedicatory exercises continued through several days and were of a high order. On Easter morning twenty-six candidates, who had been received on confession of their faith by baptism, were welcomed — after the usual custom in our American churches, but with unusual joy — by the hand of Christian fellowship. Ten little children were presented for public consecration to God by Christian parents. Quite a number of the candidates received into the fellowship of the church had been the willing subjects of good teaching and training for several years. It is now seven years since Professor Mangano came fresh from his college and seminary courses to take charge of this Italian Mission. Professor Allegri has been with us three full years. Miss Mary E. Godden has given herself as a freewill offering to the work for almost seven years. Other workers have assisted from time to time. No measure can be given of the amount of toil and thought and priceless love put into the building of this work. The Memorial Church and Mission Building open into each other on the main floor, thus accommodating an audience on occasion of about four hundred persons. The social hall and gymnasium, the dispensary, the penny bank, the shower baths, lavatories, heating equipment and janitor's rooms are partly below the surface of the street, but well provided with light and air. The reception room has been appropriately provided with mission furniture of first quality. These furnishings are the gift of friends of Mr. Mangano. The Girls' Guild room has been the special care of the Marcy Avenue Bible School.

FIRST ITALIAN CHURCH AND SCHOOL AND PARISH HOUSE
OUR BEST PLANT FOR FOREIGN WORK

The Kindergarten has been furnished by Miss Godden and by friends at Hempstead, L.I. The room is complete and the little children throng the streets in the vicinity, and might easily be gathered and put under the best of wholesome influences and training, but the resources have not as yet been secured for the maintenance of this feature of the work.

The same must be said of the gymnasium

REV. A. MANGANO, PASTOR AND PRINCIPAL OF THE SCHOOL

and dispensary, yet hope dieth not in our hearts, and we verily believe that means will be provided for the full utilization of the splendid possibilities of all the rooms in the entire equipment. Miss Force, whose salary is entirely met by our Woman's Home Mission Society, is adapting herself in capital fashion to the needs of the field. On Saturday mornings you will find her with volunteer assistants, teaching from fifty to seventy-five bright girls in a sewing class; on Tuesday evening she is leading a class of young women in the arts of dressmaking and millinery. Other hours are set apart for the religious instruction of the boys and girls, also for wholesome recreation under good guidance. Two singing classes — one for boys and girls and one for young men—are attaining excellent results. Only recently a class for instruction on the violin and other stringed instruments has been formed. If the money can be secured we shall have a Vacation Bible School for seven weeks in the new social hall, a capital place for it. The roof garden also awaits a slight expenditure before it can be utilized for classes, social gatherings and religious meetings, during the summer days and evenings. Think of the influence on the thickly-settled Italian neighborhood all about, by the conduct of a devout religious service, accompanied by stringed instruments and cornet—of a summer evening—from the roof of the Mission House. "Come thou with us and we will do thee good" is the motto of the new Italian Church and Mission House on Jackson Street, Brooklyn.

It is now widely known that a donation of $20,000 from Mr. Frederick Dietz, a personal friend of Mr. Mangano, has been given for the construction and furnishing of the church building proper, as a loving memorial to his wife, Marie Louise Dietz. A beautiful bronze tablet on the chapel wall will perpetuate the story of this twofold devotion, to his friend Mr. Mangano, and to the memory of his cherished companion. A beautiful memorial window, "The Good Shepherd," placed over the pulpit, preaches eloquently to the people at every public service. It is illuminated in the evening and so utters its message both by day and by night.

The two upper floors of the Mission House have been set apart for the conduct of The Italian Department of Colgate Theological Seminary. Here, with recitation, library, dormitory and housekeeping conveniences Professor Mangano and his coadjutors carry on the systematic teaching and training of Italian students, who are preparing themselves for efficient ministry to their own people. During the year eleven young men have been connected with the school. On May 2, before a company of 130 women of our Woman's Home Mission Society, Deaconess Gardner, for fifteen years the aggressive and effective leader of Italian work at Grace Episcopal Church, Manhattan,

:d unbounded appreciation and joy in :sight and missionary spirit of our folk, in the equipment and conduct a school. To have listened to her nt and enthusiastic appreciation of this work would have heartened every worker engaged in the uplifting and redemption of two million Italians already in these United States. Here is missionary opportunity of prime quality.

EAST CLIFTON, ARIZONA — A MINING TOWN

A Look Ahead in Arizona

By Rev. T. F. McCourtney

State Superintendent of Missions

ERE is light in the West. The oming of a new day is hailed with s. It may be the midday sun or the sun for the Orient, but it is the un, the early morning sun for the it. Even in Arizona the night has ng and dark, so that some have that God had forgotten. But in rning light of the twentieth century lins have disappeared and the world ie to know that Arizona has a future. days when the weary traveler was the desert, following the deceptive to destruction or being waylaid by y savage, have gone forever. Two ntinental railroads, with others build- l many shorter lines penetrating every busy section, are but open doors to an inexhaustible storehouse where may be found mineral products of the widest range; agricultural resources yet unknown to the world; a climate world-renowned which must draw settlers; schools and churches shaping and molding a population which has just begun to grow, and a constitution framed which is unique in the history of democracy.

Only a few years since the cowboy on the plains grew lonesome and longed for the annual roundup to break the monotony. But now the air is vibrant with life all over the land. The whistle of the stationary engine, the rumble of the locomotive and the horn of the automobile are but the music of civilization come to dwell in the

land. From the mountain tops where the Indian built his signal fires, modern reduction plants send forth the light of their slag-dumps reflected on the sky far out over once lonely trails; while over the blazing desert where fire-gods have long delighted to dance, life-giving streams are pouring down from the mountains and gushing up from the bowels of the earth filling the land with plenty and sending forth an invitation for others to come, such as will be heeded by many in the near future.

Something of the mineral wealth of Arizona has long been known. Many, many years ago rich mines were worked and the ore carried on burros and wagons across the country to be reduced, but it has only been about thirty years since our modern era of mining was begun, and even now, the heaviest trains in the world carry the output of the Bisbee mines thirty miles to Douglas for reduction, where twelve million pounds of copper bullion are produced each month, and still the smelters are being enlarged. It has been estimated that one hundred years will not exhaust the supply of ore that has been blocked out at Bisbee. Other mining centers, such as Clifton, Globe and Jerome, are producing from two to six million pounds per month, while new mines are constantly being added to the list of producers. Mills and smelters of large capacity are being installed at Miami, Hayden and other places. The Ray Consolidated Mining Company has an ore reserve of $75,000,000 tons, and they have completed the first section of an 800-ton concentrator, and have the foundation laid for a 500-ton smelter to be completed this year. There are plenty of smaller mines shipping ore, and hundreds of prospects being worked, many of which will uncover pay ore. It is early morning with the mining industry in Arizona, and many of the better mines are yet to be discovered and developed, but even now Arizona leads in the production of copper and some other minerals.

Yes, Arizona is desert, but the desert has begun to blossom as the rose. The valleys of the Colorado River, the Gila, the Salt and other rivers are unsurpassed in fertility, as given by government tests. Most of our valleys are surrounded by mountains that facilitate the building of irrigation works, and this enterprise, though new, has proven successful, so that we may hope to see a very large part of the State reclaimed. In March of the present year, ex-President Roosevelt with other prominent men was present at the dedication of the Roosevelt Dam, one of the most wonderful pieces of irrigation work that has ever been completed. Second only to this is the similar work under the direction of the Government at Yuma on the Colorado. Higher up on the Colorado work is being done looking toward the irrigation of 200,000 acres near Parker, Ariz. Thus in time will all water available from the surface and from beneath the surface be used, and the rich lands of Arizona will then pour forth their wealth to help feed the millions of earth.

THE OLD COTTONWOOD TREE WHERE FIRST BAPTIST SERMON WAS PREACHED

The climate in the valleys is ideal for nine months in the year, and in the higher altitudes it is pleasant during the summer

months as well. The Arizona climate is a real boon to such as suffer with throat and pulmonary troubles. It must always be so, for irrigation will never materially affect the climate since the large proportion of mountainous area will always be sufficient to furnish the life-giving ozone in abundance. The mild winters make it possible for one to live in the open air every day in the year.

REV. J. C. BRISTOW BY THE "OLD TREE" WHERE HE PREACHED THE FIRST BAPTIST SERMON IN ARIZONA, OCT. 10, 1875

There are plenty of people in Arizona who came as invalids and are now enjoying good health. The building and operating of large sanitariums, many in number, should become a reality, for there can be no doubt that there are thousands of people who are nearing the valley of the shadow of death who might secure a new hold on life under the magic touch of the Arizona climate. Why should we be slow to use freely what God has placed for the relief of man?

Schools are being projected on modern lines, and even now few countries so new have so many advantages to offer. All of our better towns have good high-school buildings with splendid equipment, and are supplied with most able teachers who stay from year to year. Industrial as well as literary work is required in both grammar and high schools. Our University and State Normal schools are keeping abreast with the advancement of higher education.

Christianity has been slow to get a start because of the uncertain conditions of the past, but most people are now coming to Arizona to live as in other lands, and our communities are becoming more stable each year. True, there are hundreds of communities and school districts where there is no regular preaching of the gospel, but by the co-operation of our evangelical denominations we should reach most of these outlying sections in a few years, although it will be a long time before they will be able to maintain preaching without some help. Our Arizona Federation of Christian Churches, which was organized some months ago, should contribute toward the proper solution of this problem.

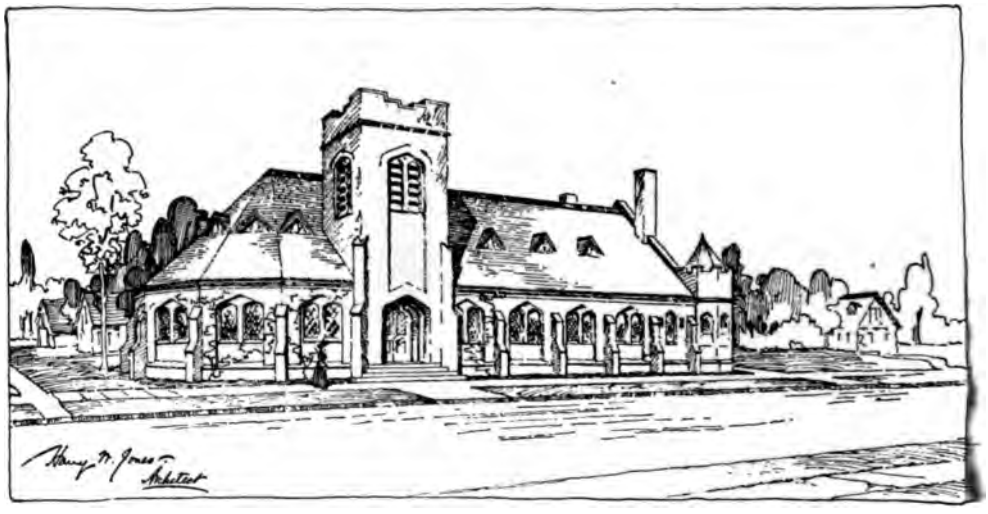
Out of thirty Baptist churches in Arizona, only four are self-sustaining, but four years ago only one was self-sustaining. Six years ago gambling was unrestrained, and saloons were holding high carnival in every town and village. Murder was then of frequent occurrence in many of our growing towns, but with the coming of churches these influences have begun to wane, and we now have no legal gambling in Arizona, and some towns and communities and one whole county have outlawed the saloon. Even Phœnix, the metropolis, gave a majority for prohibition a little more than a year ago. The sentiment is here now that will soon banish the saloon and hasten on the fullness of the brighter day.

A growing Christian sentiment has been behind every reform that has come. The constitution which has been framed for the new State embodies the simple wish of the people for direct legislation which will insure a strong and popular government where vice and crime may not sit in the seat of authority and wield the scepter against the wish of the majority.

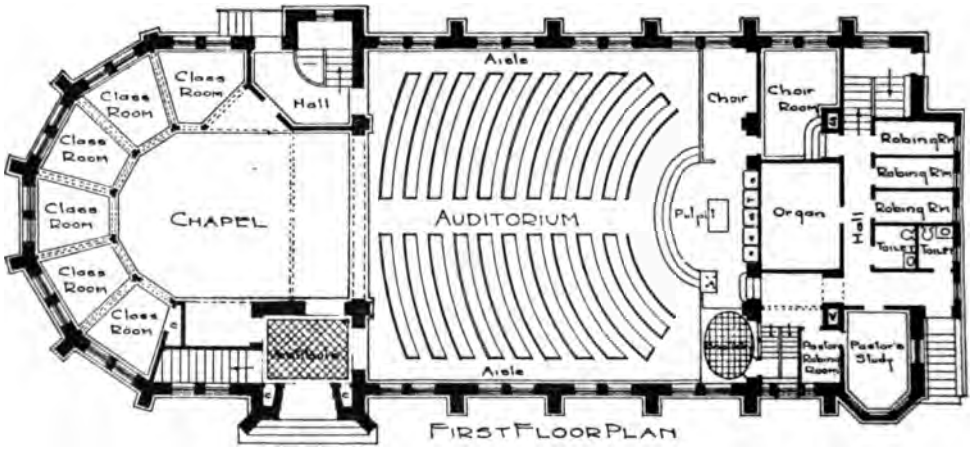
Thirty-five years ago our Baptist work in Arizona was begun in the Verde Valley near Jerome. Rev. J. C. Bristow, of Mis-

souri, drove his family across the plains in an ox wagon and started a Sunday school under a brush arbor where he sawed cottonwood blocks for seats, setting them on end. That same year, 1875, he preached the first Baptist sermon in Arizona under a cottonwood tree at what is now Middle Verde; and last October it was my pleasure to hear this good brother, now sixty-seven years old, preach a good strong sermon under this same cottonwood tree. For a number of years, the Middle Verde church has observed the anniversary of that first sermon. Brother Bristow had a family of ten children and nine of them still live. There are thirty-five grandchildren and twenty-seven great-grandchildren. Seven of his nine children live near the "Old Tree." Eternity alone will reveal the good accomplished by a man who thus plants his life in a community and builds a home for the glory of God. The future Arizona will be a land of homes where the light from the Son of Righteousness will shine more and more unto the perfect day.

Phœnix, Arizona.



THERE IS NO EXCUSE TODAY FOR A NEW BAPTIST CHURCH EDIFICE DEVOID OF BEAUTY



THIS CUT OF A CHURCH BUILT IN ST. PAUL AT MODERATE COST IS A GOOD MODEL, BOTH FOR ARCHITECTURE AND PRACTICAL USEFULNESS

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The General Secretary's Review

WE are in the midst of a splendid series of Laymen's Missionary meetings, covering Minnesota, Wisconsin, Michigan and Indiana. Later on we will work points in Illinois, Kansas and Colorado. Some of our meetings have been large, and all of them have been enthusiastic. At Milwaukee we had 280 men; St. Paul, 350; Minneapolis, 550. The attendance at the other eleven places in the above-named States where we held conferences was even larger considering the percentage of men that could be reached and gathered at any one meeting. The men attending these meetings have been representative. And it has given the workers in the field as well as the pastors and missionary committees great encouragement to see men of wealth and influence as well as those of moderate means put themselves behind this great movement. It has also been a joy to see young people volunteer for service on the mission field. Moreover, the Movement has brought inspiration to the members of many congregations for the meeting of the local problems in church work. All things considered the influence of this campaign should be very far reaching. The important thing, however, before many of the churches touched by these meetings is the follow-up work. Since our denominational campaign opened last December, we have held over sixty Men's Conferences in important centers. These have been attended by nearly 14,000 Baptist men who represent hundreds of Baptist churches.

At all these meetings clearly-defined resolutions were passed, setting forth the policy to be adopted and followed by the churches. We all know that resolutions are of value when carried out, and we all know that these

SECRETARY STACKHOUSE

resolutions have proved to be of mighty value to the churches where they have been carried out. These resolutions recommended the appointment of a missionary committee, the adoption where possible of a weekly-offering system of giving to missions, and a personal every-member canvass for all our missionary objects. And in nearly all these meetings a financial objective of ten cents per member per week on an average was

recommended as a reasonable minimum goal toward which our people should aim.

I have never seen greater enthusiasm in the Laymen's meetings anywhere than I have seen in our meetings during the past winter. I am convinced that our men are ready for a mighty advance along all lines of missionary activity. And I am persuaded that if our pastors and missionary committees will make a vigorous effort to put these resolutions into exercise, great returns will not only come to the various missionary treasuries, but to the local churches as well.

The finest methods will prove a failure when not operated, and the poorest methods may prove a victory when faithfully worked. But think of the mighty triumphs that would come to our denomination, if we all adopted the best methods and worked them to the best of our ability.

We are glad in this connection to state that we are now getting reports from churches where the new methods have been adopted, and the progress being made is glorious. We shall publish some of these reports later. Reports of the Chicago meetings will be given in July issue.

✠

The Campaign in Minnesota

BY REV. E. R. POPE

THIS campaign was given a fine send-off in Minnesota by the meetings held in the Twin Ports (Duluth and Superior), and in the Twin Cities (St. Paul and Minneapolis). Rev. F. W. Padelford of Massachusetts aroused interest by his hurried visit in March. Rev. A. C. Bowers of Assam came as executive secretary and spent some two weeks in the cities stimulating the preparations and quickening the thought of many. Vigorous committees, under the chairmanship of Rev. R. E. Sayles of Duluth, C. H. Richter of St. Paul, and F. E. Tallant of Minneapolis, worked hard and well. As result of this endeavor, the largest, best and most inspiring gatherings of Baptist men ever held in Minnesota met in Duluth, St. Paul and Minneapolis.

The meetings began in Duluth on Sunday, April 2. Eight of the Baptist pulpits of Duluth and Superior were occupied by Drs. W. T. Stackhouse and L. C. Barnes of New York; Rev. W. E. Risinger of St. Paul, State Sunday School Missionary of the Publication Society; Dr. F. Peterson, Joint District Secretary of the Foreign and Home Mission Societies; and Rev. E. R. Pope, Superintendent of State Missions of Minneapolis. On Monday evening 150 men met in the parlors of the First Church, Duluth, and partook of many good things.

The all-inclusive character of the work was emphasized in short addresses by Missionary Bowers of Assam and Superintendent Pope of Minnesota; then followed a masterly sketch of open doors of opportunity and critical hours all around the world, which rightly used "led on to fortune," by Field Secretary L. C. Barnes, to whose early ministry the First Baptist Church of St. Paul owes much. The closing address by the man who towers high physically, intellectually, spiritually, Secretary Stackhouse, aroused interest to the highest point, and so presented the need and importance of better methods that all were filled with desire to do their utmost for missions.

On the following evening a similar meeting was held in the First Church of St. Paul, when Drs. Barnes and Stackhouse spoke to 375 men from every church in St. Paul. When the audience was asked to rise by nationalities, Scandinavians far outnumbered all the rest, though the colored church was well represented by thirty-six men, and far-away China was present in the person of three members of the Chinese Sunday school of the First Church.

On Wednesday evening, April 5, the Baptist laymen of Minneapolis met in the Assembly Hall of the County Court House to the number of 543. The addresses were given by Mr. Bowers, Drs. Barnes and Stackhouse, and great enthusiasm was shown, as with vivid words and apt illustrations the speakers led all to a fuller realization of their responsibilities in the forwarding of Christ's cause in city, state, nation, and the whole world.

Resolutions recommending to the churches the every member canvass, the appointment of a Men's Missionary Committee in each church, and the largest possible advance in regular giving for all missions, were adopted in the three cities. In St. Paul and Minneapolis general committees for the city have been appointed, and steps taken in many churches to go forward at once. Mr. Bowers remains for a while to assist and press the work.

If a Discontented Baptist, go to Philadelphia

Central Baptist: "H. E. Silliman of Winfield, Kans., is one of the vigorous laymen among the Baptists of the Sunflower State. He has been interviewed. He says that any discontented Kansas Baptist who feels that he has a real grievance in that he is deprived of any of his inherent rights by Trust, Combine, Ring or otherwise, should attend the Baptist World Alliance and get a glimpse of what he might have to do if he lived in some of the countries that will be represented there. The study of the Russian brethren who have often been shut in prison for the offence of reading the Bible to their neighbors, or of the recital of how the English Baptists are taxed and imprisoned if taxes are not paid to support the public schools, the text-books of which teach their children that their fathers and mothers are heretics and worse than infidels, would be helpful to the discontented Kansas Baptist. He says: 'Baptists having always stood for equal rights for others can well make plans for themselves, and against such unfair laws. Go to the Alliance and see how great a heritage we have and you will come home feeling how great a responsibility Baptists have had and still need to have in world affairs.' Mr. Silliman has spoken well."

✠

A Notable Giver's Advice

Outlook: "A few gentlemen gathered at a remarkable dinner when Dr. Daniel K. Pearsons, whom Mr. Carnegie has called 'the prince of givers,' celebrated his ninety-first birthday and retired from his active career. His gifts to colleges, hospitals, churches and missionary boards have exceeded in amount seven million dollars; and, after having properly provided for all who have legitimate claims upon him, he has so arranged matters that he will die poor. Thirty or forty colleges and other institutions in different States which have been recipients of his bounty were represented at the dinner. At its close Dr. Pearsons distributed checks among several colleges amounting to $200,000, and then drew his last check for $100,000 to the order of the American Board of Foreign Missions, and made his valedictory in a few words, which deserve permanent record as the expression of a great donor inspired and guided in his career by a woman who has kept steadily out of the way of publicity:

> 'As I look back over the last twenty-two years, I realize that none of my gifts would have been possible without my wife. It was she who taught me how to make the money and imbued me with the spirit of philanthropy. To her I owe everything, and my advice would be to every young man who wants to start on the road to fortune and wealth, to marry.'

Among the benefactors of American colleges probably no man has stimulated more effort or done more to awaken individual interest through his gifts of money than Dr. Pearsons."

✠

Called to New Service

Rev. Martin S. Bryant, who has rendered efficient service as secretary of student work in the Forward Movement, has accepted a hearty call to the First Baptist Church of Belvidere, Illinois.

WOMEN'S WORK IN MISSIONS

Annual Meetings of the Woman's Foreign Societies

The Society of the East

THE fortieth anniversary of the Woman's Baptist Foreign Missionary Society was celebrated April 19–21 in Boston, the place of its organization, with large attendance and deep interest. Ford Hall furnished excellent facilities for the day sessions and committees, and the Mission Rooms in the building kept open house, as did the office of MISSIONS. The forty years' record since that initial gathering in Clarendon Street Church, April 3, 1871, forms a notable chapter of missionary history.

First came a workers' conference on Wednesday afternoon, followed by a general reception in the First Baptist Church in the evening, with many returned missionaries participating.

At Thursday morning session, the president, Mrs. M. Grant Edmands, in her opening address revived memories of the beginnings in 1871 — the day of small things but of earnest purposes and large hopes. She had the pleasure of presenting three of the charter members — Mrs. Alvah Hovey, Miss Adelaide Pierce, and Mrs. Mary O. Loud. The latter, ninety-two years of age, led in a prayer of thanksgiving and praise. The presence of these noble women was like a benediction.

The treasurer's report showed a small deficit, $6,700, but $3,500 of this was brought over from the preceding year, and the total received was the sum of $179,787, the largest ever received, so that instead of being discouraging the facts were found to have much in them to cause rejoicing. The debt comes from the larger work rather than the smaller giving. The reports which followed from Mrs. C. A. Robinson and Miss Harriet S. Ellis of the home department, and Mrs. H. G. Safford of the foreign department, made clear the advance work in the foreign fields and the persistent efforts to cultivate the home base. Mrs. Safford completed during the year her twentieth year of service in her responsible position, suitable recognition of which was made at the time by a special reception and gift of appreciation. Her report inspired the hearers with desire for still greater things. A session of strong influence was closed with addresses by two medical missionaries, Drs. Emilie Brett-hauer of Hanyang, China, and L. Benjamin of Nellore, India, whose stories of hospital experiences revealed the ready access gained

MRS. M. GRANT EDMANDS

to the hearts and homes of the people through the medical help.

In the afternoon a historical sketch of much interest and value was read by Miss Mary A. Greene of Providence. This sketch will be printed, and should be widely d is-

MRS. H. G. SAFFORD

tributed. The pleasant incident followed of having a poem written for the occasion by Dr. Henry F. Colby of Dayton, son of Mrs. Gardner Colby, the first president of the Society, read by her granddaughter, Miss Florence Walworth. Pleasantly suggestive also of the missionary line of continuity was the singing of two solos by Miss Rose Edmands, daughter of the president, who herself was daughter of Mrs. Austin Benton another of the charter members.

Two addresses followed by pioneer missionaries, Misses M. M. Day and Z. A. Bunn, who had learned how to count the hard experiences as joy for the sake of the cause. A memorial service closed the session. Mrs. Herbert C. Clapp spoke in loving tribute and it was felt anew how serious had been the losses sustained in the death of Mrs. Robert Harris and Mrs. Lewis Gurley, vice-presidents; Mrs. C. W. Train, honorary member of the board; Miss Myra Weld of Swatow, China; and Miss Emily Hanna of Moulmein, Burma, a granddaughter of Dr. Judson.

Thursday evening session was planned for a mass meeting, with especial attractions for the young women. The program was a rich one, under the direction of Miss Ellis, home secretary. She presented to the large audience seven young women under appointment as missionaries, who expect to sail in the autumn: Misses Frieda Appel, Lucy Austin, Leslie Dunton, M.D., Margaret Hilliard, Lena Tillman, Daisy Woods and Grace Pennington.

The address of the evening was by Mrs. Henry W. Peabody, who asked "After the Jubilee — What?" and made it apparent that the remarkable campaign which she had so largely planned and helped carry on was only the beginning of a greater work which the women were called to do for missions. Miss Suman, of the campaign group of speakers, also gave an inspiring message concerning the work in the Philippines. The closing Zenana scenes, giving realistic pic-

MRS. CARRIE A. ROBINSON

tures from India, were presented by Mrs. George H. Brock and Mrs. W. L. Ferguson, with the procession of young girls representing Kemendine School. It was a fine session.

Friday morning and afternoon gave opportunity for the annual reports from the States, which were made to assume decidedly novel form under the skillful manipulation of Mrs. H. N. Jones of Philadelphia. She chose the striking title of "An Aviation Meet," and kept the audience guessing with such sub-titles as Missionary Aëronautics,

Aërial Education, Massachusetts Bi-Plane, Jubilee Breeze, Deficit Chill, and Cold Budget Blast. Before she was done, all were ready for the "dropping overboard of the old-time ballast of two cents a week expenditure for gasoline." And it turned out that the proposals made were not at all up in the air, but practical, everyday sense,

MISS HARRIET S. ELLIS

to meet responsibility and opportunity. The present officers were all reëlected, Mrs. Safford for the twenty-first time. The plans for mission study classes were presented by Mrs. Edgar O. Silver. Mrs. M. J. Twomey outlined the Junior work. Mrs. Ferguson of India and Miss Agnes Whitehead of Moulmein showed how the principles of training and education are applied in the foreign fields. Missionary addresses were made also by Mrs. Brock, Miss Julia G. Kraft of Kemendine, and Miss Mary K. Kurtz. The program was very happy in thus giving time at each session for the missionaries to tell of their experiences and work. The climax came when Mrs. Safford presented the seven new missionary recruits, and each told simply why she had consecrated her life to the foreign work. None enjoyed this part of the session more than the twenty or more returned missionaries, as they saw recruits coming. Mrs. Edmands spoke words of encouragement that will not be forgotten, and the consecration prayer by Mrs. Wilber prepared all for these closing words of the President, which finely set forth the spirit that should animate the society:

"Let us go out and carry with us the inspiration of what we have heard. After four successful decades there are some real dangers confronting us. There is the danger that we feel that in this organization and in the strength of these methods lies the success of our work. Let us beware lest we forget the Lord of the Harvest. Our mothers prayed to God and He led them out into large service. Let us not forget that only by prayer and close communion with Him can real success come.

"Then there is the danger that we in our zeal for our work may forget that we are a part of the great Baptist denomination and feel that we have discharged our duty when we have contributed to the Woman's Society. When we hear how inseparable our work on the field is from that of the American Baptist Foreign Mission Society we should feel just as strong a sense of duty and loyalty to the larger work.

"When we sometimes feel that in joining with the great denominational interests there is grave danger of real loss to our own work and are inclined to cry, 'Why not let us alone and leave us to carry on our own work?' let us remember that we are Baptists and not shrink from our share of the burden and responsibility. Let us pray and labor more abundantly that there shall be no permanent loss, and remember that patience and perseverance and prayer will tend to build up the best interests of the kingdom of God and of His Christ."

✠

The Society of the West

Forty years ago, in Chicago, the Woman's Foreign Mission Society of the West was organized, with Mrs. Robert Harris as its first president. The fortieth anniversary was celebrated in Indianapolis April 11–13, in the First Church, which has one of the finest houses of worship in the country. Indianapolis entertained the Society thirty-three years ago, the first time it left Chicago for its annual meeting. The attendance was excellent, the program varied and interesting throughout. The one cloud was the

report of a $20,000 deficit, but as in the case of the Eastern Society this was in spite of the fact that the receipts were the largest in the Society's history. In both cases the demands of the work had led to a budget larger than the women were able to meet. The treasurer, Mrs. Kempster B. Miller,

MRS. ANDREW MACLEISH

reported that eagerness to enter on new lines of work, and an unusually extensive and expensive cultivation of the home field would explain the deficit, while the cultivation would be sure to bring in returns. The debt was also offset in part by property which the Society has for sale in Osaka, Japan, from which $8,000 to $10,000 should be realized. It was noticeable that the spirit of the meeting was optimistic and buoyant, and that there was no thought of discouragement. A little harder work and more of it to raise the income needed seemed to be the feeling.

The fortieth turning point was marked by a special session on Wednesday evening, at which there was a realistic feature representing a parlor scene in Chicago just before the Society was organized. The historical sketch, "The Trials and Triumphs of Forty Years," written by Mrs. A. M. Bacon, the corresponding secretary for thirty years, was read by Mrs. J. A. Johnson, chairman of the Executive Board. The president, Mrs. Andrew MacLeish, made an address on "Our Daughters of Tomorrow." The session was worthy of the occasion and deeply interested the large audience.

The program included reports from the foreign, home and field secretaries, a devotional service morning and afternoon, a workers' conference, a memorial service for Mrs. Harris, reports from the State secretaries, a missionary exercise by Indianapolis children, the introduction of three missionaries under appointment, Misses Helen Topping, Alice Standard, and Louise Campbell, and addresses by returned missionaries and others. Mrs. Bacon was present and gave a helpful and encouraging charge to the young women who are to sail for Japan and China this fall. Miss Margaret Burton of Chicago spoke on "The Call of the Far East," which she visited in company with her father, Professor Burton.

Missionaries who spoke of their work and the needs of the fields yet untouched were Mrs. John McGuire of Burma, Dr. Margaret Grant of South China, Miss Pearl Page of West China, Miss Inga Patterson of Japan, and Miss Annie Buzzell of Japan. As a whole these addresses made a strong and impressive plea for the foreign work. The field secretary reported an unprecedented arousing of missionary interest throughout the country, and the Women's Jubilee campaign was cited as an illustration. One of the most effective addresses was that of Miss Buzzell of the Ella O. Patrick home in Sendai, who described vividly this girls' school "where wealthy and poor, high and low, work side by side, where every graduate has come to know and serve Jesus Christ, and where even the cook works with Bible and hymn-book open."

The following officers were elected: President, Mrs. Andrew MacLeish; vice-presidents, Mrs. H. Thane Miller, Mrs. I. W. Carpenter, Mrs. J. Q. A. Henry, Mrs. Milton S. Lamoreaux; secretaries: foreign, Miss Mary E. Adkins; field, Miss Ella D. MacLaurin; recording, Mrs. H. T. Crane, Ohio; treasurer, Mrs. Kempster B. Miller, Chicago.

The keynote of the reports and addresses, so far as the home base is concerned, was

the growth in missionary interest and enthusiasm, the increase in the number of mission study classes and circles, and the forward trend. Nine States exceeded their apportionment, and the watchword is still "Forward."

✠

Woman's American Baptist Home Mission Society

The New England Branch of the Society held its second annual meeting on Wednesday, May 3, in the Warren Avenue Church, Boston, with morning and afternoon sessions, the evening session being omitted in order that delegates and friends might have opportunity to see The World in Boston, the missionary effect of which would supplement that received by the day sessions. These were planned with the idea of inspiration. The presence of Mrs. A. G. Lester, president, and Mrs. Katherine S. Westfall, secretary, from Chicago, added much interest and pleasure, and after the second session a reception to these officers was given in the vestry.

The addresses were made by Rev. J. O. Gould, who knows the frontier by experience and is illustrating the frontier missionary's experiences at the Exposition; by Mrs. Lester, Mrs. L. C. Barnes, and the Editor of MISSIONS, the two speakers last named having immigration as their subject. There was a workers' meeting for discussion, and a Report of the Year's Work by Mrs. N. N. Bishop, who retires from the position of district secretary, which she has filled most acceptably.

Mrs. Bishop reported an increase in contributions in each of the New England States, Maine leading with $1,000 more than last year, Rhode Island giving $600 more, and Massachusetts $600 more. These figures did not include legacies but the giving of circles. The total amount received from the New England district was $42,128. The apportionment was $49,700. For the year opening a revision of the apportionment plan has been made, and the amount suggested for 1911–12 is $37,900.

There has been such a marked increase in interest and efficiency that with the apportionments put upon a much better working basis there is every reason to expect that each State can not only make a gain, but reach its apportionment and even in cases exceed it. "Let us see in the apportionment a responsibility and an opportunity, not a burden." A joint campaign for home missions conducted by the district secretaries of the Home Mission and the Woman's Home Mission societies last autumn gave a decided impetus to the work of the winter.

MRS. A. G. LESTER

Over a hundred cities and towns were visited and more than two hundred addresses were made. Speaking of the need of work among the foreign population, she said one new worker had been added to the three already at work. Miss Olga Stone is stationed at Milford, Mass. There is urgent demand for a missionary among the Poles in Massachusetts. The Society maintains a work for the newly arriving immigrant women, and is doing at the port of Boston an excellent work.

The resolutions expressed regret at Mrs. Bishop's retirement and high appreciation of her service. The meeting was presided

over with her accustomed grace by Mrs. George W. Coleman, chairman of the New England Branch. To the splendid work of the women of New England is due in no small degree the fact that the Woman's Home Society has closed the year with a balance in the treasury.

MRS. GEO. W. COLEMAN

Woman's Work Needed in China

The influence of the wife and mother in our own country is well understood. It appears to be no less powerful in China, in religious matters at least, according to an English Congregational missionary, Rev. J. Sadler of Amoy, who writes: "I have been getting facts about the women of China. You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped and served. Through their lack of training they are totally dependent upon fathers, husbands and children for subsistence, and thus lead a slavish life, and do nothing to lessen the appalling poverty. Also, through their lack of training they are given to gambling. They teach their children to be early eager as to inheritance, and thus inspire selfish and quarrelsome ideas leading to division and lifelong conflict. Public spirit is out of the question. The importance of women's work cannot be overestimated. The destiny of the country is largely in their hands." Of course these are generalizations, but there is no doubt as to the large extent of work that only Christian women can do.

✠

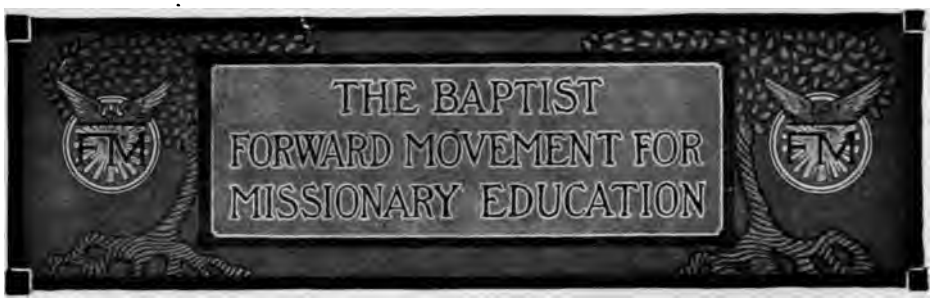
Mrs. Montgomery's Illness

Mrs. Helen Barrett Montgomery, immediately after the extraordinary missionary campaign in which she was a leader, was obliged to undergo a surgical operation, and compelled, therefore, to cancel all engagements made for the summer. Her illness was not caused by the stress of the long campaign, and her friends everywhere will be glad to know that she is on the way to full recovery.

MRS. KATHERINE S. WESTFALL
CORRESPONDING SECRETARY

A Good Work

The Women's Board of Domestic Missions (Reformed Church) has opened a Christian Home for Japanese women in New York City. Wives of Japanese men doing business in the city have given money to furnish the Home. The inmates pay for their room and board themselves, having free use of kitchen and dining-room.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Unified Plan of Missionary Education and Giving in the Local Church

THE Forward Movement platform for the coming year was outlined in last month's MISSIONS. The first plank was a declaration in favor of an effort to unify missionary education in the local church. The demand for such unification is well expressed in a letter that has just come from the pastor of an important church in Ohio, from which we quote:

"We are trying to work out a thorough system in our church for missionary giving that will co-ordinate all our Societies, and then to develop a system of missionary instruction that will bring the fullest knowledge of missionary facts to the whole church and Bible school."

We are able this month to report progress and to make some very definite suggestions.

In the first place this demand for unification in missionary education is one that is being widely felt in other denominations. At the annual meeting of the Board of Managers of the Young People's Missionary Movement, January, 1910, a resolution was adopted inviting other bodies to join them in the formation of a commission to formulate a plan by which the local church may unify its missionary education and giving. The organizations named were the Annual Conference of Foreign Mission Boards of the United States and Canada, the Home Missions Council, the Laymen's Missionary Movement, and the Young People's Missionary Movement, each to appoint three members of the commission. All four organizations responded favorably, and this commission has issued the following preliminary report:

Important Features of a Unified Plan of Missionary Education and Giving in the Local Church

With a view to securing unity, co-operation, and the fullest efficiency of each church in fulfilling its mission to the world, there should be appointed annually, by the appropriate official body, a Church Missionary Committee, preferably representative of the several departments of the church, with an adequate representation of men, the pastor being *ex officio* a member.

This committee should be charged with developing the multiform missionary interest of the church as a whole, educationally and financially. By the use of literature, correspondence, the stated missionary meetings of the congregation, mission study, systematic instruction in the Sunday school and in other organizations, it should seek to produce *impression*, such as shall find adequate *expression*, in giving of personal service, prayer and money.

The Missionary Committee should arrange for the effective incorporation of the subject of missions in the working plan of the congregation as a whole and also in the young people's society, Sunday school, women's societies, men's organizations, and other regular departments of church work.

The fields and phases of work as conceived by this committee are shown in the following diagrams:

A PLAN FOR THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

FIELDS OF WORK

PHASES OF WORK

At a recent meeting of the general committee of the Baptist Forward Movement for Missionary Education this plan was heartily approved and the secretary was authorized to seek to carry it out in Baptist churches.

Many Baptist churches already have church missionary committees, though it is doubtless true that a large proportion of these have not been organized to represent all departments of the church. Very many of these committees too are primarily or exclusively collecting committees, having little to do with missionary instruction.

The following recommendations are offered:

1. That all existing church missionary committees shall be reorganized or enlarged so as to include representatives from every department of the church. For example, the Sunday school should have its own missionary committee, as should also the young people's society, the Brotherhood, etc. The chairmen of these committees, together with the presidents or some other representatives of the Woman's Society and other organizations of the church, should be members of the church missionary committee.

2. That the work of missionary committees now in existence shall be made to include instructional as well as financial activity, so that this central agency, representing all departments of the church shall plan broadly for all phases of missionary study, giving, prayer and service.

3. That all churches not now having such committees shall create them at once.

4. That the names of chairmen of all church missionary committees shall be reported immediately to the secretary of the Forward Movement, Ford Building, Boston. Their names will then be placed on file to receive printed matter, programs, and such other help as the Missionary Societies are able to provide.

A Manual of suggestions for the missionary committee is soon to be published under the direction, and with the unanimous approval of, the four great missionary agencies named above, and an edition of this will be published by the Forward Movement with such modifications as are necessary to bring it into fullest harmony with our denominational policy and plans. We believe that a long step has been taken in this action, and that as a result we shall be able to reduce to a minimum the present confusion growing out of a multiplicity of unrelated methods and material.

A Heart Touch that Makes us all Akin

THE SPIRIT THAT KEEPS THE WORLD'S LIFE SWEET

THIS is a page that should touch the heart of every reader to finer issues. With a special appeal to Christian mothers, it has in it the "one touch of nature" that "makes the whole world kin" — that is the heart touch. The letter with its disclosure of struggle in preparation for service

BABY HELEN

on the mission field, the consecration poem, and Baby Helen's picture, all go together. Not in many a day has there come to the editor's sanctum a more effective missionary message than that which follows:

EDITOR MISSIONS: A few nights ago I found on the study table a little poem written by Mrs. Gunn for the baby. She has consented to let me have a copy to send to you, and I enclose the same herewith. Use it if *you can to advantage.*

We are student volunteers struggling through school, hence the type of lines you find as you read. We are both through college, and I finish medicine in June. My time is so full that I do not get time to read MISSIONS, but Mrs. Gunn tells me much of its contents during meals and such times.

Sincerely yours,
ROSS E. GUNN.

Am enclosing Baby's picture. If you can use the poem, you may like the picture to go with it. If you care for neither it's all right. Mr. G. thought it might help some other mother, or I would not send it. — MRS. GUNN.

A Christian Mother's Prayer

Dear Lord Jesus, this wee maid
Is very dear to me;
I fold her closely in my arms
And pray a prayer to Thee.

Dear Lord Jesus, may this face
Be always bright and true;
May Heaven-sent purpose ever shine
From my baby's eyes of blue.

Dear Lord Jesus, may these lips
With power speak Thy love: —
Help some to look beyond this earth
To better things above.

Saviour dear, these dimpled hands
Have all life's work to do:—
May they be filled with loving deeds
And service large and true.

Dear Lord Jesus, life's path lies
Untrod before these feet;
Shall it be smooth or rough or long,
Grant peace and courage meet.

O Saviour dear, I fain would keep
My little maid with me;
But Thou didst give thine all for us,
Shall we do naught for Thee?

In North and South, in Indian lodge,
In lands across the sea,
Are babies just as dear as mine:
Shall they not know of Thee?

Dear Lord Jesus, use my babe
To teach Thy love to them,
That they may know and serve her Lord —
The Babe of Bethlehem.

MRS. ROSS E. GUNN.

The Year's Financial Showing

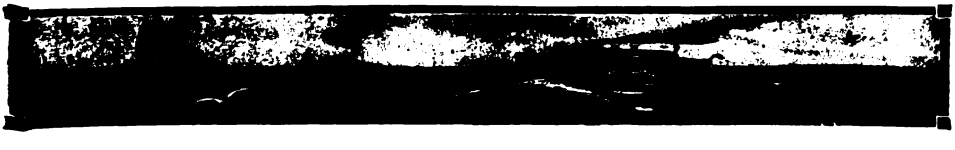
THE General Apportionment Committee has issued a bulletin giving the financial showing of the societies. It says: The close of the fiscal year, March 31, reveals an unexpected shrinkage of receipts, creating deficits in the following amounts:

American Baptist Foreign Mission Society	$61,453
American Baptist Home Mission Society	25,271
Woman's Baptist Foreign Missionary Society	6,772
Woman's Baptist Foreign Missionary Society of the West	19,517

The American Baptist Publication Society and the Woman's American Baptist Home Mission Society closed the year each with a balance in the treasury.

It has been discovered, however, that these deficits do not mean a falling off in offerings from the churches, since it is true of each of these four societies that their receipts from churches, Sunday schools, young people's societies and woman's circles — that is, from sources on which apportionments are based — were larger than for the preceding year.

The question of appealing for prompt voluntary offerings to make up the deficiency was carefully and prayerfully considered by the Apportionment Committee, which represents all the Societies and the General Convention. The peculiar need of a clean report to the great Convention soon to meet in Philadelphia was apparent; nevertheless the judgment was in favor of stating briefly the situation through the denominational press and resting the case. It seems best to trust spontaneous effort to make temporary provision for these deficits, until larger experience, improved methods and earlier announcement of apportionments, together with an appeal for supplementary offerings from other sources, which may reasonably be expected, shall enable all societies to close the fiscal year without a deficit.



FROM THE FAR LANDS

A SUCCESSFUL CAMPAIGN

The spring campaign has been very successful in Tokyo. In all the churches we have had crowded meetings, and quite a number of inquirers have become regular attendants. — W. WYND, Tokyo, Japan.

AT THE CHAPEL IN HANYANG

The blind organist has daily drawn congregations to the street chapel, enabling the preachers, students and voluntary helpers to preach the gospel to numberless people. This chapel has been well used. Every morning at the call of the chapel bell the servants from our four households, the members of the girls' school (boarding and day), and the boys' day school, the teachers and a few neighbors form a good congregation to worship God. The services at the large chapel have been well attended, mention being made of a large increase of women, who fill the seats allotted to them

and overflow into the men's side. This increased attendance is the result of work done by the Christian women, both native and foreign. — S. G. ADAMS, Hanyang, Central China.

TOURING BY MISSION BOAT

Our boat has been a success in every way. Where three years ago there was a little village on the bank without a Christian in it, there is one now with twenty-three Christians. We have visited it almost every week during this rainy season, and the one previous. As to the cost of operation, it is less than a *pice* (a sixth of a cent) a mile per passenger for fuel. The chief advantage is that it doubles our touring season, and makes touring in the rains comfortable, pleasant and inexpensive. — J. T. LATTA, Thonze, Burma.

A FAIR EXCHANGE

The church book had not been revised for years. We are preparing what we hope will be a true and accurate membership roll. At the rally recently held at Banza Manteke the church members, as their names were called, returned in person the tickets which had previously been given them. They were happily surprised to receive in return a calendar which we had had prepared, giving a cut of the church and the following words in native language, "Good tidings of great joy to all people." These were prized, although many could not know for themselves the real use and message. — JOHN E. GEIL, Banza Manteke.

NEWS FROM LOIKAW

The results of the year's work are encouraging. One new church has been formed. There have been thirty-four baptisms. There are calls for teachers in new villages that cannot be met owing to lack of funds. We plan extended evangelistic work this year. One of our own Padaung boys has just completed his course at the Seminary, standing second in a class of thirty-two. I shall keep him in the field a large part of the time as an evangelist. — TRUMAN JOHNSON, Loikaw, Burma.

PRESENT OPPORTUNITY IN JAPAN

There is apparent an unusual interest on the part of those in the country places not yet evangelized. Wherever we go the people seem already prepared to give us a favorable hearing. It is a good time to press forward in country evangelistic work. — HENRY TOPPING, Morioka, Japan.

✠

New Assistant Secretary

At a recent meeting the Board of Managers of the American Baptist Foreign Mission Society appointed Rev. Stacy R. Warburton an Assistant Secretary of the Society. Formerly a missionary at Kaying in South China, Mr. Warburton was compelled to return home on account of ill health in his family, and after a brief service in the pastorate came to the Mission Rooms as assistant to Secretary Haggard in the Home Department. Through his service as Assistant Editor and later as Editor of *The Baptist Missionary Magazine*, Mr. Warburton has become well and favorably known both to the missionaries and to the friends of the work at home. Since the merging of the *Missionary Magazine* in MISSIONS Mr. Warburton's work at the Rooms has been chiefly in connection with the preparation of the general literature of the Society and correspondence with candidates for missionary service.

✠

Death of Rev. C. A. Salquist

On April 26 the West China Mission sustained another severe loss in the death of Rev. Carl Axel Salquist, after a brief attack of typhoid fever. Mr. Salquist early became a professed Christian and dedicated his life to the preaching of the gospel. In 1893 he was graduated from the Divinity School of the University of Chicago, and the same year sailed for Suifu, West China, under the auspices of the Foreign Mission Society. Since that time he has labored untiringly for the advancement of the gospel among the Chinese. Owing to the lack of workers, resulting from ill health and death, Mr. Salquist has had to bear an over-heavy burden of responsibility and work. In 1909 the Theological School at Yachow was opened under his direction. In addition to caring for this school, Mr. Salquist has been for the past year in charge of the evangelistic and educational work of the Yachow station, doing practically everything save the medical

He was also the treasurer of the China Mission. Throughout his of missionary service he has been l, consecrated and conscientious to a egree. His death creates a painful i the West China mission circle. iaries and friends unite in sympathy s. Salquist, who has steadfastly co- d with her husband in his arduous

Where among the strong young the one who will go to fill this vacant

✠

Missionary Personals

W. L. Wynd of Tokyo, writes of the missionaries and native Christians the cablegram announcing the appro- n of Yen 2100 for the new chapel g for the Shiba church. A day or ter receiving the message, work on ilding was started and is now com-

On Saturday, March 18, it was to ned and an evangelistic campaign at augurated.

ain Luke W. Bickel, Mrs. Bickel and aughter Evelyn, left Kobe in April, g at the Pacific coast early in May. Captain Bickel's absence from his n the Inland Sea, Rev. F. H. Briggs rs. Briggs will have oversight, taking r residence at the mission station of . Captain Bickel will have but a urlough, as he expects to return to in the fall on account of the govern- urvey of his ship, the *Fukuin Maru.*

ionaries and friends will be glad to od news from Rev. H. W. B. Joor- f Thayetmyo, Burma, who has been g some months in Germany seeking rom a serious disease. He writes operation was successful and while re new complications he is still hope- Mr. Joorman and his family will ly sail for America within a few

g to an operation made necessary of the children, Mrs. J. B. Money r two children sailed on March 18 angoon for Glasgow. Mrs. Money to return to Burma in the fall with sionary party.

Paul Vincent, who is associated with er, Rev. Ph. Vincent, in the pastorate Avenue du Maine Church in Paris, and also in teaching in the Theological Training School recently started, arrived in Boston, April 27. He will attend the meetings of the Baptist World Alliance.

✠

American Baptist Foreign Mission Society

ADJOURNED ANNUAL MEETING, 1911

The ninety-seventh annual meeting of the American Baptist Foreign Mission Society will be held by adjournment at Philadelphia, Pa., June 13, 1911, at 9.30 A.M., in the Grace Baptist Temple, corner of Broad and Berks Streets. To hear and act upon the report of the Board of Managers, of the Treasurer and of any other officers and committees, and to transact any and all business that may properly come before the annual meeting. To appoint such committees as may be required and to fix the time and place for the annual election of officers, to he held at some succeeding day during the meetings of the Northern Baptist Convention. The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention, for the purpose of transacting any items of business that may properly come before the Society. This annual meeting is called by the Board of Managers in accordance with the provisions of Article VI of the By-laws.

C. A. WALKER,
Recording Secretary.

✠

Foreign Missionary Record

ARRIVED

Miss Emilie Bretthauer, M.D., from Hanyang, Central China, at Philadelphia, Pa., March 18.

Rev. A. J. Weeks, Mrs. Weeks and family from Tavoy, Burma, at Ferndale, Washington, March 31.

Mrs. Harriet C. Stevens, from Prome, Burma, at New York, April 9.

SAILED

Miss L. A. Benjamin, M.D., from New York, April 22, for South India.

Rev. W. T. Elmore, Mrs. Elmore and child, April 22, from New York, for South India.

BORN

To Dr. C. H. Barlow and Mrs. Barlow of Shaohsing, East China, on January 5, a daughter, Harriet Hawley.

To Rev. J. V. Latimer and Mrs. Latimer of Huchow, East China, on February 13, a daughter, Frances Marion.

To Rev. M. C. Parish and Mrs. Parish of Pegu, Burma, on March 6, a son, Oliver Steven.

FROM THE HOME LANDS

Work Progressing in Mexico

A letter received from Rev. Alejandro Treviño of Monterey, dated May 5, says: "Under the circumstances it seems to me it is my duty to stay with my family and help look after the churches, instead of leaving the country, not knowing what might happen to them in my absence. For these reasons, I fear it will not be possible for me to go to Philadelphia, notwithstanding my fervent desire to be there. I have just returned from an interesting preaching tour. I was in Tampico a week, and preached every night. The interest increased until the house and the street in front were full of people anxious to hear the gospel. There were thirty-five professions of faith. I was only three days in San Luis Potosi. We had good services, and twelve persons presented themselves for baptism. I was a week in the City of Mexico. The services were well attended, and the interest increased every night. There were twenty-two professions of faith. During my stay, I preached also in the missions of Guadaloupe and Mixcoac. In the last place six new believers presented themselves for baptism. So far none of our churches have been seriously affected by the revolution. In all of them they have had and still have the ordinary services."

✠

A Capable Man Wanted

One of the most valuable aids to our work in Cuba is the Pastors Annual Conference, a school or institute for Christian workers lasting about three weeks. Classes are held every day in church government, practical theology, church history, special treatment of Baptist doctrines, English, sight singing, and methods of Christian work as adapted to the needs and conditions in Cuba. Devotional and consecration meetings are also held for the workers, and the spiritual uplift is very great. The conference was followed by the convention of Sunday schools and young people's societies. Dr. Moseley writes of these gatherings in the highest terms, saying the convention was the best ever held and expressing the hope that a special secretary for young people's and Sunday-school work may be secured for field service in Cuba. A knowledge of Spanish is, of course, desirable, but a capable man could begin without it. A good salary, in addition to expenses, would be paid; and the opportunity to serve the Master is attractive. Such a worker would act also as agent of the Bible Society in the Island.

✠

A Hungarian Recruit

Our work among the Hungarians and other foreign peoples will be strengthened by the addition to the ranks of missionary

REV. STEPHEN GROSZA, PASTOR

workers of Stephen Grosza, who was recently ordained by a council which met at Homestead, Pa. Mr. Grosza, whose picture we give herewith, was born in Hungary, and speaks German and Hungarian. He was converted when sixteen years of age. He is a graduate of the German Department of the Rochester Theological Seminary, and is settled as pastor of the Hungarian church at Homestead.

CHAPEL AT GURABO, PORTO RICO, DEDICATED MARCH 19, 1911

A Porto Rican Dedication

BY SUPT. A. B. RUDD

WE have dedicated a new meeting-house in Porto Rico, the first for a twelve-month or more. This time it was in Gurabo. Gurabo is a small, attractive town in the Cayey-Caguas district, only an hour's drive from Caguas, where the gospel has long been preached in rented quarters. We have in Gurabo a church organization of eight years' standing, with a present membership of forty-one. A flourishing Sunday school and a good attendance at the regular church service augur well for the future of the work in this town.

March 19 was an interesting date for both the saints and sinners of Gurabo. In the afternoon an interesting temperance program was carried out by the Sunday school in connection with a brief study of the temperance lesson for the day, directed by the missionary in charge, Rev. E. L. Humphrey. Rev. Abelardo Diaz, one of our most capable native preachers, delivered a telling temperance address which greatly impressed the whole school.

The dedication services were held in the evening, when a carefully prepared program was carried out, under the direction of Mr. Humphrey. Rev. John R. Cepero, the newly ordained pastor of the Rio Piedras church, preached an interesting sermon, setting forth the analogies between the material and the spiritual house, after which the writer spoke briefly on "The Claims of Christianity." These two addresses were received with close attention by a large congregation, which overrun the capacity of the house. All of the extra seats placed in the aisles were occupied and numbers stood during the entire service. Not only on this occasion, but also through the series of services running through the week following the dedication, members of the best families of the town attended, some of whom expressed their purpose of identifying themselves with the Baptists.

The Gurabo chapel is a very attractive concrete building, with a seating capacity of some two hundred, with a commodious class-room in the rear, and built on the plan of the Adjuntas chapel, which unfortunately has remained for five years without the rear class-room (a contribution of $800 from some reader of these lines would build this much needed room for Adjuntas). Missionary Humphrey, who built the house, Rev. Galo Montes, the native pastor, and the town of Gurabo are to be congratulated on this most valuable asset to the Lord's cause in this town.

MISSIONARY PASTOR HOWELL, OF WYOMING, READY FOR A VISITATION

A Baptist Traveling Convention

BY ARTHUR LEONARD WADSWORTH

OWING to distance, expense and business interests, it is not possible for every one to go to a convention, but a convention can be brought to every one, and this has been done in Wyoming in large measure. The originator of the idea of a "Baptist Traveling Convention," is Rev. Wilbert R. Howell of Basin, Wyo., pastor-at-large for the "Large Plains" State. He suggested the idea to me and several others last September at the Wyoming Baptist Convention at Thermopolis, and it was heartily approved.

"The Baptist Traveling Convention" became an actuality on February 15, 1911, at Evanston, where the first Convention was held. The itinerary was Evanston, Rock Springs, Laramie, Cheyenne, Wheatland, Casper, Riverton, Lander, Thermopolis, Lucerne, Worland, Manderson, Basin, Greybull, Powell, Sheridan and Gillette, seventeen towns. From Evanston to Gillette necessitated a travel by rail and stage of 1,350 miles. Exactly twenty-three days were consumed, from February 15 to March 9, inclusive. The plan included a two days' convention in each place. At 10 A.M. a missionary prayer meeting; at 2.30 P.M., conferences; 7.30 P.M., a platform meeting, also addresses before high schools.

The participants in the "Traveling Convention" were Rev. Wilbert R. Howell, the originator, who represented state missions; Rev. Charles A. Cook, D.D., of Spokane, Wash., joint secretary for the Yellowstone District, who represented home and foreign missions and Christian stewardship; Rev. F. J. Bradshaw of Kiating, West China, for seventeen years a missionary; Rev. L. A. Garrison, D.D., of Grand Island, Neb., President-elect of Grand Island College, who represented Christian education; Rev. Arthur Leonard Wadsworth, A.M., of South Pasadena, Cal., Field Editor of the *Pacific Baptist*, who represented religious journalism. Each participant was an expert in his department. It proved to be an excellent combination.

During the time of the conventions, 75 separate meetings were held and no less than 120 addresses were delivered. Aside from the high schools, more than 2,000 persons attended the various meetings. Probably 2,500 persons were reached altogether.

"The Baptist Traveling Convention" was a splendid success from every point of view. Some of its characteristics may be mentioned: thorough and wise planning, involving an immense volume of correspondence on Mr. Howell's part; effective team work, all working together harmoniously without a hitch, a jar, a mar, or unpleasant experience, a conspicuous example of the leading of the Holy Spirit in everything; unity of purpose, the advancement

of the kingdom of God on earth; oneness of denominational enterprises, every one of which was presented with some degree of fulness; hearty co-operation on the part of pastors, all advertising the conventions and helping in every possible way; a remarkable spirit of responsiveness on the part of the people; generous and unstinted hospitality to the visiting brethren; the distribution of a vast amount of missionary literature; many subscriptions to the denominational newspaper and to MISSIONS. These are some of the outstanding features. Each convention had its own individuality.

Some interesting incidents may be mentioned. At Rock Springs the Convention organized a new Baptist church with about thirty charter members of sterling worth and staunch Christian character. Rev. F. J. Bradshaw gave the charge to the church. At Manderson, the new Baptist meeting house, just completed under the inspiring leadership of Pastor Evart P. Borden, formerly of Oxford, Pa., was dedicated. The writer preached the dedicatory sermon; Rev. J. M. Jones of Neiber, Wyo., who organized the church, offered the prayer of dedication. Dr. C. A. Cook and Mr. Howell had parts in the interesting service. The meeting house is a gem, in the California bungalow style, ample for all present needs.

At Lander, under the leadership of Dr. Cook, the church raised $36.70 of its budget of $59. It was a fine response to an immediate appeal, and a delightful surprise to all.

The new church at Lucerne, in the Big Horn Basin, with thirty members, organized January 15, 1911, in the Chapel Car "Glad Tidings," by Rev. Arthur Sangston, assisted by Mr. Howell, has already two young men who have decided to study for the ministry, and two young women who are planning to attend the Chicago Training School to fit themselves for missionary work.

At Powell, situated in the Shoshone irrigation project, the convention was held in the new Baptist meeting house, which, though not fully finished, was made ready for use in just twenty-eight days. Ground was broken on February 4, and on March 4 the first service was held. Pastor Charles R. Hench was the leader in this undertaking. The building is 84 x 24 feet. Here the convention had its largest attendance.

At Caspar, Rev. R. R. Hopton, pastor, the convention was held in the new meeting house, dedicated December 18, 1910. This building was erected mainly by Baptist money. Only $49 was contributed by others.

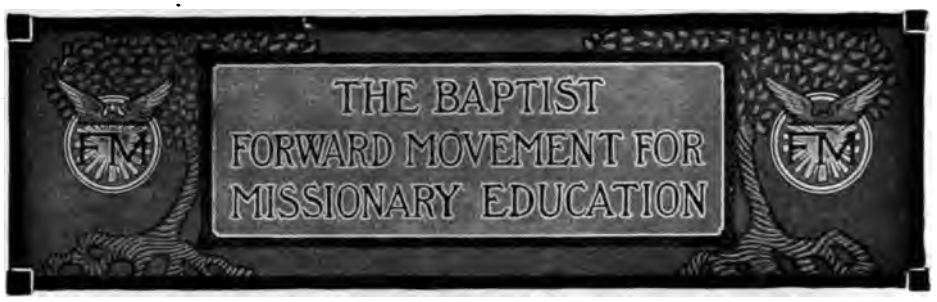
Space fails me to give other interesting incidents of the "Baptist Traveling Convention," which was so great a success that plans are already on foot to repeat it at some future time.

✠

An Appreciation

The shadow of sorrow covers the hearts of all our Indian missionaries because of the home going of Anna M. Deyo, wife of Rev. E. C. Deyo, our faithful missionary among the Comanches. The call to a higher and better life came quickly Sunday evening, April 30. Mrs. Deyo was a woman of culture and refinement, a genial companion, held in great respect by all who knew her. The best missionary qualifications were embodied in her and actualized in her life. Like her Lord she loved the lost and earnestly desired their salvation. In memory I can hear her voice, as in other days, when the invitation was given, saying, "Why will they not come?" I can see her face light with joy as some came seeking the Lord.

Her love like her Master's went forth in sacrifice. For eighteen years, amid hope and discouragements, in strength and weakness, in storm and shine, in victories and defeats, she gave her life to the Lord and her Comanche people. The King can truly say to her, "Inasmuch." She fed the hungry clothed the naked, ministered to the sick and dying, and aided in laying away the dead. And many of these died of most loathsome diseases. She counted not her life dear unto herself. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." She was true to the trust her Lord gave her and faithful to walk in the way He led her. When the King looks at the results of her life, He will say, "Well done, good and faithful servant, enter into the joy of thy Lord." On whom shall her mantle fall, and who shall carry on the noble cause for which she gave her last expression of devotion?—H. H. CLOUSE, Missionary to the Kiowa Indians.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Unified Plan of Missionary Education and Giving in the Local Church

THE Forward Movement platform for the coming year was outlined in last month's MISSIONS. The first plank was a declaration in favor of an effort to unify missionary education in the local church. The demand for such unification is well expressed in a letter that has just come from the pastor of an important church in Ohio, from which we quote:

"We are trying to work out a thorough system in our church for missionary giving that will co-ordinate all our Societies, and then to develop a system of missionary instruction that will bring the fullest knowledge of missionary facts to the whole church and Bible school."

We are able this month to report progress and to make some very definite suggestions.

In the first place this demand for unification in missionary education is one that is being widely felt in other denominations. At the annual meeting of the Board of Managers of the Young People's Missionary Movement, January, 1910, a resolution was adopted inviting other bodies to join them in the formation of a commission to formulate a plan by which the local church may unify its missionary education and giving. The organizations named were the Annual Conference of Foreign Mission Boards of the United States and Canada, the Home Missions Council, the Laymen's Missionary Movement, and the Young People's Missionary Movement, each to appoint three members of the commission. All four organizations responded favorably, and this commission has issued the following preliminary report:

Important Features of a Unified Plan of Missionary Education and Giving in the Local Church

With a view to securing unity, co-operation, and the fullest efficiency of each church in fulfilling its mission to the world, there should be appointed annually, by the appropriate official body, a Church Missionary Committee, preferably representative of the several departments of the church, with an adequate representation of men, the pastor being *ex officio* a member.

This committee should be charged with developing the multiform missionary interest of the church as a whole, educationally and financially. By the use of literature, correspondence, the stated missionary meetings of the congregation, mission study, systematic instruction in the Sunday school and in other organizations, it should seek to produce *impression*, such as shall find adequate *expression*, in giving of personal service, prayer and money.

The Missionary Committee should arrange for the effective incorporation of the subject of missions in the working plan of the congregation as a whole and also in the young people's society, Sunday school, women's societies, men's organizations, and other regular departments of church work.

The fields and phases of work as conceived by this committee are shown in the following diagrams:

A PLAN FOR THE ORGANIZATION AND WORK OF THE CHURCH MISSIONARY COMMITTEE

FIELDS OF WORK

PHASES OF WORK

At a recent meeting of the general committee of the Baptist Forward Movement for Missionary Education this plan was heartily approved and the secretary was authorized to seek to carry it out in Baptist churches.

Many Baptist churches already have church missionary committees, though it is doubtless true that a large proportion of these have not been organized to represent all departments of the church. Very many of these committees too are primarily or exclusively collecting committees, having little to do with missionary instruction.

The following recommendations are offered:

1. That all existing church missionary committees shall be reorganized or enlarged so as to include representatives from every department of the church. For example, the Sunday school should have its own missionary committee, as should also the young people's society, the Brotherhood, etc. The chairmen of these committees, together with the presidents or some other representatives of the Woman's Society and other organizations of the church, should be members of the church missionary committee.

2. That the work of missionary committees now in existence shall be made to include instructional as well as financial activity, so that this central agency, representing all departments of the church shall plan broadly for all phases of missionary study, giving, prayer and service.

3. That all churches not now having such committees shall create them at once.

4. That the names of chairmen of all church missionary committees shall be reported immediately to the secretary of the Forward Movement, Ford Building, Boston. Their names will then be placed on file to receive printed matter, programs, and such other help as the Missionary Societies are able to provide.

A Manual of suggestions for the missionary committee is soon to be published under the direction, and with the unanimous approval of, the four great missionary agencies named above, and an edition of this will be published by the Forward Movement with such modifications as are necessary to bring it into fullest harmony with our denominational policy and plans. We believe that a long step has been taken in this action, and that as a result we shall be able to reduce to a minimum the present confusion growing out of a multiplicity of unrelated methods and material.

The Year's Financial Showing

THE General Apportionment Committee has issued a bulletin giving the financial showing of the societies. It says: The close of the fiscal year, March 31, reveals an unexpected shrinkage of receipts, creating deficits in the following amounts:

American Baptist Foreign Mission Society	$61,453
American Baptist Home Mission Society	25,271
Woman's Baptist Foreign Missionary Society	6,772
Woman's Baptist Foreign Missionary Society of the West	19,517

The American Baptist Publication Society and the Woman's American Baptist Home Mission Society closed the year each with a balance in the treasury.

It has been discovered, however, that these deficits do not mean a falling off in offerings from the churches, since it is true of each of these four societies that their receipts from churches, Sunday schools, young people's societies and woman's circles — that is, from sources on which apportionments are based — were larger than for the preceding year.

The question of appealing for prompt voluntary offerings to make up the deficiency was carefully and prayerfully considered by the Apportionment Committee, which represents all the Societies and the General Convention. The peculiar need of a clean report to the great Convention soon to meet in Philadelphia was apparent; nevertheless the judgment was in favor of stating briefly the situation through the denominational press and resting the case. It seems best to trust spontaneous effort to make temporary provision for these deficits, until larger experience, improved methods and earlier announcement of apportionments, together with an appeal for supplementary offerings from other sources, which may reasonably be expected, shall enable all societies to close the fiscal year without a deficit.

FROM THE FAR LANDS

A SUCCESSFUL CAMPAIGN

The spring campaign has been very successful in Tokyo. In all the churches we have had crowded meetings, and quite a number of inquirers have become regular attendants. — W. WYND, Tokyo, Japan.

AT THE CHAPEL IN HANYANG

The blind organist has daily drawn congregations to the street chapel, enabling the preachers, students and voluntary helpers to preach the gospel to numberless people. This chapel has been well used. Every morning at the call of the chapel bell the servants from our four households, the members of the girls' school (boarding and day), and the boys' day school, the teachers and a few neighbors form a good congregation to worship God. The services at the large chapel have been well attended, mention being made of a large increase of women, who fill the seats allotted to them

and overflow into the men's side. This increased attendance is the result of work done by the Christian women, both native and foreign. — S. G. ADAMS, Hanyang, Central China.

TOURING BY MISSION BOAT

Our boat has been a success in every way. Where three years ago there was a little village on the bank without a Christian in it, there is one now with twenty-three Christians. We have visited it almost every week during this rainy season, and the one previous. As to the cost of operation, it is less than a *pice* (a sixth of a cent) a mile per passenger for fuel. The chief advantage is that it doubles our touring season, and makes touring in the rains comfortable, pleasant and inexpensive. — J. T. LATTA, Thonze, Burma.

A FAIR EXCHANGE

The church book had not been revised for years. We are preparing what we hope will be a true and accurate membership roll. At the rally recently held at Banza Manteke the church members, as their names were called, returned in person the tickets which had previously been given them. They were happily surprised to receive in return a calendar which we had had prepared, giving a cut of the church and the following words in native language, "Good tidings of great joy to all people." These were prized, although many could not know for themselves the real use and message. — JOHN E. GEIL, Banza Manteke.

NEWS FROM LOIKAW

The results of the year's work are encouraging. One new church has been formed. There have been thirty-four baptisms. There are calls for teachers in new villages that cannot be met owing to lack of funds. We plan extended evangelistic work this year. One of our own Padaung boys has just completed his course at the Seminary, standing second in a class of thirty-two. I shall keep him in the field a large part of the time as an evangelist. — TRUMAN JOHNSON, Loikaw, Burma.

PRESENT OPPORTUNITY IN JAPAN

There is apparent an unusual interest on the part of those in the country places not yet evangelized. Wherever we go the people seem already prepared to give us a favorable hearing. It is a good time to press forward in country evangelistic work. — HENRY TOPPING, Morioka, Japan.

✠

New Assistant Secretary

At a recent meeting the Board of Managers of the American Baptist Foreign Mission Society appointed Rev. Stacy R. Warburton an Assistant Secretary of the Society. Formerly a missionary at Kaying in South China, Mr. Warburton was compelled to return home on account of ill health in his family, and after a brief service in the pastorate came to the Mission Rooms as assistant to Secretary Haggard in the Home Department. Through his service as Assistant Editor and later as Editor of *The Baptist Missionary Magazine*, Mr. Warburton has become well and favorably known both to the missionaries and to the friends of the work at home. Since the merging of the *Missionary Magazine* in MISSIONS Mr. Warburton's work at the Rooms has been chiefly in connection with the preparation of the general literature of the Society and correspondence with candidates for missionary service.

✠

Death of Rev. C. A. Salquist

On April 26 the West China Mission sustained another severe loss in the death of Rev. Carl Axel Salquist, after a brief attack of typhoid fever. Mr. Salquist early became a professed Christian and dedicated his life to the preaching of the gospel. In 1893 he was graduated from the Divinity School of the University of Chicago, and the same year sailed for Suifu, West China, under the auspices of the Foreign Mission Society. Since that time he has labored untiringly for the advancement of the gospel among the Chinese. Owing to the lack of workers, resulting from ill health and death, Mr. Salquist has had to bear an over-heavy burden of responsibility and work. In 1909 the Theological School at Yachow was opened under his direction. In addition to caring for this school, Mr. Salquist has been for the past year in charge of the evangelistic and educational work of the Yachow station, doing practically everything save the medical

work. He was also the treasurer of the West China Mission. Throughout his years of missionary service he has been faithful, consecrated and conscientious to a rare degree. His death creates a painful gap in the West China mission circle. Missionaries and friends unite in sympathy for Mrs. Salquist, who has steadfastly co-operated with her husband in his arduous duties. Where among the strong young men is the one who will go to fill this vacant place?

✠

Missionary Personals

Rev. W. L. Wynd of Tokyo, writes of the joy the missionaries and native Christians felt in the cablegram announcing the appropriation of Yen 2100 for the new chapel building for the Shiba church. A day or two after receiving the message, work on the building was started and is now completed. On Saturday, March 18, it was to be opened and an evangelistic campaign at once inaugurated.

Captain Luke W. Bickel, Mrs. Bickel and their daughter Evelyn, left Kobe in April, arriving at the Pacific coast early in May. During Captain Bickel's absence from his work on the Inland Sea, Rev. F. H. Briggs and Mrs. Briggs will have oversight, taking up their residence at the mission station of Himeji. Captain Bickel will have but a brief furlough, as he expects to return to Japan in the fall on account of the government survey of his ship, the *Fukuin Maru*.

Missionaries and friends will be glad to hear good news from Rev. H. W. B. Joorman, of Thayetmyo, Burma, who has been spending some months in Germany seeking relief from a serious disease. He writes that his operation was successful and while there are new complications he is still hopeful. Mr. Joorman and his family will probably sail for America within a few weeks.

Owing to an operation made necessary for one of the children, Mrs. J. B. Money and her two children sailed on March 18 from Rangoon for Glasgow. Mrs. Money expects to return to Burma in the fall with the missionary party.

Mr. Paul Vincent, who is associated with his father, Rev. Ph. Vincent, in the pastorate of the Avenue du Maine Church in Paris, and also in teaching in the Theological Training School recently started, arrived in Boston, April 27. He will attend the meetings of the Baptist World Alliance.

✠

American Baptist Foreign Mission Society

ADJOURNED ANNUAL MEETING, 1911

The ninety-seventh annual meeting of the American Baptist Foreign Mission Society will be held by adjournment at Philadelphia, Pa., June 13, 1911, at 9.30 A.M., in the Grace Baptist Temple, corner of Broad and Berks Streets. To hear and act upon the report of the Board of Managers, of the Treasurer and of any other officers and committees, and to transact any and all business that may properly come before the annual meeting. To appoint such committees as may be required and to fix the time and place for the annual election of officers, to he held at some succeeding day during the meetings of the Northern Baptist Convention. The Board of Managers recommend that the annual meeting be adjourned from time to time during the days of the annual meeting of the Northern Baptist Convention, for the purpose of transacting any items of business that may properly come before the Society. This annual meeting is called by the Board of Managers in accordance with the provisions of Article VI of the By-laws.

C. A. WALKER,
Recording Secretary.

✠

Foreign Missionary Record

ARRIVED

Miss Emilie Bretthauer, M.D., from Hanyang, Central China, at Philadelphia, Pa., March 18.

Rev. A. J. Weeks, Mrs. Weeks and family from Tavoy, Burma, at Ferndale, Washington, March 31.

Mrs. Harriet C. Stevens, from Prome, Burma, at New York, April 9.

SAILED

Miss L. A. Benjamin, M.D., from New York, April 22, for South India.

Rev. W. T. Elmore, Mrs. Elmore and child, April 22, from New York, for South India.

BORN

To Dr. C. H. Barlow and Mrs. Barlow of Shaohsing, East China, on January 5, a daughter, Harriet Hawley.

To Rev. J. V. Latimer and Mrs. Latimer of Huchow, East China, on February 13, a daughter, Frances Marion.

To Rev. M. C. Parish and Mrs. Parish of Pegu, Burma, on March 6, a son, Oliver Steven.

FROM THE HOME LANDS

Work Progressing in Mexico

A letter received from Rev. Alejandro Treviño of Monterey, dated May 5, says: "Under the circumstances it seems to me it is my duty to stay with my family and help look after the churches, instead of leaving the country, not knowing what might happen to them in my absence. For these reasons, I fear it will not be possible for me to go to Philadelphia, notwithstanding my fervent desire to be there. I have just returned from an interesting preaching tour. I was in Tampico a week, and preached every night. The interest increased until the house and the street in front were full of people anxious to hear the gospel. There were thirty-five professions of faith. I was only three days in San Luis Potosi. We had good services, and twelve persons presented themselves for baptism. I was a week in the City of Mexico. The services were well attended, and the interest increased every night. There were twenty-two professions of faith. During my stay, I preached also in the missions of Guadaloupe and Mixcoac. In the last place six new believers presented themselves for baptism. So far none of our churches have been seriously affected by the revolution. In all of them they have had and still have the ordinary services."

✠

A Capable Man Wanted

One of the most valuable aids to our work in Cuba is the Pastors Annual Conference, a school or institute for Christian workers lasting about three weeks. Classes are held every day in church government, practical theology, church history, special treatment of Baptist doctrines, English, sight singing, and methods of Christian work as adapted to the needs and conditions in Cuba. Devotional and consecration meetings are also held for the workers, and the spiritual uplift is very great. The conference was followed by the convention of Sunday schools and young people's societies. Dr. Moseley writes of these gatherings in the highest terms, saying the convention was the best ever held and expressing the hope that a special secretary for young people's and Sunday-school work may be secured for field service in Cuba. A knowledge of Spanish is, of course, desirable, but a capable man could begin without it. A good salary, in addition to expenses, would be paid; and the opportunity to serve the Master is attractive. Such a worker would act also as agent of the Bible Society in the Island.

✠

A Hungarian Recruit

Our work among the Hungarians and other foreign peoples will be strengthened by the addition to the ranks of missionary

REV. STEPHEN GROSZA, PASTOR

workers of Stephen Grosza, who was recently ordained by a council which met at Homestead, Pa. Mr. Grosza, whose picture we give herewith, was born in Hungary, and speaks German and Hungarian. He was converted when sixteen years of age. He is a graduate of the German Department of the Rochester Theological Seminary, and is settled as pastor of the Hungarian church at Homestead.

CHAPEL AT GURABO, PORTO RICO, DEDICATED MARCH 19, 1911

A Porto Rican Dedication

BY SUPT. A. B. RUDD

WE have dedicated a new meeting-house in Porto Rico, the first for a twelve-month or more. This time it was in Gurabo. Gurabo is a small, attractive town in the Cayey-Caguas district, only an hour's drive from Caguas, where the gospel has long been preached in rented quarters. We have in Gurabo a church organization of eight years' standing, with a present membership of forty-one. A flourishing Sunday school and a good attendance at the regular church service augur well for the future of the work in this town.

March 19 was an interesting date for both the saints and sinners of Gurabo. In the afternoon an interesting temperance program was carried out by the Sunday school in connection with a brief study of the temperance lesson for the day, directed by the missionary in charge, Rev. E. L. Humphrey. Rev. Abelardo Diaz, one of our most capable native preachers, delivered a telling temperance address which greatly impressed the whole school.

The dedication services were held in the evening, when a carefully prepared program was carried out, under the direction of Mr. Humphrey. Rev. John R. Cepero, the newly ordained pastor of the Rio Piedras church, preached an interesting sermon, setting forth the analogies between the material and the spiritual house, after which the writer spoke briefly on "The Claims of Christianity." These two addresses were received with close attention by a large congregation, which overrun the capacity of the house. All of the extra seats placed in the aisles were occupied and numbers stood during the entire service. Not only on this occasion, but also through the series of services running through the week following the dedication, members of the best families of the town attended, some of whom expressed their purpose of identifying themselves with the Baptists.

The Gurabo chapel is a very attractive concrete building, with a seating capacity of some two hundred, with a commodious class-room in the rear, and built on the plan of the Adjuntas chapel, which unfortunately has remained for five years without the rear class-room (a contribution of $800 from some reader of these lines would build this much needed room for Adjuntas). Missionary Humphrey, who built the house, Rev. Galo Montes, the native pastor, and the town of Gurabo are to be congratulated on this most valuable asset to the Lord's cause in this town.

MISSIONARY PASTOR HOWELL, OF WYOMING, READY FOR A VISITATION

A Baptist Traveling Convention

BY ARTHUR LEONARD WADSWORTH

OWING to distance, expense and business interests, it is not possible for every one to go to a convention, but a convention can be brought to every one, and this has been done in Wyoming in large measure. The originator of the idea of a "Baptist Traveling Convention," is Rev. Wilbert R. Howell of Basin, Wyo., pastor-at-large for the "Large Plains" State. He suggested the idea to me and several others last September at the Wyoming Baptist Convention at Thermopolis, and it was heartily approved.

"The Baptist Traveling Convention" became an actuality on February 15, 1911, at Evanston, where the first Convention was held. The itinerary was Evanston, Rock Springs, Laramie, Cheyenne, Wheatland, Casper, Riverton, Lander, Thermopolis, Lucerne, Worland, Manderson, Basin, Greybull, Powell, Sheridan and Gillette, seventeen towns. From Evanston to Gillette necessitated a travel by rail and stage of 1,350 miles. Exactly twenty-three days were consumed, from February 15 to March 9, inclusive. The plan included a two days' convention in each place. At 10 A.M. a missionary prayer meeting; at 2.30 P.M., conferences; 7.30 P.M., a platform meeting, also addresses before high schools.

The participants in the "Traveling Convention" were Rev. Wilbert R. Howell, the originator, who represented state missions; Rev. Charles A. Cook, D.D., of Spokane, Wash., joint secretary for the Yellowstone District, who represented home and foreign missions and Christian stewardship; Rev. F. J. Bradshaw of Kiating, West China, for seventeen years a missionary; Rev. L. A. Garrison, D.D., of Grand Island, Neb., President-elect of Grand Island College, who represented Christian education; Rev. Arthur Leonard Wadsworth, A.M., of South Pasadena, Cal., Field Editor of the *Pacific Baptist*, who represented religious journalism. Each participant was an expert in his department. It proved to be an excellent combination.

During the time of the conventions, 75 separate meetings were held and no less than 120 addresses were delivered. Aside from the high schools, more than 2,000 persons attended the various meetings. Probably 2,500 persons were reached altogether.

"The Baptist Traveling Convention" was a splendid success from every point of view. Some of its characteristics may be mentioned: thorough and wise planning, involving an immense volume of correspondence on Mr. Howell's part; effective team work, all working together harmoniously without a hitch, a jar, a mar, or unpleasant experience, a conspicuous example of the leading of the Holy Spirit in everything; unity of purpose, the advancement

of the kingdom of God on earth; oneness of denominational enterprises, every one of which was presented with some degree of fulness; hearty co-operation on the part of pastors, all advertising the conventions and helping in every possible way; a remarkable spirit of responsiveness on the part of the people; generous and unstinted hospitality to the visiting brethren; the distribution of a vast amount of missionary literature; many subscriptions to the denominational newspaper and to MISSIONS. These are some of the outstanding features. Each convention had its own individuality.

Some interesting incidents may be mentioned. At Rock Springs the Convention organized a new Baptist church with about thirty charter members of sterling worth and staunch Christian character. Rev. F. J. Bradshaw gave the charge to the church. At Manderson, the new Baptist meeting house, just completed under the inspiring leadership of Pastor Evart P. Borden, formerly of Oxford, Pa., was dedicated. The writer preached the dedicatory sermon; Rev. J. M. Jones of Neiber, Wyo., who organized the church, offered the prayer of dedication. Dr. C. A. Cook and Mr. Howell had parts in the interesting service. The meeting house is a gem, in the California bungalow style, ample for all present needs.

At Lander, under the leadership of Dr. Cook, the church raised $36.70 of its budget of $59. It was a fine response to an immediate appeal, and a delightful surprise to all.

The new church at Lucerne, in the Big Horn Basin, with thirty members, organized January 15, 1911, in the Chapel Car "Glad Tidings," by Rev. Arthur Sangston, assisted by Mr. Howell, has already two young men who have decided to study for the ministry, and two young women who are planning to attend the Chicago Training School to fit themselves for missionary work.

At Powell, situated in the Shoshone irrigation project, the convention was held in the new Baptist meeting house, which, though not fully finished, was made ready for use in just twenty-eight days. Ground was broken on February 4, and on March 4 the first service was held. Pastor Charles R. Hench was the leader in this undertaking. The building is 84 x 24 feet. Here the convention had its largest attendance.

At Caspar, Rev. R. R. Hopton, pastor, the convention was held in the new meeting house, dedicated December 18, 1910. This building was erected mainly by Baptist money. Only $49 was contributed by others.

Space fails me to give other interesting incidents of the "Baptist Traveling Convention," which was so great a success that plans are already on foot to repeat it at some future time.

✠

An Appreciation

The shadow of sorrow covers the hearts of all our Indian missionaries because of the home going of Anna M. Deyo, wife of Rev. E. C. Deyo, our faithful missionary among the Comanches. The call to a higher and better life came quickly Sunday evening, April 30. Mrs. Deyo was a woman of culture and refinement, a genial companion, held in great respect by all who knew her. The best missionary qualifications were embodied in her and actualized in her life. Like her Lord she loved the lost and earnestly desired their salvation. In memory I can hear her voice, as in other days, when the invitation was given, saying, "Why will they not come?" I can see her face light with joy as some came seeking the Lord.

Her love like her Master's went forth in sacrifice. For eighteen years, amid hope and discouragements, in strength and weakness, in storm and shine, in victories and defeats, she gave her life to the Lord and her Comanche people. The King can truly say to her, "Inasmuch." She fed the hungry clothed the naked, ministered to the sick and dying, and aided in laying away the dead. And many of these died of most loathsome diseases. She counted not her life dear unto herself. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." She was true to the trust her Lord gave her and faithful to walk in the way He led her. When the King looks at the results of her life, He will say, "Well done, good and faithful servant, enter into the joy of thy Lord." On whom shall her mantle fall, and who shall carry on the noble cause for which she gave her last expression of devotion?—H. H. CLOUSE, Missionary to the Kiowa Indians.

CHAPEL CAR AND COLPORTER

REV GUY C. LAMSON
DISTRICT SECRETARY FOR NEW ENGLAND

A COMMUNITY AWAKENED

At Osage, Minn., there has been a great awakening. Rev. C. L. Kingsbury of the Publication Society and Rev. T. M. Gilpin, County Missionary of the State Convention, held a most interesting meeting. Thirty-two persons confessed Christ, twenty of whom were received for baptism, which means an increase of fifty per cent in the church membership. The whole community has been stirred.

GETTING TO THE PEOPLE

A missionary worker in North Dakota who has been trying to reach the destitute places says: "I am beginning to feel that the only way to prosecute the work in these country districts is to prosecute it — as a work and not as a break in the we other work. Perhaps some time such tions may come about and the way open up for such an effort. I tell yc must not only get to the people .wit preaching service, but we must g the people in the homes to get them t preaching service. It means practicall work of the colporter wagon, such a Publication Society is doing so effecti

WHAT THE BIBLE DOES

The changes wrought by the Bible, duced by a colporter into a home, a scribed by E. J. Cross, whose field Michigan. He says: "A second visit reveals the change made by the first In February our call was coolly rec The fire was out, the parents were indiff if not hostile to spiritual things, an children neglected. The home was wi even a Testament. I gave them a enrolled them in the home departme the Sunday school, spoke a few words our Lord and His claims upon them, took my leave. In a little over a n things have changed. They are now ested in the school, the Bible, and thei condition. Where the father once about the Bible and the Sunday scho is now studying the one and anxio send the children to the other. Si changes take place in numbers of hom

PROGRESS IN MICHIGAN

The work at Crump is prospering w fine opportunity to build a flourishing sc especially when the new church buildi completed. A week was spent at I helping the pastor in special meeting mission school has been started in a sc house a few miles distant. The scho Chippewa is growing. The home de ment has been enlarged and a cradl added. Now they are working for organized adult classes. This scho doing a fine work, although the chur without a pastor. — E. J. Cross, *Colp*

HOMES IN NORTHERN MINNESOTA WHERE THE SUNDAY SCHOOL MISSIONARY RECEIVES WARM WELCOME

SOWING AND REAPING

From Prosser, Wash., Rev. E. R. Hermiston, reports: "We stopped here for a few days and ran right into a revival, and you can't blame us for gathering the harvest. We are fortunate that way, and after the other denominations give up we just come in and reap. It is said one soweth and another reapeth; we seem to sow with one hand and reap with the other. I don't believe our own denomination realizes what a fine evangelistic agency the Chapel Car is. It gives one a chance to go into any field, and it gives prestige. I can get into the schools and shops for meetings, and in fact they want us. The church at Prosser received twenty-five members, and they will receive at least fifteen more, and it will almost double the membership. They gave us $25 for our work, and I helped them to raise their budget.

AMONG THE NEGROES

The Publication Society from the close of the Civil War until now has been actively engaged in helping the Negroes. So much so that the Society has been called by them their university. It has furnished literature to hundreds of their schools, and their ministers with libraries and material for developing their work. It has its representatives throughout the South who are helping to mold their religious life. Quite a number of the leading negro ministers have been trained in the service of the Society. Dr. S. N. Vass is the superintendent of this work. He travels widely, and is in demand for institutes, lectures and teacher training work. He has recently held a successful institute in Kansas City, Mo. His course of lectures is of a high order, covering the Bible comprehensively.

A YEAR'S GIVING

The Minnesota Baptists gave last year to the Foreign Mission Society $12,854, to the Home Mission Society $4,960, and to the Publication Society $2,070. This was an increase for the first two societies over the year preceding.

WHERE THE SUNDAY SCHOOL CONFERENCES ARE HELD

Philadelphia Pointers

Points to Bear in Mind

1. Reserve your accommodations in advance. If not, do not complain if the committee cannot give you what you desire.

2. Get your credentials, but bring them with you and present them at the registration desk as soon as you reach the convention church (Grace Baptist Temple). Do not send credentials on in advance.

3. Credentials to the World Alliance can only be secured from a State Convention Secretary.

4. The only registration fee is that of $2 for the World Alliance. This is to be paid at registration office in convention building upon arrival. There will be no admission to the Alliance meetings except by payment of this fee, not even for officers and the press representatives. Visitors paying the fee will be as comfortably cared for as delegates, as far as accommodations will allow.

5. Railroad tickets at rate of fare and one-half will be on sale only June 10, 12 and 13, again on the 17th and 18th, and the start must be made on the day the ticket is bought. You buy a round trip ticket. See to it in advance that the ticket agent in your place has the tickets.

6. There will be a Baptist World Alliance mass meeting for women on Wednesday, the 21st, at 3 o'clock, with addresses by Mrs. Russell James and Mrs. Kerry of England, and Madame Beklimicheff.

7. Great Laymen's Session Monday morning, June 19. Dr. A. H. Strong will preside. Addresses on "The Awakening of Baptist Laymen to the Interests of the Kingdom" by three representative men—S. J. Moore, Toronto, J. T. Henderson, Virginia, and Secretary Stackhouse.

8. Dinner and supper will be served at convention church. There are also a number of moderate-priced restaurants in the vicinity of the church. Those writing to reserve rooms will please state whether they insist on having a single room or are willing to go two in a room. The committee will make every effort possible to provide the kind of accommodations every person desires, but to do so the applications must be specific.

To Our Baptist Ministers

Philadelphia Baptists desire to make the great conventions which will convene in our city, June 13 to 25, a mighty contribution to our cause. We shall offer to furnish supplies for the churches of all denominations the two Sundays our conventions will be in session.

On Sunday, June 18, we wish to have our strongest men preach morning and evening. On Sunday, June 25, the plan is to have notable English preachers in our pulpits at the morning service and distinguished American preachers at night.

Brethren, bring a couple of your best sermons with you, and when you register, signify your willingness to occupy pulpits to which we may assign you.

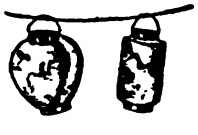
GEORGE T. WEBB,
W. QUAY ROSSELLE,
Committee.

✠

Louisville Boys

An organization of the alumni and students of the Southern Baptist Theological Seminary was formed at Chicago last year. During the meeting of the Northern Baptist Convention, Rev. C. M. Phillips of Lansdowne, Pa., Rev. J. Milnor Wilbur of 1701 Chestnut Street, Philadelphia, Pa., and Rev. P. O. Duncan of LaFayette, Ind., were elected president, vice-president and secretary, respectively. A complete list of the Louisville men within bounds of the Northern Baptist Convention is greatly desired. Let all Louisville men thus located send their names and addresses at once to the secretary for permanent enrollment. Any of the men who expect to attend the Northern Convention in Philadelphia in June should send name and address to the president. If on seeing this notice you will answer at once we shall have the information desired.

C. M. PHILLIPS, *President*,
J. MILNOR WILBUR, *Vice-President*,
P. O. DUNCAN, *Secretary*.



Baptist World Alliance Program

June 19 to 25, 1911

General Topic: Baptists and the World's Life

Monday

3 P.M., Called to order by President **John Clifford,** England. Devotional service — **Edward Judson,** New York.

3.30, 1. Welcome address — **Augustus H. Strong,** New York. 2. Response — President **Clifford.**

7.30, Devotional service. 7.45, Roll-Call of countries — Three minutes each.

Tuesday

9.30, Devotional Service. 9.45, President's address — **John Clifford.** 11, Sufficiency of the Gospel: 1. For the Salvation of the Individual — **Claus Peters,** Germany. 2. For the Salvation of Society — **Shailer Mathews,** Illinois.

7.45, Devotional service. 8 P.M., Vital Experience of God: 1. No Authoritative Creed — **J. Moffatt Logan,** England. 2. Spiritual Interpretation of the Ordinances — **A. T. Robertson,** Kentucky.

Wednesday

9.30, Devotional service. 9.45, The Christianizing of the World: 1. In Non-Christian Lands. (a) The Open Door — **W. Y. Fullerton,** England. (b) Co-operation in Foreign Mission Fields — **R. J. Willingham,** Virginia.

11.30, Alliance sermon — **Thomas Phillips,** England.

7.45, Devotional service — **S. Morein,** Sweden. 8, The Christianizing of the World: 1. In the Home Lands. (a) Influence of Foreign Missions on the Home Field — **J. H. Farmer,** Canada. (b) The Evangelization of the City — **J. E. Roberts,** England. (c) The Evangelization of the Rural Districts — **J. B. Gambrell,** Texas. (d) Evangelization and the Frontier — **Bruce Kinney,** Kansas.

Thursday

9.30, Devotional service — **W. Fetler,** Russia. 9.45, The Christianizing of the World: 2. On the Continent of Europe.

Introductory address — **H. Newton Marshall,** England. Hungary — **A. Udvarnoki,** Budapest. Balkan Provinces — **N. Capek,** Brunn, Moravia. Russia — **V. Pavloff,** Madame **Beklimicheff,** Odessa; **A. J. Vining,** Canada.

Introduction of Russian Exiles — **J. H. Shakespeare,** England.

The Proposed European College — **F. B. Meyer,** England.

7.45, The Christianizing of the World: 3. On the Continent of Europe: Germany — **J. G. Lehmann,** Kassel; Italy — **Domenico Scalera,** Naples; Sweden — **C. E. Benander,** Stockholm; France — **Reuben Saillens,** Paris.

Friday

9.30, Devotional service. 9.45, The Christianizing of the World, Four Special Phases of the Work: (a) Woman's Work — **Mrs. Andrew MacLeish,** Illinois. (b) Medical Missions — **C. E. Wilson,** England. (c) The Negro Work for the Negro — **E. C. Morris,** Arkansas. (d) Laymen and Missions — **A. P. McDiarmid,** Canada. (e) Training the Young in Missionary Endeavor — **George B. Cutten,** Canada.

7.45, Devotional service. 8, The Spirit of Brotherhood. 1. In the Church: (a) Individualism a Basis of Church Organization — **J. H. Rushbrooke,** England. (b) Limits of Individualism in the Church — **R. H. Pitt,** Virginia. 2. In the State: (a) Baptist Polity and Good Citizenship — **Booker T. Washington,** Alabama. (b) Baptist Polity and International Brotherhood — **J. T. Forbes,** Scotland.

Saturday

9.30, Devotional service. 9.45, The Church and Education: 1. Through the Sunday School — **H. T. Musselman.** 2. Through the Family — **F. Goldsmith French,** England. 3. Through Schools, Colleges, Seminaries — **E. M. Poteat,** South Carolina.

7.45, Devotional service. 8, The Church and Industrialism: 1. The Church and the Working Man — **R. S. Gray,** New Zealand. 2. The Church and the Working Woman — **Frank M. Goodchild,** New York. 3. The Church and Social Crises — **Walter Rauschenbusch,** New York.

Sunday

11 A.M., Alliance Sunday: The Lordship of Jesus — **E. Y. Mullins.** (Pulpits of the city will be filled by members of the Alliance. It is proposed that the Baptists of the world shall celebrate this as Alliance Sunday, and discuss the morning theme, "The Lordship of Jesus.")

3.30, Devotional service — **W. J. McKay,** Canada. 3.45, Consecrational service: Speakers — **P. T. Thompson,** England; **M. P. Fikes,** Michigan; **Len G. Broughton,** Georgia.

7.45, Presiding — **John Clifford.** Devotional service — **Henry Alford Porter,** Kentucky. 8.15, Baptists and the Coming of the Kingdom: 1. In Non-Christian Lands — **John Humpstone,** New York. 2. In Europe — **J. W. Ewing,** England. 3. In America — **George W. Truett,** Texas.

Monday

Excursion to Washington City.

The Polyglot Page

WE wish to stimulate a missionary interest in foreign languages. To have an elementary knowledge of Italian, Spanish, German, Swedish, Norwegian and Russian, also modern Greek, will be of practical value to ministers and laymen in reaching helpfully the foreigners who are coming here to learn of us lessons that will either alienate and antagonize, or Americanize and evangelize them. This page will occasionally give simple statements in a foreign language, with the English translation; or verses from the New Testament; now and then a sentence. The young people especially should cultivate acquaintance with some modern language.

ONE OF REV. G. AUBIN'S TRACTS IN FRENCH-ENGLISH. THESE HAVE BEEN TRANSLATED INTO MANY TONGUES AND BEEN THE MEANS OF CONVERTING THOUSANDS. MR. AUBIN IS MISSIONARY PASTOR OF THE FRENCH BAPTIST MISSION IN PROVIDENCE, R.I., CITY AND COMMONWEALTH FOUNDED BY ROGER WILLIAMS.

Prenez Le Bon Train

SI vous voulez aller à Montréal, prenez le bon train, car si vous prenez le train qui va à New York, vous n'arriverez pas à Montréal. Si vous voulez être sauvé, prenez le bon train. La chose est bien simple. Ne cherchez pas le salut là où il ne se trouve pas. Apprenez que les pénitences, le carême, le jeûne, l'eau bénite, l'extrême-onction, les sacrements, la confession à l'oreille des hommes, les bénédictions de l'Eglise, etc., ne peuvent pas sauver une seule âme. Ces trains ne vont pas au ciel. En observant ces choses vous perdez votre temps et vos efforts. Toutes ces choses ne font aucun bien ni à vous ni à Dieu. Mais il y a un train qui va droit au ciel, il y a une chose qui sauve, et cette chose est à la portée de tous. Ecoutez, l'apôtre St. Paul dit dans le Nouveau Testament:

"Car quiconque invoquera le nom du Seigneur sera sauvé." Romains 10:13.

Voilà une chose certaine, voilà le bon train qui vous mènera sûrement au ciel. Ne manquez pas de prendre ce train.

— *G. Aubin.*

Take the Right Train

IF you want to go to Montreal, take the right train, for if you take the New York train you will not reach Montreal. If you want to be saved, take the right train. The directions are very simple. Do not seek salvation where it is not to be found. Learn that penances, lent, fasting, holy water, extreme unction, sacraments, confessions in the ears of men, the blessings of the Church, etc., cannot save a single soul. These trains do not go to heaven. In observing these things you lose your time and your efforts. All these things are of no use to you or to God. But there is a train that goes straight to heaven, there is a thing that saves, and this thing is within the reach of all. Listen, the apostle St. Paul says in the New Testament:

"Whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

This teaching is certain, this is the right train that will take you safely to heaven. Do not fail to take this train.

— *G. Aubin.*

Philadelphia, Temple Baptist Church, June 13-25 Northern Baptist Convention, General Convention of Baptists of North America and Baptist World Alliance. The Baptist Event of a Generation. Go!

Notes for Readers

Romance of the English Bible, by
Faris, is a neat booklet of sixty-
ges which should be in the hands
Sunday-school teacher and every
It is full of pith; just the book to
oung man or woman not interested
Bible; and the book for church
s in general, who need a Bible
t and a deeper appreciation of the
: of our English Bible upon the
life. A better twenty-five cent in-
: cannot be made. (Pilgrim Press.)

ddison Moore, teacher of the Rocke-
ole Class at the Fifth Avenue Church
York, has a happy faculty of saying
n an effective way, and the things
uence and help men to live and love
Two little volumes of his class
s, *The Heir of the Ages* and *Hin-
o Happiness*, have been published,
finding a deservedly wide circulation
nd as well as this country. Note
lings of these addresses on Hin-
Ignorance, Impatience, Improvi-
Debt, Poverty, Pessimism, Lying,
and Selfishness. The treatment is
d invigorating, and leaders of men's
would do well to reproduce the
s, or see to it that the members get
e books, which are packed with
reness, and charmingly printed and
(Hodder & Stoughton. George H.
o., New York. 50 cents.)

Pastor's Handbook with Communion
repared by Rev. O. E. Mallory of
r, differs from others chiefly in
, or sermon briefs and outlines which
iven with view to making the com-
n special service rather than a supple-
ment to the regular Sunday morning service. Much is to be said in favor of a distinctive communion service. The book will be serviceable to pastors generally. (Publication Society. 75 cts.)

Missions in the Magazines

Good material on India is found in the current magazines. In *Scribner's* Price Collier continues his series. In "His Highness the Maharaja" he considers the British attitude toward the natives and the natives' attitude toward the British. "Progress might be faster if the British were more sympathetic, more trusting," is the beginning and end of the many conversations he has had with educated Indians. He takes us to visit two Maharajas, the one of the new type, the other of the old, both widely different in sympathies and outlook. Mr. Collier appreciates the Indian standpoint and scores more than a little in a side trip to America, where we get an American viewpoint too common, alas, for the good of missions. In the *Fortnightly Review* for April appears a long and helpful article upon "British Democracy and Indian Government," and in the *Imperial and Asiatic Quarterly Review* is printed a stirring plea for justice, entitled "Race and Color Prejudice," dealing principally with India. In the *Atlantic Monthly* a fascinating poem by Ameen Rihani, entitled "The Song of Siva," voices the haunting call of the East.

In "The Industrial Future of China," Professor Edward A. Ross continues his Trade of the World Papers appearing in the *Century*. "Jealousy of the foreigner, dearth of capital, ignorant labor, official 'squeeze,' graft, nepotism, lack of experts and inefficient management" delay its realization. Professor Ross prophesies that

"it will be along in the latter half of this century that the yellow man's economic competition will begin to mold with giant hand the politics of the planet." "Painting the Map," in the *Imperial and Asiatic Quarterly Review* is a well written discussion of the Japanese and Chinese and the English, comparing through them the East and the West. "Already when we look closely and comparatively at the national development of both East and West we see strange things. Japan under the influence of the most autocratic government in the world has begun to think collectively — we westerners under the influence of socialist liberalism are beginning to think more and more individually." The same magazine contains a Japanese monograph on the Ainu, past and present, in which the peculiar traits and customs, religion and environment of these mild aborigines are thoughtfully considered.

The eruption of Mount Taal, still fresh in our memories, has place in *The World Today*, and the *Overland Monthly* for April. The latter contains a brief description of the churches in Manila, mentioning among others those of the Protestant missions at work in that city. The same magazine has an interesting article entitled "The Indians of California Today," which deals especially with the work of the field matrons sent out by the government to teach the Indian settlements to care for the sick, to instruct the women in the various housewifely arts, and to lead the people to a higher conception of the meaning and purpose of life.

Both *Harper's* and *Century* contain descriptions of the Moors by the artist, Sydney Adamson. In the first he sketches with real charm "Rabat the Inaccessible," a Moorish city seldom reached by the traveler. In the second, "An Artist's Vignettes of Tangier," he catches the elusive oriental fascination of the place, its beauty and its danger, and makes the reader long to realize the wonder of the city for himself.

"An Incident in the French Invasion of Egypt in 1798," in *Blackwood's*, is a story which would have made glad the heart of Washington Irving. It is a mixture of bravery, oriental romance and stern tragedy, the fateful history of an unfortunate Berber family told by the single sad survivor.

The same magazine contains "Damascus," by Gertrude Lowthian Bell, a pleasant and enjoyable description of that ancient city. "He who speaks of Damascus touches a many-sided theme. The life of the desert and the life of the city are combined in her heritage; she has played her part bravely through all the ages of recorded history, and her voice is not yet silenced."

The *Fortnightly Review* offers a comprehensive and forceful discussion of the Russian Douma and the Emancipation of the Jews, written by Angelo S. Rappoport.

Harper's contains an interesting travel sketch entitled "Among the Titans of the Patagonian Pampas," and *Blackwood's* in "Palabra Inglesa" also contributes to South American material, giving a picture of the English in a South American setting with the various races dwelling in South America forming a picturesque but treacherous background.

"Foreign Missions and the Man in the Street" in the *National Review* for April is a good, stirring presentation of the mission cause. According to the writer, England's two chief handicaps are ignorance and lack of religious ideals, by which he means the absence of the apprehension of Christianity as a missionary religion.

In the *Atlantic Monthly* is a characteristic Irish settlement story, "The Quality of Mercy." The *Century* continues its Kentucky Mountain Sketches in "The Tender Passion," which depicts convincingly the power of that wonderful emotion to inculcate generosity, cleanliness and other rare and resplendent qualities in the heart of a small and faithless namesake of the great Sir Philip Sydney. *McClure's* contains another of its Syrian immigrant stories. In this one the little Nazilah discovers to her immense satisfaction a magic horse.

In *The World's Work* appears the final installment of the series of articles on the slum. In this number the writer propounds the cure for slum sickness and tells what the application of this cure has already wrought for the suffering and the wretched. The magazine also contains a thoughtful and comprehensive discussion of "The Urgent Immigration Problem," by Jeremiah W. Jenks, Professor in Cornell University and a member of the United States Immigration Commission.

American Baptist Foreign Mission Society

Financial Statement for twelve months, ending March 31, 1911

Source of Income	Budget for 1910-1911		Receipts for Twelve Months
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$563,455.00		$396,354.64
Individuals (estimated)	175,000.00		232,104.79
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00		196,904.46
Total Budget as approved by Northern Baptist Convention	$932,982.00		$825,363.89
Actual Appropriations	$887,938.47	*Deficit	$62,574.58
		Surplus 1909-1910	1,121.13
		Deficit for 1910-1911	$61,453.42

Comparison of Receipts with those of Last Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$621,014.34	$396,354.64	$7,445.09	. . . . .
Individuals	. . . . .	232,104.79	. . . . .	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	206,742.65	196,904.46	. . . . .	$9,838.19
	$827,756.99	$825,363.89	$7,445.09	$9,838.19

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

Financial Statement for one month ending April 30, 1911

Source of Income	Budget for 1911-1912	Receipts for One Month	Balance Required by March 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$515,384.92	$7,946.29	$507,438.63
Individuals (estimated)	230,000.00	785.95	229,214.05
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	1,438.83	176,893.17
Total Budget as approved by Northern Baptist Convention	$923,716.92	$10,171.07	$913,545.85

Comparison of Receipts with those of Last Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$9,293.71	$7,946.29	. . . . .	$1,347.42
Individuals	1,580.50	785.95	. . . . .	794.55
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	3,453.54	1,438.83	. . . . .	2,014.71
	$14,327.75	$10,171.07	. . . . .	$4,156.68

The American Baptist Home Mission Society

Financial Statement for year ending March 31, 1911

Source of Income	Budget 1910-1911	Receipts 1910-1911	More than Budget	Less than Budget
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$251,022.61	. . . . .	$131,253.81
Individuals	125,000.00	123,987.79	. . . . .	1,012.21
Legacies, Income, etc.	158,792.00	205,127.06	$46,335.06	. . . . .
	$666,068.42	$580,137.46		$85,930.96

Comparison of Receipts of year ending March 31, 1910 with those of year ending March 31, 1911

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$239,370.57	$251,022.61	$11,652.04	. . . . .
Individuals	140,509.96	123,987.79	. . . . .	$16,522.17
Legacies, Income, etc.	208,092.52	205,127.06	. . . . .	2,965.46
	$587,973.05	$580,137.46		$7,835.59

Financial Statement for month of April, 1911

Source of Income	Receipts April, 1911	Receipts April, 1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$4,052.21	$4,788.34	. . . . .	$736.13
Individuals	777.26	98.00	$679.26	. . . . .
Legacies, Income, etc.	3,195.16	5,082.03	. . . . .	1,886.87
	$8,024.63	$9,968.37		$1,943.74

American Baptist Publication Society

Financial Statement for twelve months, ending March 31, 1911

Source of Income	Budget for 1910-1911	Receipts for Twelve Months
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$86,843.52
Individuals (estimated)	10,000.00	28,687.30
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	42,294.01
Total Budget as Approved by Northern Baptist Convention	$165,593.00	$157,824.83

Comparison of Receipts with those of Last Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$94,162.38	$86,843.52	. . . . .	$7,318.86
Individuals	13,005.07	28,687.30	$15,682.23	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	35,783.71	42,294.01	6,510.30	. . . . .
	$142,951.16	$157,824.83	$22,192.53	$7,318.86

Financial Statement for one month, ending April 30, 1911

Source of Income	Budget for 1911-1912	Receipts for One Month	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$111,304.25	$3,091.98	$108,212.27
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds, (estimated)	51,273.88	. . . . .	51,273.88
Total Budget as Approved by Northern Baptist Convention	$184,378.13	$5,751.31	$178,626.82

Comparison of Receipts with those of Last Year First month of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$2,291.17	$3,091.98	$800.81	. . . . .
Individuals	1,107.73	2,659.33	1,551.60	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	$603.66	. . . . .	. . . . .	$603.66
	$4,002.56	$5,751.31	$2,352.41	$603.66

The Baptist Missionary Training School

FOUNDED SEPT. 5, 1881

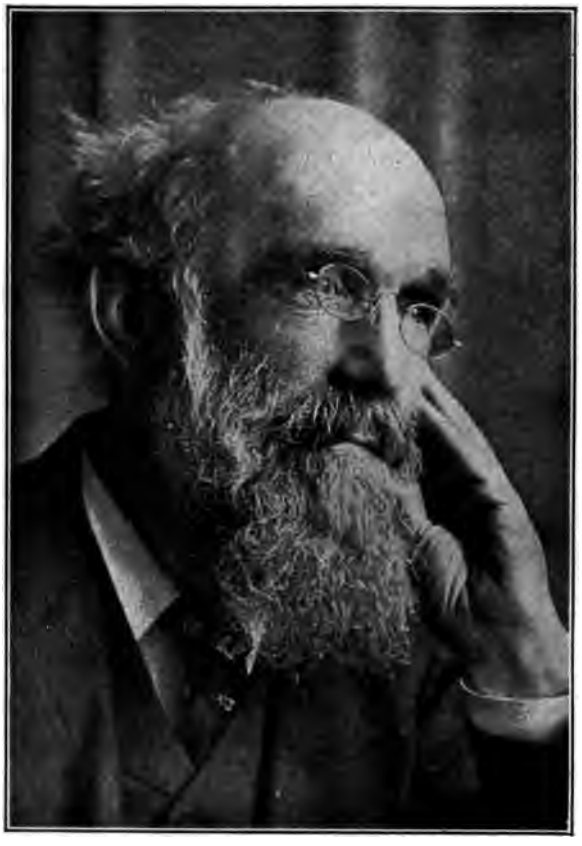
Conducted under the auspices of the

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Located at 2969 Vernon Ave., Chicago, Ill.

The institution is at once a Home, School and Field. The work may be classified in three departments—1. Domestic; 2. Class Room; 3. Field Work. The graduate and student body represents thirty-one different nationalities. Representatives of the school may be found in all parts of the United States, among native Americans, foreign-speaking populations (European and Asiatic), among Indians, Negroes, Mormons, and Mexicans, while Canada, Central and South America, Cuba, Porto Rico, Norway, the Philippines, Japan, China, Assam, Burma, India and Africa rejoice in the intelligent help brought to them by those who have learned the "Way" more perfectly in the Training School. All Christian young women, giving satisfactory references, are welcome. A special course of one year has been outlined for college graduates. Pastors of Chicago Baptist churches and eminent professors and instructors from well known educational institutions are members of the faculty. Address Literature Department, 2969 Vernon Ave., Chicago, Ill.

The Old Independence Hall



Rev. John Clifford, M.A., B.Sc., LL.B., D.D.
President Baptist World Alliance

The Foremost Nonconformist Citizen and Preacher in England, and Highest Type of the Christian Man in Modern Life

The Baptist Anniversaries

THE abundant vitality of the denomination was manifested in the opening days of the Convention. A registration reaching 2,236 delegates and 1,157 visitors by Wednesday evening—a total of 3,393—indicates the interest attached to a delegated body affording full and free opportunity for discussion of matters of denominational concern. Such a body has solidarity and significance.

Important actions can only be named here. The Convention voted to receive delegates bearing credentials from Free Baptist churches to all rights and privileges; to appoint a committee to join with similar committees representing other denominations in arranging for a conference upon questions of faith and order; to appoint a committee of nine to confer with a committee from the Southern Baptist Convention regarding matters of mutual concern and welfare; to preserve Christian comity by removing the independent Persian mission from the field occupied by the Presbyterian Foreign Board to an unoccupied part of Persia, to be selected in conference with the Presbyterian Board; to authorize a Convention budget not exceeding $30,000 for necessary expenses of the Convention commissions and committees. President Hunt was re-elected, as was Secretary Bitting.

The spirit of the Convention is cheering in its earnestness and optimism. The purpose is that of advance. There is no mistaking the evidence of genuine interest. The welcome given to the men and women from Russia was not formal, but spontaneous from deep heart interest. It is this spirit which gives assurance that the march is to be forward. Problems of apportionment have to be worked out to a solution; many vexing things must be dealt with; but the great fact to be remembered is that while the Convention is not a perfectly oiled and smooth running piece of machinery, it has the merit of being a fair representative of democracy, and the crudest democracy is preferable to the most finished autocracy. We are moving along the lines of real progress and organized efficiency, and to quote a familiar Hibernianism, "our future lies before us and not behind us."

PASSING EVENTS

China Has a Cabinet

China's first cabinet has been appointed, by royal edict, and nine of the ten members are Manchus and conservatives. This indicates an unpopular cabinet, but the step is progressive, involving the abolishing of the Grand Council which has hitherto controlled affairs. Prince Ching is the new premier. Announcement is made also of the completion of a thirty millions loan for the construction of new railways in Central China. All this means the rapid opening of the country to new influences and the development of a life radically different from the old. We must work diligently to make it a Christian civilization.

A Serious Charge

The Oriental labor problem has appeared in Hawaii, and the serious charge is made that the Hawaiian planters, who have imported annually large numbers of laborers from Japan, the Philippines, India and Europe at great expense and at times under suspension of the United States immigration laws, hold these laborers in a state of vassalage, work them for starvation wages, and take their pay in return for the necessities of life, sold by the planters at exorbitant prices. Thus it is claimed that a great majority of the inhabitants of Hawaii are practically slaves; that the country is not being Americanized, but orientalized, almost one-half of the people now being Japanese, or to give the figures, 79,663 Japanese in a total population of 191,909, with less than 27,000 native Hawaiians, 21,000 Chinese and 22,000 Portuguese. A thorough government investigation should be made. It is also charged that laborers brought to Hawaii are enticed to Alaska and the Coast States and smuggled in, the laws being set at defiance. The salmon packers of Alaska need laborers as much as do the sugar planters of Hawaii, and all parties seem equally indifferent to the welfare of the workers or the means by which they are secured. Christianity's first task is to conquer that spirit of commercialism which recognizes no interests, but its own, and no rights that interfere with its gains. The greatest difficulty the American missionary has to meet in foreign lands is the American trader.

The New Order in Mexico

The revolution in Mexico has accomplished extraordinary results. When it looked as though prolonged strife was inevitable, President Diaz yielded to the pressure of opinion and resigned the presidency, as the only way to stop the warfare already in progress. It was a pathetic ending to a remarkable career and rule, the benefits of which will be realized more fully in the future. But the rigid régime of suppression had

reached its limit, and dignified retirement was the only solution that could bring peace. There was some rioting, and the aged ruler fled by night to the seaport and found refuge on board an ocean steamer which a little later conveyed him to Spain, where it is said he will make his residence. His surrender of power was the supreme test of his patriotism. History will give him full credit for his constructive work and admirable qualities, as well as great abilities.

Ⓜ

Madero's Heavy Burden

While it was arranged that the provisional presidency should be assumed by Señor de la Barra, who had been minister of foreign affairs, the real master was recognized in General Francis Madero, Jr., the leader of the revolutionists and the candidate for the presidency at the next general election, which will be held within a few months. On his arrival in Mexico City, Madero was hailed by the populace and is the hero of the hour. Whether he can govern the varied forces that have been gathered and are now flushed with sense of victory remains to be seen. The prophets are wisely reticent. We are hopeful of the best, and so far the outcome has not realized the fear of an anti-American uprising. The Diaz adherents indeed are most bitter against this country. In the reconstruction we shall certainly trust that the best elements in Mexican life will come into play and be in control.

Ⓜ

Religion in Women's Colleges

A reassuring article with regard to religion in women's colleges is contributed to *Good Housekeeping* by a Northampton pastor, Rev. Lyman P. Powell, whose proximity to Smith, the largest woman's college, gives him excellent opportunities for observation. He describes the provision made in the leading colleges for Biblical studies, these being required in many instances. He says the religious life in Bryn Mawr, Vassar, Wellesley or Smith is as sane and wholesome as athletics. Each college has its Christian Association managed by the girls themselves. "On the organization and direction of each association an amount of intelligence and effort is expended, nowhere surpassed, and in few Christian churches equaled." The membership certainly shows alert direction. These figures are suggestive: Bryn Mawr, enrollment 421, association membership 325; Vassar, 1,058 students, 870 in association; Wellesley, 1,387 students, 1,000 in association; Smith, 1,617 students, 850 in association and kindred societies. The writer might have added that the subject of missions is brought to the attention of the students, and mission study classes are not uncommon among them. Two such classes in the study of immigration, with *Aliens or Americans?* as text-book, were conducted by seniors at Vassar this year.

Ⓜ

Remaking Our Cities

The plans under way for beautifying, relaying and rebuilding our large cities have a direct bearing upon the city problems. It is plain that the replacing of the present ramshackle and unsanitary tenement houses by such model tenements as are already to be seen in New York as well as in English cities would vastly improve the chances for clean and wholesome and moral living, hence for Christian civilization. When the feeling of civic pride is born the beginning of better things is assured. When to that is added the new conscience in political and social affairs, the future is bright with hope. Wholesome environment is essential to moral elevation.

The Race Issue

Signs multiply that the race issue is growing more acute. Baltimore is trying a new plan to segregate negro property holdings. The Ninth Cavalry (colored) has been the source of some trouble and perplexity to the authorities because of Texas feeling, although the colonel says the order of the regiment has been most exemplary. Negro success in any direction and any section seems to increase the feeling of hostility.

Recently the Association for the Advancement of Colored People held in Boston its second annual meeting. It is well described as a meeting of protest throughout. Speakers, platform, resolutions, all declared that the colored people are denied their rights of citizenship, and deprived of industrial and educational opportunity, while they are not safe in person or property in many sections. A public opinion must be created by a moral crusade that will right the wrongs of the negroes. The facts undoubtedly indict the whites North and South alike. It is difficult for a negro to get justice in the courts, impossible for him at present freely to exercise the rights of suffrage, improbable that prejudice will soon die out. Many wonder whether such movements as the Association represents help or hurt the real interests of the colored people. Doubtless it is not by brooding over their wrongs, but by continuing their course of prosperity and progress—the record of which is recognized as wonderful in spite of all hindrances and injustices—that the colored people will win their place. Still, perhaps it is a good thing to let the people know how unjust and unlawful and unchristian the treatment of the negro race is, and to sound prophetic warnings. Amid the general prejudice one line of light stretches out—the missionary and educational work of the Home Mission Boards during the last half century.

Comic Supplements

Public protests against the comic supplements of the Sunday papers cannot be too numerous or emphatic. That they are vitiating the taste and morals of multitudes of children is beyond question. They have no merit of wit or art to relieve their vulgarity, inanity and debasing quality. The superintendent of public schools in New York says they go far to counteract any healthful influence which the schools have. Success to the League which seeks its suppression.

Ⓜ

An Inspirer of Reverence

The cathedral of St. John the Divine in New York, the choir of which was recently dedicated, after nineteen years of labor since the corner stone was laid, was the scene of a great mass meeting in favor of universal arbitration on the day following the dedication ceremonies. Bishop Greer said this was an indication of the representative place in patriotic as well as spiritual affairs which the cathedral was designed to hold, pointing the thought of all to religion, which alone can inspire patriotism and insure peace and righteousness. The cathedral was designed by Bishop Potter in no narrow spirit. Its aim is to implant in the mind of the general public that reverence for God which is one of the greatest practical needs of the present practical age.

Ⓜ

A Pertinent Question

THE question is, "Have we too many church members?" and it is raised by the *Standard* in a recent issue. As the editorial shows, it is not a foolish or untimely question, but one worthy of careful consideration by a denomination that is just now being told that it is the largest in the United States in numbers, and one that holds

to regenerate membership as a fundamental. That is, we hold to this in theory, while in practice we fail to insist upon it. For who shall gainsay the statement, put in interrogative form: "Is it not true that Baptist churches have large numbers of members who give no evidence of possessing the spirit of Jesus Christ?" Churches revise their rolls now and then, and drop a larger or smaller number of names—a method open to serious question. But is not real church discipline a lost art or a neglected practice. The character criterion, which after all is the scriptural one, is often applied less critically in church than in the community outside.

Certainly an indifferent membership, to go no further, is a source of weakness rather than strength. The most injurious influence in a community is not that of a non-professing Christian who is a non-church-goer, but that of a professing Christian who is a non-Christian doer. Christianity as a profession where it is not also a possession works incalculable harm. A revival of true religion should begin within the "household of faith." Church membership is held altogether too lightly by a great number of members, and is granted and continued too easily by many churches. This explains why the home base of missions is weak. A regenerate church membership will inevitably be missionary and evangelistic in spirit. The closing paragraph of the editorial in question should have widest circulation and consideration:

"We are not pleading for harsh treatment of the weak ones in our churches. Love and patience and effort will win them from the error of their ways. Much less do we seek to minimize the importance of effort to bring men to Christ. We should increase our effort to win our fellowmen to God instead of remitting effort. But we do affirm with all frankness that we overemphasize the importance of getting people into the church when compared with the stress laid upon the momentous task of securing Christian living on the part of those who are already within the church. We need to realize that the policy of *laissez faire* which we so generally follow in regard to those who are church members is radically wrong. We need to address ourselves to the great work of bringing the life of our church members up to a much higher level. We need to recognize clearly the fact that we do not so much need more members as we do better ones; that if the church is to have power over the world to win it for God, it must be through the high qualities of Christian character exemplified rather than by mere show of numbers."

Ⓜ

How to Stimulate Subscriptions

KEEP the fact that there is a magazine called MISSIONS — and the very best missionary magazine going — before the church people, in calendar or church paper notices. It only takes a few words. For example, in the March *Gospel Light*, the little paper published monthly by the Lafayette Avenue Baptist Church of Buffalo, in connection with a report of the Laymen's Banquet in Buffalo, this commendation is given:

Through the kindness of our monthly magazine, called MISSIONS, we are permitted to give a picture in this issue of the men's banquet, held in the Hengerer café, on December 15, 1910.

MISSIONS contains an excellent account of this meeting and the forty-eight subscribers in our church to this great magazine will read the account with interest. We wish every family in the church received this missionary magazine, and that every member of our church had the habit of reading its most interesting pages.

That is the kind of comment that stimulates subscriptions.

Note and Comment

IN this number MISSIONS makes a personally conducted tour of the mission fields through the medium of the annual reports of the secretaries of the societies. It is helpful to look at work and policies through the headquarters' spectacles occasionally. Much of encouragement will be found in the record of the year. There is other matter of interest also. You will not miss the story, or the illustration from a Kansas mining town of what a devoted missionary pastor and his wife can do for a needy community. As you read, try to get the missionary worker's point of view, and realize that from every field comes the appeal for means wherewith to advance. The fields are ripe—will we furnish reapers?

We had hoped to give the reports of the Home Mission Schools in this issue, but inexorable laws of space crowd the excellent matter out, and August will bring you the accounts of what has been accomplished in one of the best school years our institutions without exception have known.

¶ A young minister once said in an address that he would do anything; he would stand on his head in the pulpit if by so doing he could win a soul. An elderly brother thereupon interposed: "I don't know, my young brother, but I have thought it better for a minister to stand on his feet and work with his head than to stand on his head and work with his feet in the air." Better and perhaps more difficult for some.

¶ One pastor said, after reading the experiences of Josiah Jones in the April MISSIONS, "I shall read that at the prayer meeting next week. It goes to the center." Perhaps some other pastors may take the suggestion. If so, be sure to mention the magazine from which it is taken.

¶ Is there need of home mission work? A little while ago the investigation of weights and measures in New York disclosed the fact that more than fifty per cent of the scales gave short weight, and a still larger proportion of the measures were scant. Now the experts who have been looking into the matter of weights and measures in Boston find that thirty-eight per cent of the scales fail to give the buyer his due. What can be said of such conditions? We have been talking about a new civic conscience. We need a new commercial conscience as well. A church crusade with a mission to merchants and manufacturers as its objective would not be out of place.

¶ The missionary story in this number "Cross or Crescent?" by "Dorothy King," introduces the ideals of self-sacrifice and obedience that have made Christianity the creator and molder of noble character, and sustained the higher purposes and interests of humanity. True bravery is always admired and is a winning force. While this instance of rescue from imminent peril through sheer faith and dauntlessness is not presented as fact, there are numerous cases on record equally remarkable. Missionary annals are full of the power of goodness. And when it comes to severe tests, that of leaving the loved one in obedience to the divine call was undoubtedly the hardest which the young medical missionary had to face. We welcome the author (whose real name is Mrs. Geo. H. S. Soule) to our company of contributors. The story will make an effective reading for a missionary meeting.

¶ The acceptance by Dr. Austin K. deBlois of the unanimous call to the First Church of Boston will bring to New England one of the pastors who believes in missions intensely and creates a missionary atmosphere in his church. He was one of the delegation that visited China, and has kept the First

Church in Chicago in close touch with world missions. The First Church in Boston ought to be a strong educative center under his leadership.

¶ At the great Guildhall arbitration meeting in London, in which all parties and creeds were represented and the English and American flags were intertwined in the background, Premier Asquith spoke with great power. One of his ringing phrases was that in which he satirized "this Christian era's lip service to the gospel of peace compared with its unparalleled utilization of all the resources of imagination and invention for war and preparation for war." There was intense enthusiasm for the proposed treaty of peace. The Carnegie Hall meeting in New York was equally significant and enthusiastic. No movement in this generation has drawn the English and American people so close together. While President Taft warns us against expecting too much from it, its momentous character and consequences cannot be concealed.

¶ Rev. H. E. White has been appointed missionary of the Maine Baptist Missionary Convention. He is a Maine man and founded the Seacoast Mission. He will engage especially in the seacoast work.

¶ The South Carolina Baptist State Convention has voted to raise $20,000 for the European Baptist College, and the North Carolina Convention will raise $25,000 for the same object.

¶ Prussia has expelled the Mormon missionaries from the country. Holland and Belgium are taking steps in the same direction. If England does not treat the eleven hundred Mormon officials in her territory in like drastic fashion, her people are apt to make the land uncomfortable for them.

¶ An English missionary who has opened an opium refuge counts among his patients a Buddhist priest and two idol manufacturers. During the first three years of her anti-opium program, which ended with 1910, China reduced her opium production by about seventy-five per cent. This is striking evidence as to the sincerity and self-denial of the government and people. This means a money loss of a hundred millions of dollars. Such sacrifice gives China a right to ask for the moral support and practical assistance of the nations.

¶ At the New England Methodist Episcopal Conference recently held, the agent of the Methodist Book Concern announced that a dividend had just been declared, out of which $200,000 would be distributed to the various annual conferences. That surely is a going Concern.

Rev. F. A. Agar, Superintendent of Missions for East Washington and Northern Idaho, is a busy man. "I was on the road, due to take a train at 4 P.M.; found it two hours late; at 6 it was marked 9.10 P.M., and I went and examined a church site with the committee; then to a special meeting where I preached. Seven persons made profession. At 9 the pastor and I found the train marked 11 P.M. He stayed at the depot till 10.30. The train was subsequently marked up to 11.10, 1.10, 2.10, 3.10, 3.40, 4.50, and finally arrived, 5.10. I spent the night sitting in a chair and working upon the material I am sending you."

¶ The death of Li Lien-ying, chief eunuch of the imperial household at Peking and long-time power in public affairs during the dominance of the Empress Dowager, caused no regret to the well-wishers of the awakened China. For forty years the making and marring of China's dignitaries lay in his utterly unscrupulous hands. Rising from a cobbler's apprentice, in 1869 he attained to the coveted post of chief eunuch, and so won the favor of the Empress that his influence was felt everywhere. He has the credit of inducing the Empress Dowager to suppress the reform movement of 1898, and encourage the Boxer uprising, which was to "drive the foreigner into the sea." In the failure of that enterprise he would have lost his life had not Russian influence saved him. From that time his influence waned. He represented the worst of the influences which the missionaries are seeking to overthrow.

THE RIDGWAY LIBRARY, ENDOWED, WITH UNUSUAL COLLECTION OF BOOKS

The Philadelphia Meetings

Editorial Correspondence

OPENING DAYS OF THE NORTHERN BAPTIST CONVENTION
FOREGATHERING OF THE BAPTISTS FROM ALL LANDS

TUESDAY, June 14, was the opening day of the Northern Baptist Convention's meeting for 1911. Monday was a day of preparation and registration, and a bustling day it was, and hot and sticky withal. The women had arranged a preliminary meeting in the evening, and held it in spite of a terrific thunder-storm. The strenuous work in the basement whipped the missionary exhibit and society booths into trim, and Tuesday morning found the Temple in fair readiness, the weather moderated somewhat by a slight breeze, and the delegates and visitors pouring into the Temple in a steady stream.

Grace Temple auditorium presented an attractive meeting place, with its gay bunting and flags of the nations tastefully arranged. The opening session was not largely attended at first, for the delegates were struggling in the registration maelstrom below and some western trains had not come in. By afternoon, however, the names registered numbered more than 1,200, and the list was constantly growing.

The first Convention Bulletin, edited by Rev. J. Milnor Wilbur, made its appearance early in the morning, with its provisional program and helpful announcements; also its Word of Welcome from Howard Wayne Smith of the Publication Society, who has rendered large service as Chairman of the Philadelphia Committee of Arrangements. Due acknowledgment to him and his large corps of colaborers will be made in a later report.

The Convention was called to order by President Emory W. Hunt of Ohio, shortly after ten o'clock. It was chiefly a business session, with two addresses to break the routine. The first, following the devotional service, was the formal welcome on behalf of the nearly fifty thousand Philadelphia Baptists, by Dr. J. H. Haslam, pastor of Gethsemane Church. His address was one of great breadth, covering our denominational achievement since the origin of the Philadelphia Association, which was instinct with missionary spirit.

Then came the report of the Law Committee concerning the incorporation of the Convention under act of the New York legislature, dated June 6, 1910.

act was adopted by the Conven-
which then proceeded to organize
:rly under its provisions. The
nt officers, committees and com-
ons were continued for the original
ı. The existing constitution and
ws were adopted without change.
ı this ratification had taken place,
e Clinch congratulated the Con-
on on having reached the goal
rd which it started at Oklahoma
in 1907. There was a round of
ıuse when it was realized that the
hern Baptist Convention was duly
zed as a corporation and ready to
›usiness as any occasion might
re.

:retary Bitting presented the report
ıe Executive Committee, calling
al attention to a new section re-
ıg to the relations with Free
ists. After reciting the acts trans-
ıg the missionary property of the
Baptists to the Home and Foreign
ties, the recommendation was made
the whole matter be referred with
r to the Executive Committee for
ı. In view of this transfer the
ıtive Committee instructed the
Credential Committee to recognize
ntials from local Free Baptist
:hes. Approval of this action
s the relations between the denomi-
ns in exactly the natural and right
on.

:sident Hunt made an excellent
:ss, prefaced by a statement from
tary Bitting that the presence of
resident was against his physician's
e, and that he was to be relieved
· as possible of service during this
ng. The President said in sub-
:

nay be well to fix our attention upon
questions: What we are, and what
se should claim our attention here.
:e Christians, not our own, not seek-
r own. We are saved by grace, rejoic-
hope, enlisted in divine service. We
ıptists. We did not choose the name.
We do not prefer to be peculiar, nor seek to be separate. But as the name has been attached to us we accept it and rejoice in what it represents. As we regard spiritual life as the gift of God to each individual, we also regard our responsibility as directly to Him. We recognize no other authority but His will as it is made known to each of us by His Word, or in whatever way the Spirit works. That will finds expression for us in Jesus Christ. The supreme thing for

EMERY W. HUNT, D.D.
PRESIDENT OF THE CONVENTION

us is the lordship of Christ. We do not create divisions, but we must abide with Him. If others do not follow Him, and we must choose, we choose Him. Ritual is not the chief thing. We are not contending for "a mere forming," but we cannot escape the conviction that those who are willing to substitute personal taste and preference for obedience to Him in the official ordinance of the Christian life are obscuring the lordship of Christ. They must answer the question, "Why call ye me Lord, Lord, and do not the things that I say?"

Our people need to be reminded, however, that no ordinance exhausts the will of the

Lord. The man who so overstrains his moral energy in shouting some denominational shibboleth that he hasn't enough left to lift a dollar out of his pocket for the evangelization of the world has something still to learn about what constitutes a New Testament Church. [Applause.] No out-

LEFT TO RIGHT:
DR. BARNES, DR. SEYMOUR, DR. HAGGARD
SECRETARIES REPRESENTING THE THREE GENERAL SOCIETIES

ward conformity can serve as a substitute for a surrendered life, a sweetened spirit, a charitable judgment, a liberal and loving soul.

We are here with our eyes upon the world. We take pride in the honored names which adorn our missionary history. For a hundred years the missionary conviction of the Baptists has been expressed in voluntary organizations of those who were willing to engage in this service. With the organization of the Northern Baptist Convention the representatives of the Baptist churches of the North admit their equal responsibility for this work and face the task of the kingdom. Our eyes are wide open upon the world. We are here to plan work for all sides of this planet. Nor are we content with conditions in America. Our home, commercial, social and industrial life are far from Christ. A tremendous task is before us. We are not here to exercise authority over our brethren, but to lead in service. We have an ambition for our Baptist churches. It is that they should be warm in evangelistic service, and so large in missionary enterprise that the unsocial and selfish, the petty and mean, and whoever misrepresents the Spirit of Jesus Christ, will find himself out of harmony with them and will be either regenerated or eliminated.

Hearty applause showed the appreciation of the earnest words.

Place was then given to the Societies to transact necessary business. Mrs. Lester presided while Mrs. Westfall reported for the Executive Committee of the Women's Home Mission Society. An abstract will be found in the department of Women's Work on another page. Vice-President Barry took the chair, and the Home Mission Society submitted its report to the Convention and appointed various committees. Chairman Briggs of the Foreign Society presided while the same forms were gone through with, and Vice-President Doane assumed the chair for the Publication Society. This paved the way for sessions to follow. Abstracts of the reports are given elsewhere in this issue.

At the afternoon session, the Executive Committee report was taken up and part of its sections were considered and acted upon. The matter that caused most discussion was the resolution appointing a committee to act with similar appointees from other Christian bodies to arrange for a proposed conference on faith and order. The debate largely turned on issues not involved in the proposal, but it was a free discussion and gave opportunity for understanding the situation. The number of the committee was made fifteen and the resolution was passed by a large majority.

Another matter discussed was that of denominational objectives. An amendment was offered adding a distinctively missionary plank, and this was referred. An interesting feature of the report further was the proposed conference between representatives of the Northern and Southern Baptist Conventions to consider all questions in controversy. If a brotherly and happy way out can be found it will be a great blessing to the parties concerned and the cause of religion at large. The receipts of the Convention were $23,407, and the expenditures $17,216, leaving a balance of $6,191 in the treasury. This included the accounts of the General Apportionment Committee, amounting to $9,000 of the total.

The second half of the afternoon session was given to the Woman's Home Mission Society. The program was full of interest, and was nearing its close when an exceedingly sad event brought an abrupt termination. Mrs. A. H. Barber, for many years one of the most efficient workers, was in the midst of an address on field work when she suddenly fell in a faint. Heart trouble developed, and the physicians, hastily summoned, gave little hope of her recovery.

At the evening session Mrs. George W. Coleman of Boston spoke on "Two Dynamos," describing eloquently Spelman and the Chicago Training School. The closing address was by Dr. J. A. Francis on "The great need of the evangelization of this country, and how women are meeting it."

From this point our report will be continued in the August number, which will give a pen picture of the World Alliance sessions. Thus far the hopes of a great fortnight for the Baptists bid fair to be realized.

THE PUBLICATION SOCIETY'S NEW BOOK STORE — LOOKING NORTH

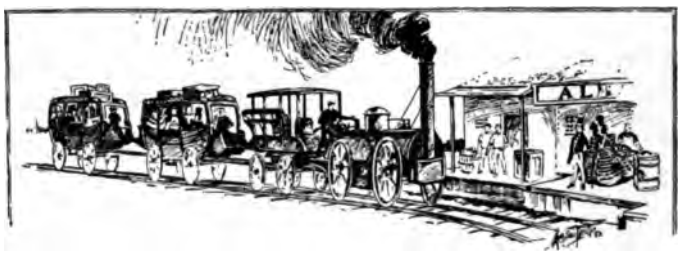
The International Missionary Union

By H. F. Laflamme

FOR a score or more of years the Clifton Springs Sanitarium has hospitably entertained the missionaries of the International Missionary Union without charge. This year a hundred missionaries were present, representing seventeen of the great mission fields of the world, and speaking a great variety of languages. Twenty of these were missionaries of the Northern Baptist Convention, among them Rev. George H. Brock of India, Prof. E. W. Clement of Japan, Rev. Milo J. Coldron and Mrs. Coldron of the Free Baptist Mission at Balasore, India.

The membership of the Union numbers 1,400 in all, and forty-two new members were received into the Union at this session. At the very impressive memorial service brief accounts were given of eighteen members who had died during the past year. The most distinguished of these were Rev. John Hyde Deforest and Miss Dr. Clara A. Swaine. Dr. Deforest went to Japan in 1874 and died at Sendai, Japan, May 8, 1911. He was twice decorated by the Emperor in recognition of his distinguished service in dispelling anti-Japanese feeling among Americans. One of his best known works is "Sunrise in the Sunrise Kingdom," largely used as a mission study text book. Miss Dr. Swaine was the first woman physician ever sent to the Orient. She served in India for forty years, for fifteen years as a teacher under the Methodist board, when she received the call from a native princess to be her private physician, and to attend the women of the palace. At this point of vantage she continued her work both in a dispensary and in a school for girls.

Willis R. Hotchkiss of Africa, Isaac Taylor Headland of China, Miss Ellen M. Stone of Bulgaria, Rev. R. H. Nassau of the Gabun, Africa, and T. J. Scott, D. D., of Bareilly, India, were among the best known speakers. The theme of the conference was the Decisive Hour in Christian Missions, and all bore testimony to the pregnant importance of the present moment. One very interesting feature was the presentation to the conference of six veteran missionary women, whose aggregate of service totaled 202 years. The senior among these was Mrs. Josephine L. Coffing of Turkey, who served from 1857 to 1905, forty-eight years in all, while forty-three years of this service followed the murder of her husband by the people of Turkey.



THE WAY BAPTISTS DID NOT GO TO PHILADELPHIA IN 1911
THE WAY PEOPLE DID TRAVEL IN 1840

Around the World in Our Baptist Mission Fields

The Missionary Progress of the Year

Quotable Facts and Figures from the Annual Reports Concerning our Mission Work at Home and Abroad

General Contents of the Reports at a Glance

The Foreign Mission Society

THE special points covered by the report of the American Baptist Foreign Mission Society are: The new Board of Managers, new appointees, MISSIONS, the World in Boston, Sunday School Co-operating Committee, conference of Foreign Missions Boards, joint districts, the Nebraska Plan, the Young People's Missionary Movement (henceforth to be named the Missionary Education Movement), the Literature Department, the Judson Centennial, district secretaries and their work, Homes for missionaries' children, the Apportionment Plan, Laymen's Missionary Campaign, the Forward Movement, the Edinburgh Conference, Budget problems, financial outcome, Budget for 1911–12, advance work, additions for the year, developments in the Far East, conferences in India, commission reports and co-operative efforts. The number of baptisms reported was 16,114, the total for Asia and Africa being 8,557, and 7,557 for Europe. The report in closing treats of the question whether the work of the immediate future shall be one of expansion or intensive development — a most important question, made pressing by the shortage of income on the one hand and the demands of new fields on the other. The report is brief to the limit of presentation of essential facts, and for popular use will doubtless be superseded largely by the Handbook issued by the Society, which is to be enlarged and will be in every way attractive and filled with quotable facts and pithy paragraphs from the field.

The Home Mission Society

The seventy-ninth annual report of the Executive Board considers the complex relationships that have grown out of the new co-operative movements, the Laymen's Missionary Movement, the Forward Movement, the Apportionment Plan, the Budget, the year's receipts and disbursements, the district secretaries, and relations with Free Baptists. The missionary summary shows 10,246 baptisms on the mission

fields and 60,097 members of mission churches. Country church problems are given a special paragraph, as are city missions, our foreign populations, evangelism, the Indians, Mexico, El Salvador, Cuba, Porto Rico, Jamaica, Haiti and the Bahamas and New Mexico.

The Church Edifice Department reports 101 churches aided, 63 by gifts only, 7 by loans only, 31 by gift and loan. The church edifice problems in cities are treated, with other matters. The Educational Department speaks of summer schools for Negro Baptist ministers, new school buildings and improvements, and the schools in Cuba and Porto Rico. The Field Secretary's report is concerned chiefly with the new movement in the southern republic of El Salvador. The Superintendent of Education gives the results of his visits to Mexico and Porto Rico, and of close study of the negro schools in the South. The reports of the general superintendents — Dr. Wooddy for the Pacific Division, Rev. Bruce Kinney for the Southwestern, Dr. Proper for the Central, Rev. J. M. Bruce for the Foreign Populations, Rev. G. A. Schulte for the German work — are full of field information, as are the reports more in detail of the general missionaries. The district secretaries furnish the statistics which tell how the different sections are responding to the missionary appeal. The report is compact and meaty.

The Publication Society's Report

The report for 1911 greets the visitors to Philadelphia, the Society's home, and reviews progress since 1895. It then treats of present conditions, co-operative work, the Interdenominational Sunday school Council, educational work, and the young people's department. The statistical summary and reports of the book and periodical departments show material increase and growth. The missionary department covers field visitation, new literature for foreign-speaking people, colportage and chapel car work, Sunday school and Bible work, and grants of books. The report makes sixty-one pages, nearly half of which are taken by the treasurer's statements. The year has been one of the Society's best.

Pastors who wish to know the details of the work of the Societies, should send for these reports, which will be gladly furnished. Or else they should secure the Convention Report, which will include all these reports, together with the account of the anniversaries. This volume may fairly be called indispensable to a Baptist minister or laymen who would keep abreast of our denominational movements and progress.

AN ADVANCE POST OF WESTERN CIVILIZATION

TEMPLE RUINS ON THE LEFT ARE NEAR WHERE BUDDHA BEGAN HIS PREACHING SARUATH, NEAR BENARES, INDIA. SPIRE IS MODERN JAIN TEMPLE

The Work Abroad

WHILE the total number of baptisms does not greatly exceed that of some former years, marked advance is noted at particular points, as in northern Negros, Philippine Islands; in the Liuchiu Islands, Japan, where has occurred the largest year's ingathering ever accorded to one of our stations in that country; in South India, where nearly ten per cent of the baptisms were from the caste people; in Burma, on the Chinese frontier, where a break has been made in the Yawyin Tribe and where the mass movement of other days continues; in Russia and the Near East, where Baptist doctrine finds startling acceptance.

ADDITIONS FOR THE YEAR

Accessions for the various countries were, Burma 3,893; Assam 1,077; South India 1,625; China 449; Japan 415; Philippine Islands 335; Congo 763, — a total for Asia and Africa of 8,557, to which must be added 7,557 for Europe, making a grand total of 16,114 for the year. The total working missionary force now consists of 673 missionaries, with whom are associated 5,002 native workers engaged in various forms of service. During the past year 16 men, 16 wives, and 19 single women were appointed and sent out. Of these Burma received 12; Assam 6; South India 7; China 16; Japan 7, and the Philippine Islands 3, — a total of 51. Since the last report 6 of our missionaries have died on the field and one in America: — Rev. E. O. Stevens, D.D., and Miss Emily M. Hanna of Burma; Rev. J. E. Clough, D.D., of South India; Rev. C. G. Lewis and Rev. C. A. Salquist of West China; Miss Myra F. Weld of South China; and Mrs. Grace Webb Tenny, of Japan. Five of these were young and in the flower of their usefulness when cut down. In view of the scarcity of workers on every field and the especially depleted condition of the mission in West China these losses are peculiarly heavy.

THE FAR EAST

Events in the Far East continue to hold a large share of public attention. Few if any of the most important happenings are without some bearing upon the missionary propaganda. The annexation of Korea to Japan has called forth special recognition of Christianity by the Japanese Government, a part of whose policy it now is to respect and foster the Christian sentiment prevailing among Koreans, by sending so far as possible

Christian Japanese officers to reside in the country and administer its affairs. Not only the government but different Japanese Christian bodies are taking a special interest in Korea. A recent traveler says: "We spent the month of October in Chosen, and one of the many things that surprised us was the constant meeting with Japanese Christians. Among passengers on the trains, among railroad officials at the stations, in steamship offices, in the higher courts of law, in public schools, in the army, in the department of communications, among merchants and bankers, police and gendarmes, — pretty much anywhere, without any effort to search them out, we were continually running across Japanese Christians. Some of them, to be sure, were looking out for us, but that would not account for nearly all the cases." Just what the reflex action will be upon the government's relation to missionaries and the Christian propaganda in Japan is not yet clear, but it can scarcely fail to be favorable. There appears to be a steadily increasing open-mindedness on the part of the people at large. During the past winter a very extensive evangelistic campaign has been conducted in the leading cities of Japan. It is a source of gratification that our own mission has been able to participate more effectively than in any previous campaign in consequence of recent additions made to church equipment, new buildings having been completed in Tokyo and Osaka and smaller chapels in some of the other centers.

CHINA AND PROGRESS

China still struggles with her great problems, fully realizing her many needs, but seeing only dimly and occasionally the true solution. With the dissolution of the Chinese national assembly early in January the first chapter in the parliamentary history of modern China closed. The formal adoption of a national constitution is promised for not later than 1913. That the meeting of the Assembly was not without results is indicated in the press reports that for the grand council of the old regime has been substituted a modern cabinet. The change is full of significance. The emperor has been placed at the head of the army, thus emphasizing the fact that China is now a military nation. From various quarters come reports of queue-cutting assemblies. Minister Wu, late ambassador to Washington, himself headed one of these gatherings at which more than five hundred heads were shorn. Since March 20, 1911, gambling has been prohibited in Kwangtung Province. Mr. Baker of Chao-chowfu says: "It is a big undertaking for China to attempt to prohibit this vice. We rejoice to see many of her people sanctioning such steps in the direction of what is right. In the large village on this side the river a meeting was held by the people who are in sympathy with the measure, and though it was initiated by non-Christians, the preachers in the city and myself were invited to attend. The meeting was held in an old temple now used for the village school, and was marked by a considerable show of enthusiasm. It is a favorable sign that the leaders of the meeting were among the best people in the village and that we, the teachers of the foreign doctrine, were invited on the same footing as the other guests. A wholesome sight it was to see the Chinese teachers in their new schools taking active part in reform movements of this kind."

The government still continues its policy of educational development, sending students to America and aiming within the next five years to provide on an average one elementary school for each four hundred families. In higher education government provincial colleges are already in operation. Aside from the matter of students in Christian institutions, the question now is, How shall all these government students be reached and influenced by Christianity? Recent dispatches indicate that the central government is taking up with vigor the matter of railroad construction in Central China. A uniform coinage system for the empire is projected, which, when established, cannot fail to bring unspeakable relief to all those who have suffered the confusion, annoyance and loss occasioned by the old provincial systems with their fluctuating values.

AFFAIRS IN INDIA

Educational affairs in India give some solicitude. Co-operation with the government yearly becomes more difficult. The general policy in Indian education seems

now to be encouragement of village and primary schools and the discouragement of secondary and higher education; but even in the matter of elementary instruction grants-in-aid are as a rule pitifully small. One of our missionaries in South India has withdrawn all village schools on his field from government aid and the college department at Ongole has been discontinued. But these things may be only symptomatic of the general unrest which is characterizing all India. Reports from our missionaries in South India indicate heavy emigrations to Burma, the Straits Settlements, Fiji Islands and South Africa. Laborers in large numbers are streaming into the hills of Assam and adding to the general confusion of tongues existing there. The Chinese are coming into Burma by the thousands, and there will soon be a million of them in that province. The multiform work for foreign peoples at Rangoon, Moulmein, Mandalay and Maymyo bears witness to the influx of various peoples.

THE FINANCIAL OUTCOME

The financial outcome of the year was disappointing. It was doubly so because of the unprecedented monthly gains made during the earlier months of the year. The receipts did not begin to fall off until the last month, at the end of which a debt of $61,453.45 was recorded. It is true that for the year under review gifts from churches, young people's societies, Sunday schools and individuals increased $16,268.98, but this was not enough to cover the necessary increase in the budget, which increase did not begin to represent the amount required for the normal development of a prosperous work. As a matter of fact we are making practically no advance on the field. Unless there be substantial increase in contributions we shall scarcely be able to hold our own. Buildings and equipment deteriorate. Any work that is worth while will grow, and unless cared for will ultimately mean loss rather than gain. The Board have been cutting the annual budgets to what they felt was the lowest safe limit, but it is evident that still further reduction must be made unless our people respond more liberally and promptly. The Board have no option.

ADVANCE WORK

The budget makes no provision for advance work, notwithstanding most inviting opportunities offered in practically every field. The establishment of several new stations is strongly urged, not simply because doors are open but because missionaries should be relieved who are now attempting to care for fields whose extent and responsibilities constitute an overwhelming burden upon body and spirit. The amount contributed by the churches will not permit both the strengthening of the present work and the undertaking of new enterprises. The Board have deliberately excluded from the budget provision for new work, because of their conviction that established work and stations already occupied must be adequately manned and equipped before new responsibilities are assumed. Advance will be undertaken as soon as receipts permit.

Plans for the consolidation of the foreign work of the Free Baptists with our own will probably be consummated by August. The Board of Managers of the Society have applied to the Finance Committee of the Convention for authority to incorporate the budget of the former body with that of the Society. The amount of the Free Baptist budget will be $40,000.

CONFERENCES IN INDIA

Prominent among events of the year has been the journey of the Foreign Secretary, Dr. Barbour, with Professor A. W. Anthony, D.D., of Bates College, a member of the Board. They have made a complete tour and visitation of all our missions in Burma, South India and Assam. The visit also included the Free Baptist Mission in Bengal and Orissa, and fraternal delegates from that mission attended the Telugu Conference at Nellore. All issues pertaining to administrative problems and practically every phase of the work and its peculiar requirements in each mission were considered, but in many cases final conclusions were postponed. The matter of financial support for missionaries is one of the most important of these undetermined questions. For the past three years the matter of increase in salaries has been pending, and embarrassment arising from advance cost of living in the East as well as in the West has been keenly felt.

NEW APPOINTMENTS

An unusually small number of new recruits have been appointed during the year, the list being as follows: Antony Parsons, M.D., Url M. Fox, E. Carroll Condit, H. Ostrom, M. D., S. Sonnichsen, Harold W. Smith, L. Foster Wood, D. C. Graham, Charles L. Bromley, J. C. Jensen, Miss Lucy L. Austin, Miss Louise Campbell, Miss L. M. Dounton, M.D., Miss Margaret F. Hilliard, Miss Mary D. Jesse, Miss Alice Stannard, Miss Lena Tillman, Miss Martha Daisy Woods.

Besides these, others have applied, but the Board have held to the high standard of previous years, and we are confident that those who are to be sent out this year will do excellent work in the fields to which they go. Educational and medical work are represented by the new appointees, as well as by the more general evangelistic work.

A WORD FOR THE MAGAZINE

The joint magazine MISSIONS continues to meet with favor. Its high standard has brought wide recognition and commendation, and its increasing subscription list is evidence of the success of the plan of joint publication. Notwithstanding the high quality of the magazine, the expenses have been kept low and there has been a considerable saving over the expense of the publication of the previous separate magazines.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

This organization, representing practically all the missionary boards, has continued to render valuable service during the past twelve months. Plans have been made to enlarge the scope of the activities of the Movement, especially in the direction of holding missionary expositions, with the follow-up work involved, and as the proposed change of name from the Young People's Missionary Movement to Missionary Education Movement shows the purpose is to put fresh emphasis upon the main object of the movement — development of missionary education. Such an organization is in a position to render splendid service to each of the denominational boards.

THE BAPTIST FORWARD MOVEMENT

The Baptist Forward Movement for Missionary Education is steadily increasing in power. While its work is largely that of seed-sowing for future harvests, we are able even now to trace definite financial returns from this work which more than pay the expenses. The method of dividing the year into periods for the special consideration in the Sunday schools of different fields and phases of work has been extended to include the other departments of the church. The foreign mission period comes in the autumn and India is the subject for study during the coming year. For this a complete line of suitable material will be provided.

LAYMEN'S MISSIONARY CAMPAIGN

The national laymen's missionary campaign of last year was followed this year by a series of training conferences. These were held in cities where conventions were held last year, and have offered a constructive program for those who are responsible for the missionary life of the churches. They have been a practical demonstration of how a standard missionary church may be developed. In addition there has been an occasional convention in some important center not reached during the campaign last year. Several of our missionaries have served in connection with these conferences and conventions.

MEN AND RELIGION

The work of the various Laymen's Missionary Movements is to be supplemented and re-enforced hereafter by the "Men and Religion Forward Movement," which has recently been organized and is already at work. The purpose of this new Movement is to interest men and boys in and out of the church in a sane and wholesome religious experience, to give them definite plans of work which will extend far into the future, and to win their allegiance to every great Christian enterprise in this and other lands.

THE WOMAN'S SOCIETIES

The record of the work of our missionaries would be far from complete without reference to the Woman's Societies, whose representa-

tives are missionaries also of our own Society. The Woman's Foreign Missionary Society has maintained 89 missionaries, including 5 physicians, during the year, with whom have been associated 148 Bible women. In the schools maintained by the Society there are 23,215 students enrolled. The Woman's Foreign Missionary Society of the West reports 63 missionaries (including 4 physicians), 116 Bible women, 454 teachers, 277 schools, with an enrollment of 10,087. Both Societies find themselves hampered with debts which greatly hinder the advancement of the work which they have undertaken. Besides the regular appointees of the Woman's Societies, the wives of our own missionaries in many cases assist in the work maintained by these Societies and render most efficient service. The missionaries of the Woman's Societies labor in hearty co-operation with our own.

SUNDAY SCHOOL CO-OPERATING COMMITTEE

The report of this committee for the year ending September 30, 1910, showed a decrease in receipts from the Sunday schools. We are very confident, however, that this does not represent the actual facts, for it is believed that in a great many cases the Sunday school offerings have been included in the offerings sent by the church treasurer, without attention being called to the fact that part of the offering was from the Sunday school. This has doubtless been done in the desire to make certain that the Sunday school offering should count on the apportionment of the church. This would be the case, however, even if the offering were sent by the Sunday school direct, and it is hoped that if Sunday school treasurers send their offerings through the church treasurers, the latter will indicate the amount of the Sunday school contributions, in order that we may know more nearly how much the schools are giving for missions.

Foreign Mission Day was observed at Christmas by 692 Sunday schools as compared with 412 in 1909. The day was the culmination of the foreign mission period set apart by agreement among the societies. Special foreign missionary opening exercises were held on three Sundays of the quarter, and a special offering was taken for foreign missions. The total amount of the offering is not known, but 529 schools reported $6,096.68 as compared with $2,830.18 from 333 schools in 1909. Japan was the field emphasized in 1910; South India will be presented in 1911.

CONFERENCE OF FOREIGN MISSIONS BOARDS

The eighteenth meeting of the Conference of Foreign Missions Boards of the United States and Canada, held in New York City, January 11–12, was one of the most significant since the organization of the Conference. A constitution prepared and presented by the Committee of Reference and Counsel was considered at length and adopted substantially as presented. This will give to the body a much more definite organization than it has previously possessed. The name was changed to The Foreign Missions Conference of North America. Many of the pressing problems of missionary administration both on the home field and abroad were discussed, and present conditions on some of the mission fields, for example the Moslem world and South America were strongly presented. The closing session was devoted to the work of the Continuation Committee of the Edinburgh Conference. The Board was represented at the meetings by Messrs. White, Snell and Williams, Secretary Haggard, Mr. Perkins, Mr. Huntington and Dr. Ferguson. Mr. Williams has been chosen chairman of the Conference for 1912.

THE JUDSON CENTENNIAL

Plans for our Centennial observance, which is to include both the Centennial of the beginning of Judson's work and that of the organization of our Society, are now well under way. The Centennial Commission of one hundred was organized in Rochester in March, with President A. H. Strong, LL.D., as chairman, and an executive committee was appointed to carry out the detailed plans. A public service was held in connection with the meeting of the Commission, which was a fit inauguration of the campaign and furnished the occasion for wide publicity in regard to the Centennial. Announcement will be made from time to time as to the plans for the Centennial.

The Work at Home

THE seventy-ninth annual Report of The American Baptist Home Mission Society presents a record of unusual achievement in all departments of its work. There is no slackening of demands for the Society's initiative and co-operation in the many-sided and gigantic tasks providentially committed to us in this unique Home Mission field wherein are peoples from almost every tongue and nation of the world, and in large portions of which pioneer master-builders are required to lay religious foundations and to do constructive work for the establishment of the Kingdom of God among men.

To the Baptist World Alliance the Society extends its hearty welcome, calling attention to the fact that in our Home Mission field there are many flocks of different tongues and nationalities, but one in spirit and in faith, and that there are few, if any, countries represented in the Alliance, which have not their Baptist representatives here to participate in the greeting extended to their visiting kindred. Indeed, we have in America constantly a microcosmic Baptist World Alliance.

THE APPORTIONMENT PLAN

The general principle of the apportionment plan is undoubtedly correct, viz.: to indicate to each church as nearly as practicable what is regarded as its share in the great missionary enterprises of the denomination. Reports of the Apportionment Committee refer to the difficulties and perplexities attendant upon the working of the plan to the satisfaction of all concerned. In general, however, the plan is regarded with favor; many churches during the past year having shown a worthy ambition to meet the full measure of their apportionment. Manifestly, while full liberty is accorded to individuals and churches in giving to the Societies represented in the joint budget, [redacted]ld be something like proportionate and equitable apportionments in keeping with the amounts of their respective budgets.

THE BUDGETS

The preparation of the annual budget of the Society, involving, as it does, careful consideration of several hundred items relating to the year's operations, is a most laborious task, if anything like accuracy is to be attained. It is manifestly impossible to make an altogether satisfactory budget for the year to come, three or four months before the close of each fiscal year, with an element of uncertainty concerning the year's receipts. For instance, in the year just closed there was an increase in offerings from the churches to March 1 of about twelve per cent, and calculations were based on the same increase for March; but returns showed about $20,000 less for that month than was reasonably expected. Neither can we forecast new and imperative demands that arise for purposes not included in the budget. A contingent fund in every department is necessary. After the budget for 1911–12 had been prepared and approved by the Finance Committee of the Northern Baptist Convention, it became evident, in the light of the preceding year's receipts, that decided reductions in expenditures should be made. Accordingly these were scaled down about $78,000. The missionary appropriations were not seriously affected. The reduction fell chiefly on the church edifice and educational work. There is practical suspension of church edifice work in Cuba, Porto Rico and Mexico, and much abridgment in other quarters, resulting in distressing disappointment where aid had been expected. Among the items cut out of the educational budget was one of $10,000 toward the erection of a school and dormitory building for the training of a native ministry in Porto Rico. Several items strongly recommended by the Deputation to

Mexico have also been cut out, notably $10,000 for the medical mission and hospital in the City of Mexico. Hence, instead of making the demanded advance, a halt is called and we are "marking time" until reinforcements are provided.

THE YEAR'S RECEIPTS FROM THE DENOMINATION

The following statement is intended to show the Society's receipts of the year from the denomination, and is not an exhibit of all transactions presented in the Treasurer's report, which aggregate $879,931. The large amount from individuals includes not only contributions for general purposes, but also, as shown in the second table, for designated objects and for permanent and annuity funds. In three New England States the legacies were more than the contributions from the living.

From Churches	$239.511.69	
" Sunday Schools	10,156.58	
" Young People's Societies	2,058.27	
" Individuals	218,988.30	
Total Contributions	$470,714.84	
Legacies	74,651.38	
Total		$545,366.22
Income from invested funds		76,438.08
Grand total		$621,804.30

General Fund	$500,732.18	
Designated Funds	39,230.57	
California Relief Fund	9,589.83	
Permanent Trust Funds	23,463.03	
Annuity Funds	38,076.95	
Legacy Reserve Fund	4,832.23	
Church Edifice Loan Fund	5,879.51	
Total		$621,804.30

DISBURSEMENTS FOR THE YEAR

The disbursements of the general operating fund under the budget of 1910–11 were $616,345.17, including $32,917.14 reserved for outstanding obligations payable on demand. The deficit on the year's operations was $32,917.14, which, however, was reduced by the net balance from the reserve fund of the previous year to $25,271.30.

The total expense allowance of the budget was $672, 068.42. It became evident, however, that the appropriation of the amount would not be warranted, hence the actual appropriations were $81,641.29 less than the budget allowance.

RELATIONS WITH FREE BAPTISTS

Progress has been made concerning the unification of missionary work of Baptists and Free Baptists, both in home and foreign fields. Much care has to be exercised in order to safeguard all interests and satisfy all parties concerned. The Legislature of the State of Maine has passed an enabling act authorizing the Conference Board of Free Baptists to transfer the real and personal property of the General Conference, under proper conditions, to our three general Societies. Although the act becomes operative the last of June, it is understood that the transactions may not be consummated before October 1, 1911. The Home Mission work of Free Baptists is quite limited and almost wholly in the older States, where it will naturally become incorporated with that of Baptist State Conventions, the Society's chief responsibility being for the maintenance of educational work as represented by two schools for the Negroes. To the close of the Society's year, March 31, therefore, nothing more than these preliminary steps are reported. Most harmonious relations have existed between the committees in conference in these matters.

MISSIONARY DISTRIBUTION

The whole number of missionaries and teachers supported wholly or in part by the Society has been 1,513, distributed as follows: In New England, 76; in the Middle and Central States, 175; in the Southern States, 182; in the Western States and Territories, 962; in the Canadian Dominion, 9; in Mexico, 32; in Cuba, 40; in Porto Rico, 37. French missionaries have wrought in 7 states; Scandinavian missionaries in 22 states; German missionaries in 23 states and Canada; Negro missionaries in 15 states. Among the foreign populations there have been 327 missionaries; among the Negroes, 51 missionaries and 165 teachers; the Indians, 25 and 9; the Mexicans, 24 and 11; the Cubans, 31 and 9; the Porto Ricans, 37 respectively; and among Americans, 824 missionaries.

The Society aids in the maintenance of 9 schools established for the Negroes, the Indians, the Mexicans, the Cubans and the Porto Ricans.

SUMMARY OF SERVICE

Number of missionaries and teachers	1,513
Weeks of service	55,967
Churches and outstations supplied	2,535
Sermons preached	120,669
Prayer-meetings attended	60,439
Religious visits made	346,955
Bibles and Testaments distributed	9,866
Pages of tracts distributed	1,567,242
Received by baptism	10,246
Received by letter and experience	9,125
Total membership of mission churches	60,097
Churches organized	102
Sunday Schools under care of missionaries	1,748
Attendance at Sunday Schools	81,490

RESULTS OF SEVENTY-EIGHT YEARS

Number of commissions to missionaries and teachers	38,773
Weeks of service reported	1,411,533
Sermons preached	3,405,260
Prayer meetings attended	1,737,680
Religious visits to families and individuals	9,147,840
Persons baptized	244,406
Churches organized	6,491

THE WEST

Appropriations for western missions are substantially the same as last year. There has been some increase in regions where the construction of important railway lines is attracting settlers in large numbers; and a slight decrease in some of the older States. South Dakota, Wyoming, Montana, Idaho, Oregon and Nevada are developing rapidly. It has been deemed advisable to organize a Baptist State Convention for Nevada and to include that State with Utah in the field of one general missionary.

Taken altogether, no mission field in the world has yielded larger returns than the West for the amount invested therein. There are almost the same number of Baptists in the eight States of Superintendent Wooddy's Division (62,533) as there were in 1792 in the whole country (65,345). While the increase of population therein the last decade has been 70 per cent, as against an average of 21 per cent for the whole country, the Baptist increase in church members has been 93 per cent. In 1900, there were 341 church edifices and properties valued at $1,181,598; in 1910, there were 596, valued at $4,517,145.

MEXICO

Mexico is experiencing a political convulsion, the like of which has not been known for more than a generation. It is all the more surprising and serious, coming, as it does, so soon after the great celebration in September, 1910, of the centenary of the declaration of Mexican independence. What was at first regarded as a local insurrection has assumed the character of a revolution. For the time being the alarming conditions have seriously affected missionary operations and have created apprehension that the lives and property of Americans might be endangered, though at the writing of this report no harm has come to our workers or to our mission premises. It is hoped that out of this turmoil there may issue better conditions that will be advantageous to all our missionary enterprises.

EL SALVADOR

The conspicuously new event in our missionary enterprise the past year is the occupation of El Salvador. In June, 1910, the Board authorized Field Secretary Barnes, whose attention had been strongly drawn to that field, to visit the Republic, which he did in company with Rev. George H. Brewer, Superintendent of Missions for Mexico, last December. The providential preparation for the occupation of this field by the Society seemed clearly to indicate our duty in this matter. In addition to the facts given in the Field Secretary's report it may be said that its location and its relation to the other republics of Central America make it the point of vantage for the evangelization of the adjacent countries.

CUBA

The report of the year's work in Cuba, as presented by Superintendent Moseley, is most encouraging. In a subsequent communication, he says: "We had a great meeting of our convention at Bayamo, over ninety delegates being present. We raised for all purposes this year over $3,000 from the churches. We expect to begin foreign mission work soon, probably in San Domingo. Permanent committees on publications, self-support and missions were appointed. There was really more constructive work in this convention than in any other we have ever held. It is a great joy to me to see the way

the native workers are taking hold of the general work, and I consider the accomplishment and outlook in Cuba as manifested in our annual meeting to be the brightest." We have 51 Baptist churches with 2,595 members, 36 church edifices, and 73 outstations in Cuba.

PORTO RICO

Steady, substantial progress has characterized the work in Porto Rico. The loss of the two valuable workers has been severely felt. To take the place of Rev. A. A. Cober the Board has appointed Rev. F. P. Freeman of the graduating class of the Theological School of Colgate University, who expects to go to the field in the fall. The constructive methods of our leaders in Porto Rico are producing excellent results. We have in the island 42 churches, with 2,039 members, 24 church edifices, and 69 outstations.

JAMAICA, HAITI AND THE BAHAMAS

Very urgent appeals have been made during the year for the Society's aid and supervision of missionary work among the large Negro populations of those islands, where there is a goodly number of Baptist churches, but in a very backward condition. These have had sympathetic consideration, but the financial limitations of the Society have prohibited appropriations for work in any of these neglected islands. An initial outlay of about $5,000 would be required and a maximum annual outlay of about $10,000, ultimately.

CHURCH EDIFICE DEPARTMENT

The number of churches aided during the year is 101; by gifts only, 63; by loans only, 7; by gift and loan, 31. Total number of gifts from the gift fund, 95; total number of loans from the loan fund, 39. The location and number of churches aided in various States, Territories and Republics are as follows: By gift, Arizona, 3; California, 10; Colorado, 1; Cuba, 15; Idaho, 3; Iowa, 1; Kansas, 1; Maine, 1; Mexico, 1; Michigan, 2; Minnesota, 5; Montana, 2; Nebraska, 2; Nevada, 1; New Mexico, 5; Oklahoma, 12; Oregon, 2; Porto Rico, 3; South Dakota, 5; Utah, 2; Vermont, 1; Washington, 13; West Virginia, 1; Wyoming, 2. By loans, Arizona, 3; California, 4; Colorada, 1; Idaho, 2; Kansas, 1; Massachusetts, 1; Montana, 2; Nebraska, 1; Nevada, 1; New Mexico, 5; North Dakota, 2; Oklahoma, 7; Oregon, 1; South Dakota, 3; Utah, 1; Washington, 4. Nationalities aided by gift: Americans, 60; Colored, 3; Indian, 3; Swedish, 2; Russian, 1; Spanish, 19; Norwegian, 1; German, 3; Italian, 1; French, 2.

EDUCATIONAL

Arrangements have been made for a Summer Bible School, June 20 to July 14, at Atlanta Baptist College, with announced courses of study and lectures that must prove of much benefit to those who attend.

CHANGES

Rev. A. C. Osborn, LL.D., after seventeen years of successful work as President of Benedict College, Columbia, S.C., retires at the close of this year; Rev. L. G. Barrett likewise retires as President of Jackson College, Mississippi, after a successful administration of sixteen years. Both have put a large part of their mature lives into this work, and will long be remembered and honored as vital factors in the uplift of the Negro in America.

SCHOOLS IN CUBA AND PORTO RICO

The International school for boys and girls at El Cristo, Cuba, are doing a most valuable work in the training of native preachers and others for leadership in churches and Sunday schools. The schools are becoming strongly rooted in the esteem of the people and are evangelizing agencies of great value.

It has been decided to establish the training school for young men, in Porto Rico, at Rio Piedras, in proximity to the Insular University, The budget for 1910–12 as first prepared contained $10,000 to apply on the erection of a building on the excellent site owned by the Society, but in the large reduction which it was deemed necessary to make subsequently this appropriation was stricken out. It is a great pity that funds are not at once available for this purpose, and that our work in Porto Rico is suffering for lack of well-trained native missionaries.

COUNTRY CHURCH PROBLEMS

Religious conditions in rural communities are becoming a matter of special concern to thoughtful men. It is suggested by some that the Society create a special Department on Rural Church Work. Your Board

is not prepared to recommend this, particularly if it is to impose much additional expense and responsibility upon the Society with an accompanying tendency to lessen or relieve others of responsibility in these matters. Primarily, Baptist State Conventions are the bodies to devise ways and means for the betterment of religious conditions in the rural communities. The Society is prepared to confer on the subject and to co-operate so far as it can in the work required and to attend to the wishes of the denomination in these matters.

OUR FOREIGN POPULATIONS

The scope of our work among the foreign populations is shown in the appointment of 327 missionaries, mostly of 17 European nationalities and peoples. The immigrant flood shows little or no signs of subsidence. Calls for more laborers than are available for work among many of these peoples are continually being made. There have been gratifying instances of American churches addressing themselves to the evangelization of those for whom no missionary could be provided by the Society.

THE INDIANS

There have been 25 missionaries among nine tribes of Blanket Indians and the five civilized tribes in Oklahoma. The mission at Two Gray Hills, New Mexico, was transferred to another organization, to which our property was sold for $2,500. This sum is being applied to the erection of buildings at the mission for the Hopis and Navahoes, at and near Keam's Canon, Arizona.

In co-operation with the Northern California Convention, property has been acquired and a mission established among the Indians at Auberry, about thirty miles northeasterly from Fresno. This is called "Donnell Indian Mission," in memory of a devoted pioneer minister in the region roundabout. Property has also been secured for a new mission to the Crows of Montana, at Wyola, about twelve miles from Lodge Grass, which will be under the supervision of Rev. Mr. Petzoldt.

Considerable attention has been given during the year, in conference with other organizations represented in the Home Missions Council, to plans for the evangelization of a number of tribes for whom nothing is being done. Most of the workers among the Blanket Indians have been in this service for many years and have shown rare devotion and tact in their difficult tasks.

DISTRICT SECRETARIES

The systematic and diligent labors of the District Sercetaries cannot be too highly commended. Ten of the twelve districts show an increase in offerings from the churches, Five of the Secretaries are joint appointees of this and of the Foreign Mission Society. The plan of a single collecting agency has been worked out and put into effect in the State of Nebraska. During the five months since its introduction, it appears to have given general satisfaction. Some other States in conference with the Societies are considering the question of similar agencies. It is gratifying to note the generous offerings not only for home missions, but for all our denominational enterprises, in recent years, in the Western States and Territories, from churches that were nourished by the Home Missions Society.

COMING TO SERVICE ON THE FRONTIER

The Publication Society's Year

INASMUCH as the Society holds its annual meeting this year in Philadelphia, it seems appropriate that an account be given of the work done and the results secured, during recent years. A comparison of the conditions existing in 1895 and those of the present year will be interesting and also encouraging.

A STORY OF ADVANCE

In 1895 the total net assets, or excess of assets over liabilities, of the Society in all departments were $1,403,807. This year these assets amount to $1,808,862, an increase of $405,054. The assets of the Publishing Department show an increase of $131,504, and the permanent funds of the Missionary and Bible Department, which are sacredly kept separate from the funds of the Publishing Department, an increase of $273,550. The increase in the Publishing Department, as well as the profits made by that Department, would have been much greater had it not been for the losses sustained by the fire of 1896, which amount on a conservative estimate to at least $250,000. These losses, until within the past two or three years, have been a heavy handicap upon the Publishing Department. The increase of permanent funds in the Missionary and Bible Department is surely gratifying. The Bible funds now amount to about $100,000, thus providing an income which will greatly assist us in meeting the present needs of the denomination in Bible work.

There has also been a notable increase in the amount of business done by the Publishing Department. In 1895 the sales amounted to $532,763. This year the sales total $702,847. The entire receipts in all Departments in 1895 were $670,615; for the present year they are $998,201.

Great advance has also been made in other directions. In 1895 19 Sunday-school periodicals were issued, with a total output of 33,632,000. This year we issue 32 with a total output of 54,281,510 copies. In 1895 we had on the field 82 missionaries, and the contributions from churches and Sunday schools for our missionary work amounted to $44,359. This year there are 126 missionaries, and the amount given by churches and Sunday schools for our missionary work totals $85,104.01. The entire amount expended in our missionary work in 1895 was $112,608; this year, $175,865.

In 1895 we had three chapel cars in service. During several recent years we have

had six. In 1895 none of our colporter missionaries were provided with horses and wagons. This year almost all of them are so provided, thus greatly increasing their efficiency.

From 1895 to 1911 we have distributed in grants of Bibles, books, and literature to churches, Sunday schools, ministers, and students $220,494 or $13,780 per year. During the same period the Publishing Department has transferred to the Missionary Department from its profits $110,654. This year the amount thus transferred is $16,951. It has also expended $20,000 in the purchase of the assets of the Baptist Young People's Union of America, and given $3,000 to the China Publication Society, making a total in 16 years of $354,149 of gifts to the denominational life and work.

Since 1895 we have issued from our presses 849 books, pamphlets, and tracts; 689 in the English language and 160 in nine foreign tongues. Many of these publications have run into large editions and are of great and permanent value.

A considerable enlargement of the functions of the Society has also been made during this period. An educational department has been added with special reference to the Teacher Training and Adult Class Movement. A Young People's Department has been created, which carries on the educational and organizing work of the Baptist Young People's Union. These departments involve the employment of additional secretaries and considerably increase the Society's expenses, but supply a pressing need.

PRESENT CONDITIONS

Present conditions in all departments are satisfactory and encouraging. During the past year we have paid outstanding obligations amounting to $39,500, and reduced the mortgage on the printing house from $80,000 to $60,000. We have also the funds in hand to reduce the mortgage on the Roger Williams Building from $110,000 to $100,000 early in the new year. Now that the losses occasioned by the fire have all been met, the time is not far distant when greatly increased profits may be transferred from the Publishing to the Missionary Department. If we could secure as general a support from Baptists as the Methodist Book Concern apparently secures from Methodists, we would be able to make a showing which would be occasion for constant congratulation.

THE YOUNG PEOPLE'S DEPARTMENT

The field work of the secretary of the Department has extended into twelve States and Provinces, in all of which the work has been cordially received, and shows signs of gratifying vitality. In evidence of this is the fact that in the first three months of 1911 the output of literature for the young people's meeting is sixty-six per cent above the output of the first six months of the year 1910. This side of the work will be still more strongly pressed in the future. Prof. E. B. Pollard, of Pennsylvania, has been secured as editor of Service, in association with the secretary of the Department. The educational work among our young people has been vigorously prosecuted during the past year. Mission-study courses, teacher-training courses, and such like have found their most fruitful field in the ranks of the young people's society.

A SUMMARY

The receipts from sales in the Publishing Department for the year ending March 31, 1911, are $702,847; merchandise, $323,510; periodicals, $379,337. Last year the sales were $751,735; merchandise, $389,133; periodicals, $362,602. This shows a decrease for the year of $48,887.58. As will be seen, the decrease is in merchandise. The increase in periodical sales is most encouraging.

In the Missionary Department the receipts from churches, Sunday schools, individuals, income from invested funds, bequests, etc., were $177,814.62. Last year they were $171,386.49. The amount received this year from churches and individuals as provided for under the Budget was $113,791.31, showing an increase over last year of $15,335.73.

For Bible Work we received from all sources $6,189. Last year the amount received was $7,438. The decrease of $1,248 is due to the discontinuance of Bible Day. Very few of the churches and Sunday schools, we regret to say, have made special contributions for Bible Work. The entire amount coming into the Missionary and

Bible Department, counting the donations made by the Publishing Department, is $177,220. In addition to this sum we received during the year permanent and annuity funds amounting to $6,784. The total amount received from all sources during the year was $998,201.40.

MISSIONARY DEPARTMENT

The year has been a very strenuous one all along the line, and the results have been equal to our expectations. The spirit of the Society must remain missionary, and its acts must correspond with its spirit. We are constantly strengthening the work which is in our hands, striving to find the most excellent way of doing it, and the progress in method is manifest. The Missionary Secretary records another year of wide visitation in different parts of the country.

For a long time it has been on our minds and hearts to add to the literature we have already published for foreign-speaking people; and from year to year we have made appeals for funds for this purpose, and still make the appeal. To accomplish what we desire we should have a fund of at least $10,000. The generosity of a Wisconsin brother has enabled us to make a beginning in a fresh way in this matter. A Polish paper was published in Pound, Wis., by the pastor of the Polish Church, Rev. C. V. Strelec; but the work had come close to its finish for lack of support. The Missionary Department has taken up this work, and the Society now issues *Nasze Zycie* — "Our Life" — from Philadelphia, and is giving it the widest possible circulation.

COLPORTAGE

This work, which the Society introduced into this country and has carried on for seventy-one years, is still rich in its results, and has been pressed this year with fresh vigor. The only way to give the gospel to the people is to go where they are, and our ideal is to present this gospel to every home in the land. When we can say we have reached in a single year over one hundred thousand homes through our workers, it is readily seen that we have done a fair share of the work, and are pushing toward the fulfilment of the ideal. It is a matter of genuine rejoicing that we can report a decided advance this year in our wagon work — these living wheels carrying the messages of light into the hidden places. Four wagons equipped with tent for living, and all modern appliances, have been sent into Wyoming and dedicated at the Convention held in Thermopolis. Two new wagons have been sent into Montana, and were dedicated at the State Convention held at Bozeman; two more are in preparation for that State. Two wagons have also been sent into Utah, one of which is in co-operation with our Danish brethren. One new wagon is in preparation for Idaho, making the second in that State, and one in East Washington. Both of these wagons are gifts of individuals. Our Norwegian brethren are pleading with us to send colporters among their people, and we are making earnest efforts to do so. We have increased our force among the workers in our cities, especially in connection with the New York City Mission Society. The work among the Poles is a marked one, because they are so open-minded and ready to receive the gospel. The Slavic people should have special attention — in a single year there came into our ports 246,776 immigrants from Russia, Austro-Hungary, and the Balkan States — among them, eleven varying tongues. Each man should hear in his own tongue from his brother man the story of Jesus.

CHAPEL CARS

These "Churches on Wheels" are moving forward on their divine mission. The work by the missionaries and their wives is in vigorous prosecution. The interest of the people in this unique work is unabated, and the call for the coming of the cars to fresh fields is incessant. Of necessity, the plans as to where they shall go are made many months ahead. Each one is working in closest relationship with State work, and all of them have proved important pioneers in State evangelization. In some instances they have revived churches which were thought to be dead, and have harmonized churches where, for years, there has been alienation. The spirit of revival attends their presence, and quickly gathered harvests of souls follow the sowing, so that the reaper overtakes the sower.

Cross or Crescent?

By Dorothy King

I

The Test

OU won't go with me, Alice? You won't go? Why, Alice, how can you say it? Tell me, dear. Surely you're going with me," and Mark Haile's voice trembled with emotion.

"No, Mark," answered the girl, almost utterly silenced by the longing in his voice. "I can't go with you. We did not plan anything like this. You said we would have a cozy little home," and her eyes filled with tears, "right near father's, and you would begin practice there. O Mark, think what you're doing. You are ruining everything for both of us. You cannot mean it. Think what hardship. I can't do it, I can't, I can't," and Alice Ray hid her face in her hands and cried softly.

"Listen, Alice," and the young doctor's face grew white, and lines came about his mouth that had never shown before. "I know it is Christ's call for me. I know it, dear, and, and — I am going to answer His call. O sweetheart, He is calling you, too, I feel it. Can't you hear Him?" There was no answer from the woman he loved.

For a few moments they stood silent side by side while the soft light from the windows of her father's house fell full upon them. They had just returned from the evening service. It was June, and the breath of the roses made the warm air doubly sweet. Mark Haile drew the girl gently down beside him on the step.

"Listen, Alice," he said. "Ever since you and I became Christians we have prayed that God should guide us, haven't we?" A low "Yes," came in reply. "Well, I know Jesus wants me to go to North Africa to take His message to the Moslems there. Medical missionaries it is believed can reach them more quickly than anyone else. And the Moslems are trying so hard to convert the pagan tribes there to Islam that the reports from our missions say that unless help comes in the next few years, and comes abundantly, all the native tribes in Africa will be won over to Mohammed. The Moslems are the only people beside ourselves, Alice, who try to make converts. Oh, don't you see that I must go? I've heard the call. I would be denying the Master; I'd be like a traitor to Him if I did not go. Don't you see? Why, you would despise me yourself, little woman, if I refused. Come, give me your hand and trust God. I believe with all my soul it is your call too."

He stopped speaking, and leaning forward, took her face between his hands, and with the love she knew would never change, gazed into her eyes. Neither spoke. Presently she said, "Mark, I do not wish to go. I love you and I will wait until you come back. I believe my work is here. There are souls to save here. Give me time. I cannot talk any more now. My heart is breaking." And without another word except, "Go now, I want to be alone," she rose and left him, and the doors closed behind her.

Slowly with bent head Mark Haile walked toward his home. "O Father, who art in heaven," he prayed, as he stopped in front of the church they had left but a few moments before, "Father, slay me if Thou wilt, break my heart if it must be, but, O God, tell me if I am doing Thy will by giving up all my plans that were so dear to us both. Tell me if I shall do Thy will in leaving the woman I love with all my heart. Help me, Father, to do Thy will no matter what it costs. O give me a sign that I may know. I am blinded, I cannot see the way.

For Christ's sake!" and with eyes lifted to heaven Mark Haile stood as one stands who has suddenly lost all power of motion.

As he looked he saw the new moon gleaming silvery white above the church

MRS. G. H. S. SOULE (DOROTHY KING)

spire, and a star which seemed to him unusually brilliant close beside her. And then, as if in answer to his prayer, a cloud covered the crescent moon, and white and pure and solitary the star gleamed in the still night. At the same moment from the parsonage across the way he heard the voices of children singing:

"I will go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Reverently he knelt on the soft grass and whispered, "Father, I thank Thee for Thine answer. Thy will be done. I will go, and I will take Christ's message, for His sake. Amen."

II

The Prayer

Only two days out from shore, just two days' journey nearer Islam, and yet it seemed to Mark Haile as he paced slowly up and down the polished deck of the great liner that he had been watching those swelling waves for a far longer time. It was almost dusk. The shadows which come so much more slowly at sea than on the land were creeping over the ship, making the deck look strangely dreary to him.

"It is so hard," he thought, "but I'm a soldier on duty now. This is no time for backward glancing. A soldier of the Cross! Forward, march!" And with a faint smile on his face he started toward his stateroom, an outside room on one of the upper decks. It had been a struggle for Mark Haile, but he had won, and with a heart in which there lay not the slightest tinge of regret he faced the future. Going into his stateroom he knelt down by the berth, and in the fast dimming light, prayed aloud:

"Father in Heaven, give me the courage of Raymond Lull. Give me the strength to teach Christ to Islam, even if they kill me as they killed him. Dear Jesus, teach me, no matter what they do, no matter what the task I am about to face, teach me to do all through love. Give me Thy message, speak through me to the Moslems, and grant, Father, that Thy children may convert all Islam to the faith of Jesus Christ. Keep Thou my heart single, and purify me so that Thine own message to the Moslems may be brought through me. Father, help me to speak Christ wherever I am placed, to heal the souls as well as the bodies of those to whom I go. Help me, Father, for Jesus' sake. Amen."

As he stepped once more out upon the deck those standing near noticed his face. It seemed to them the face of one who had heard an invisible call, and was hastening to answer it with much joy.

Presently, when the dusk had deepened into darkness, a man came out of Mark Haile's stateroom. Furtively he glanced about, and then, as there was no one on the deck, Abu Shufi walked leisurely to his own room.

"Strange," he muttered, "how I could have mistaken the stateroom. But it was the will of Allah. I am sent to prevent this white missionary," and his face grew ugly with the inbred sneer of centuries of hate, "this white fool, from ever troubling us, the chosen people of God. 'La, ilaha —

illa — 'llahu: Muhammadu — Rusulu — 'allah.'"

Abu Shufi, while sleeping in the upper berth of what he supposed to be his own stateroom, had been wakened by Haile's voice as he began to pray, and lying there, had listened while the hate grew more intense as he heard the fervent words of the Christian's plea for help, help to convert his people and his very self. Abu Shufi understood English perfectly and spoke it well beside. He had been attending his father's business interests in New York, and was but now returning. He, too, was young, and like Mark Haile, he also was heeding what he considered the call of his master.

"What a marvelous stroke of Allah that my key should fit his lock," he muttered, as he ran his finger tenderly along the blade of a shining dirk. "It must be done, God wills it!"

About ten o'clock that night Mark Haile sat reading with his back to his stateroom door when a shadow fell across the page. Turning quickly he saw the swarthy face of Abu Shufi looking at him with the eyes of a fanatic; he saw the gleaming dirk clasped firmly in the slender, graceful hand, and words, that for a moment he could not grasp, sounded strangely in his ears. The door had opened and shut noiselessly at Shufi's entrance, and the two men were alone within a few feet of each other.

"It's of no use to cry out," said the Arab steadily. "You will never leave here alive. I am the instrument of Allah to prevent your coming with your false message to my people. You've asked your God to give you the fate of Raymond Lull. You shall have a far less glorious one. You shall be one of the missing, that is all. No martyr's crown for you!" and his eyes grew more eager with the look one sees in the eyes of a tiger about to spring.

"So soon to die with nothing done for Him," flashed through Haile's brain, but he did not stir. "God help me now," were the words his lips framed. "Wait," he said, "wait! One moment only. May I pray?"

The Arab laughed. "Pray? Yes, I'd like to hear a trifle more of Christian prayer. You entertain me. Yes, go on, but stand over there against the wall with your arms stretched out. I like you best that way," and the Arab stood motionless with lifted hand while within a few feet of him the American waited with arms outstretched against the wall.

The low voice of Mark Haile filled the little room. "Father, forgive him, he knows not what he does. Forgive him for Jesus' sake who died to save him. O God, save him in spite of this crime, and O Father, receive my spirit."

The room was still. The Arab stood motionless with parted lips. Haile's upturned eyes seemed looking into eternity. The silence lengthened. Presently the Arab said, "Is that all?"

"Yes, all," Haile answered. "I am ready. But Christ will save you even if you kill me, if you repent and turn to Him. Let me tell you about Him before it is too late. Listen, friend."

Abu Shufi did not take his eyes from Mark Haile's face, but he sat down, and the hand which held the knife lay listless upon his knee, and he listened as Haile's gentle voice went on.

"You could not kill my soul, my friend, for that belongs to God. That was bought by the blood of Jesus Christ, God's Son, whom He sent down to die that all men who believe on Him should have everlasting life. You wonder that I do not hate you or loathe you, you who are going to murder me in a little while. No, brother, I love you. My Master taught 'love your enemies, bless them that curse you,' and 'render good for evil.' 'Though your sins be as scarlet, they shall be white as snow.' Listen, friend, your Mohammed broke his own laws, he was not pure; you Moslems do not even claim he was. He did not die for you, he did not sacrifice himself for you. God did not send him to die in place of all men. He was not resurrected. Your people do not claim he was. Your master died without completing his mission, you all acknowledge that. My Master's last words were, 'It is finished.' My Master was without spot or blemish, yours even in his own Koran shows himself to have been impure. My Master said, 'I lay down my life for the sheep.' I am not afraid, brother, of what your knife can do to me. 'To me to live is Christ, to die is gain.' I know that I shall go to Him for I, too, have kept

the faith." Haile ceased speaking. Again the silence lengthened, again Haile seemed to be gazing into eternity.

And then Abu Shufi spoke. This time it was a different voice, a different man who answered Haile. "Christian, you have won. You are a brave man. You are following your Master, I can see that. Your Master is worth following, I can see that too. I shall not harm you. Keep the knife," and as he spoke he laid the glittering blade upon the little table. "I would hear more tomorrow. I will talk with you many times before we part. Goodnight."

The door opened and closed and once more Mark Haile was alone. Slowly he stepped over to the little table where lay the knife and his open Bible. Sinking down into the chair he murmured, "O Father, I thank Thee, I thank Thee." Then his head bent forward until his cheek rested upon the open pages of the Book and the room was still.

III

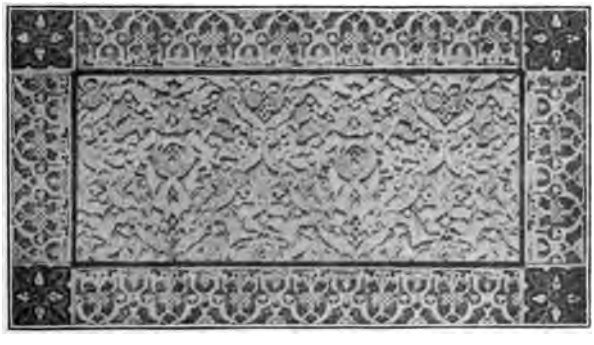
The Triumph

Dr. Haile had just completed his morning visit at the Shufi Mission Hospital at Tunis, erected only a short distance from the spot where Raymond Lull had died for Jesus Christ. He often looked up at the white card above the entrance door to read the words inscribed there, "Shufi Mission Hospital, founded by Abu Shufi. In charge of Dr. Mark Haile."

It was Easter Sunday, just two years since the day he and Abu Shufi had arrived at Tunis. Abu Shufi's money had been gladly given to rear this Christian Hospital for Moslems, and the native nurses, flitting softly about the quiet wards ministering to the sick with gentle hands and whispering words of the healing love of Jesus Christ to the sufferers, spoke eloquently of the combined work of Abu Shufi and Mark Haile.

It had been a wonderful two years to Haile. He felt this morning as he walked slowly down the broad steps that God had used him far more even than he deserved, and his heart was overflowing with a great joy. Re-entering the house where he lived he paused to pick up the cablegram which awaited him. Hurrying to his room he tore it open and read, "I have heard the call at last. I am coming. Alice."

Once more there came from his lips the words he had murmured the night of his first meeting with Abu Shufi, "O Father, I thank Thee, I thank Thee!" and kneeling by the open window he raised his eyes to heaven, and once more Mark Haile's face was as the face of one who gazes into eternity.



Devotional

A Prayer for Workers

ALMIGHTY and most Merciful Father, we give Thee humble thanks for the light of Thy gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind. Visit in grace the church of Christ, and bless its endeavors to make known Thy truth. Unite in one spirit all who are laboring for Thee. O Thou Lord of the harvest, send forth laborers into Thy harvest. Fill with Thy spirit those whom Thou hast sent forth, and enable them faithfully and boldly to preach, among all peoples, the unsearchable riches of Christ. Bless especially at this time the people of Mexico, and out of revolution bring peace that shall mean greater liberty and happiness and wider opportunity for the gospel of light. Hear us in the name of Christ our Lord. Amen.

✠

PRAY—

That out of the meetings at Philadelphia there may come a deeper consecration to the Lord Jesus Christ, and that the delegates and visitors in attendance may carry back to the churches a spirit of service that shall inspire them for a great missionary advance and a mighty spiritual revival in the year to come.

✠

Live Your Life

Mr. Alfred E. Marling, a member of the Presbyterian Church and chairman of the great Missionary Congress that met in Chicago, has recently said:

"I have just been reading of a road in Iowa, one hundred and eighty miles long, which was built in one hour. By a concerted plan bodies of men turned out all along the line, set to work at the same moment, and at the end of the hour the road was finished. Can't we get together and build a highway for the King? Money is stored-up personality. If not linked with personality it is useless. A pile of gold dollars has no power until some one takes hold of them. The question is not what I make of my money, but what I let it make of me. Making money is a good game, but using the money you have made, that it may be turned into power, is a better one. Link it with the Kingdom. A man without a vision is only a drudge, and the best vision is that which our Master shows us. His Kingdom can't advance without us. We have Him whom we call life eternal; shall we not share Him? I say to you men, and especially to the younger ones among you (for I'm sorry that the vision came to me so late): You've got only one life to live for your Master. Live it!"

✠

"And Ye Would Not"

Learning when too late. The fire breaks out in a loft building in New York, and a hundred and forty women and girls, employed at waist-making, are caught on the eighth, ninth and tenth floors and killed by flame or fall. Now the inspectors are set to work, investigations are begun, new laws are proposed to make life safer. But the facts were previously known as to the perilous conditions. That building represents fifty thousand others as bad or worse. Warnings seem in vain in advance of catastrophe.

It is exactly so in the work of the church. The saddest line Tennyson ever wrote is that refrain, "Too late, too late, ye cannot enter now." Reports tell of locked doors in the fire horror. The Scripture record of a soul tragedy is, "And the door was shut."

✠

Treasures of Thought

Character is caught, not taught, and happiness and influence have their highest source in friendship. — This, some one has nobly said, "is the highest and richest education of a human nature — not an instruction, not a commandment, but a friend."

— *Henry Churchill King.*

AT THE MOUTH OF THE MINES, GALENA, KANSAS

A Church that Serves Its Community

The Reason: A Home Missionary Pastor who is a Live Wire

GALENA is the chief town of the southeast Kansas lead and zinc mining district. It is located in the corner of the State and has a population which, including its suburbs, runs at times as high as 12,000, but at the present is about two-thirds of that figure.

Our Home Mission Society in connection with the State Convention has been doing work here for several years. Twelve years ago a suitable house of worship was begun but, as is common to mining districts, a lull came in industrial interests and the building was left unfinished. An incomplete meeting house, a transient membership, and short pastorates crippled the work.

Four years ago Rev. J. S. Umberger came to the field as missionary. He has been an earnest, faithful preacher and a tireless worker. Mrs. Umberger has been a great helper in all his labors. Leader of the Ladies Circle, teacher of the "Amomas" (the largest Sunday-school class in town), church organist — she has been in the truest sense an assistant pastor.

The panic of 1907, resulting in shutdowns and failures and the withdrawing of capital, caused much suffering to the inhabitants of the town and to our cause. The pastor and wife had the true missionary spirit and with great sacrifice stayed on the field. The effects of the panic were soon seen in the church. There were removals of those who had money to go, and a marked retrenchment in the expendi-

MEETING HOUSE AND PARSONAGE

LEAD SMELTER IN GALENA

tures of those who remained and were able to pay. The pastor was advised to leave the field, but the true Christian working men and women rallied to his support, and though the monthly receipts dropped from eighty-five to twenty-two dollars, he and his family managed in some way to pull through.

As the cold weather came on, want, exposure, the lack of employment, miners' consumption and other casualties brought untold suffering. This misery moved the heart of the pastor to help the needy. The sympathy of a noble Christian woman who has since gone to her reward led her to join in the work. She gave her time and money, and offered the use of her horse and buggy for collecting and distributing clothing, food and fuel. The church was asked to help in the work of mercy, and at Christmas time food, clothing and money were brought to be distributed among the deserving poor.

FIVE GENERATIONS — FAMILY RECEIVED INTO MEMBERSHIP ON ONE SUNDAY

THE SUNDAY SCHOOL AT GALENA

From this beginning has grown the only organized charity of the town, and for three years past the Baptist church has been the recognized channel for reaching the needy. The mayor, city officials and physicians, upon learning of cases of suffering or want,

PASTOR UMBERGER AND HIS WIFE, WHO IS HIS UNPAID AND DEVOTED ASSISTANT

appealed to the Baptist church to extend the hand of mercy. This it has done with unusual efficiency. The necessities and even some comforts of life have been wisely dispensed. It is not uncommon to see a half-clad boy or girl going with the pastor to the storage room to be fitted out. If a family loses its few earthly possessions by fire or other disaster, here is the man who can make a public call for gifts of furniture, bedding and so on, to equip the home anew and cheer the destitute brother. Even windows, doors, floors, and roofs have been added to the houses that sheltered the sick and poor.

These labors of help have been exceedingly taxing, but they have opened great doors for spiritual service. Pastor Umberger is called upon to visit more sick and dying, and to preach more funerals than all other preachers in the town combined. He has officiated at as many as three, and one time four, funerals in one day. Such ministrations to the grief-stricken are not without result. They are often the means of bringing families, long without religious

connections of any kind, under the influence of the gospel. Many a striking and touching incident could be related of the hardened ones reached or wanderers reclaimed.

The church with its services has always been the center of these activities. Tender, earnest evangelism has been the keynote. For twenty Sundays in succession last year there were baptisms. More than three hundred persons have been received into the membership during this pastorate. The Sunday school has been greatly enlarged, and is an important factor in the work. A special meeting in an outlying community was recently held which resulted in more than thirty conversions. Nineteen united with the church and a mission was established that will maintain regular work at the new point. Among those received into the fellowship of the church was a family, represented by five generations, a mother ninety-three years old, a son seventy-three, a grandson forty-seven, and a great-granddaughter twenty-three. A great-great-grandson, three years old was present.

All this work has been carried forward in a shifting population. The financial problem has often been serious. With courage and severe economy the heroic band at the heart of the enterprise has gone on building up a better property. Their meeting house and parsonage are worth $8,000, against which are obligations amounting to nearly $1,500. They are now in a strenuous, sacrificing effort to reduce these obligations. Recognizing the importance of their field and the fact that it must continue to demand missionary labors, they seek equipment for even greater efficiency. An earnest people at a noble task, worthy of our sympathy and prayerful help.

A Taungthu "Happy Family"

ALL new sensations are interesting if not pleasant, and yet many a person would hesitate before seeking to pass a night in a Taungthu village, as did one of our missionaries in Burma recently. The host made him welcome, and offered him rice and string beans well cooked but so peppery that the partaker had the heroic feeling of eating liquid fire. The first night the missionary slept in his cart, for the house had no window and was crowded, but the second night rain obliged him to seek shelter inside. As darkness approached, about twenty cows filed in, taking up half the house space. Thankfully the missionary saw that his spot was separated from the herd by the rice bin. A horse and a colt were also driven in, housed and fed in another corner near the spot which served as the kitchen. After this the cartman brought in his two bullocks and found them a place. Next came evening service, after which the members of the household, together with several dogs, settled down for the night. During the day a snake had crawled up into the roof out of the weeds outside, but luckily it had been expelled before night. Numerous rats, however, ran riot all over the house and thoughtfully ate a piece from the sleeve of the missionary's waterproof during the night. He thought that he had seen all the inmates of the house, but on drawing back his curtain the next morning he found that the only remaining clear space had been taken by a big buffalo which was lying near the foot of his cot.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT
CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Baptist Laymen's Campaign in Chicago

By Ingram E. Bill

WITH an eye like an eagle's, a soul possessed with an idea, the man whom God has given to lead the Baptist Laymen's Missionary Movement of the North bears the unmistakable mark of the prophet. The campaign conducted by Dr. W. T. Stackhouse in Chicago marks an epoch in the denominational life of this city.

Chicago has already become conspicuous as one of the big strategic centers of the Laymen's Movement. The splendid conference which has just come to a close marks the logical outflowing of the positions taken and the plans agreed upon in the culminating meetings in this city, which afforded a fitting climax to the continent-wide campaign of a year ago.

The preparatory work was admirably executed. Several weeks previous, Rev. Frank Padelford of Massachusetts, as the advance representative, met the denominational leaders of this city, and the general program of the campaign was outlined. It was decided to concentrate the entire period of eleven days assigned to Illinois in this city upon the principle that an achievement accomplished here in the great metropolis of the Middle West would immeasurably affect the entire country, with which Chicago is so intimately related by the ties of social life.

Back of the movement was the united denominational machinery of the city, including the local organizations and the missionary societies as represented here. The campaign was in charge of an executive committee, including some of our strongest laymen, as follows: F. A. Wells, W. G. Brimson, W. A. McKinney, John Nuveen, E. S. Osgood, E. E. Vaughn, M.D., J. H. Byrne, M.D., George Riddiford, H. R. Clissold and T. A. Trowbridge. Office was opened at the headquarters of the Baptist Executive Council, and Rev. L. W. B. Jackman and Rev. C. W. Briggs were retained as executive secretaries. With such careful organization the success of the campaign was assured. The plan determined upon was to hold a series of conferences in different sections of the city, which afforded an opportunity of coming in close touch with the churches represented.

But the soul of the movement has been the masterful personality of the distinguished leader. Fresh from his triumphs in Canada, where the impetus of the Laymen's Movement has astonished the Christian world, fresh from the more recent victories which have attended his administration since he has identified himself with the denominational work of this country, Dr. Stackhouse immediately won his way to the hearts of those who came within the circle of his magnetic influence. Towering like Saul of old, head and shoulders above his brethren, every inch of his splendid manhood is aflame with a redemptive passion. His is a tremendous reach and he is master in dealing knock-out blows. He strides along like some hero upon a sun-bathed pathway, and the virile strength of the man insures an unquestioned leadership.

In all, eight conferences were held in as

many sections of the city, at which about twelve hundred picked men from the churches were present. Besides this there was a final conference of the committeemen from the various churches, at which the follow-up work was outlined. At this meeting it was decided that Dr. Stackhouse should return on June 9, and a report meeting be held presenting the results of the campaign.

In all this Dr. Stackhouse was admirably supported by Dr. Barnes of New York, whose thrilling addresses and passionate devotion to a cause served in no small measure to make this campaign a success. Rev. L. W. B. Jackman and Rev. C. W. Briggs remained in the city to direct the follow-up work, with the active co-operation of the denominational secretaries, Drs. J. Y. Aitcheson, E. W. Lounsbury, T. L. Ketman and Frank L. Anderson.

The campaign has made its impress upon the denominational life of the city, and in turn its ultimate implications will be realized in the denomination at large in coming years.

✠

A Booker Washington Roosevelt Story

Booker T. Washington, whose "Up from Slavery" appeared some years ago in the *Outlook*, is now contributing "Chapters from my Experience" to the *World's Work*. Each installment is marked by the same practical good sense and frankly personal desire to do good that characterize Mr. Washington in all his undertakings. Many white "politicians" will find themselves described in the brusquely scornful language he applies to certain persons of his own race in his fifth chapter. In speaking of Mr. Roosevelt he says: "Practically everything that he tried to do for the South while he was President was outlined in conversations to me, many years before it became known to most peoples that he had the slightest chance of becoming President. What he did was not a matter of impulse, but was the result of carefully matured plans."

Anent the matter of race prejudice he tells a story of a farmer in Florida who said to him, "I'm mighty glad to see you. I regard you as the greatest man in the country." Whereupon he suggested to the farmer that President Roosevelt was a great man. "Huh, Roosevelt!" said the farmer; "I used to think Roosevelt was a great man until he ate dinner with you. That settled him for me." This curious story deserves to be commended to those northerners who think they know just how the race problem in the South ought to be handled.

✠

A Good Thing to Try

The Standard: "One of the churches which followed the excellent suggestion of the Laymen's Missionary Movement and made an 'every-member canvass,' found that one of the by-products of its efforts was a renewed sense of fellowship among its members and a knowledge of the spiritual and social needs of its parish of which even the pastor had been previously in ignorance. Why would it not be worth while in the larger churches to organize such a system of thorough visitation? Under the direction of the pastor and deacons, or of a specially appointed committee, groups of members could call upon every family in the church. If thoroughly organized and carefully continued and followed up, this plan could not but be helpful to church life and stimulating to church efficiency. These committees would be sure to get valuable information about the homes of the people. One Laymen's Movement Committee, for instance, discovered a family which professed to be surprised that they were still members of the church upon whose membership roll their names were accurately printed. Every church, too, has its 'submerged tenth' or more — those who, for one reason or other, cannot, or do not, attend the public services. What a blessing a cheery smile and hearty handgrasp might prove to them! The 'shut-ins' would be delighted to meet their fellow-members. The benefits that would come to those who did the visiting would not be the least part of the good resulting."

✠

State Superintendent E. R. Pope of Minnesota predicts that "Duluth will give a mighty welcome to Dr. Stackhouse at the State Convention next October." He says the visit of Dr. Barnes and Secretary Stackhouse to Minnesota was greatly enjoyed and of large value to the work.

OMEN'S WORK IN MISSIONS

e Woman's Home Mission Society Report

HE report for the year ending March 31, 1911, is counted as the second annual report, the Society dating its records anew since the consolidation of the eastern and western societies. The report fills eighty pages, and covers in detail the work of successful year. The following ill give an idea of the varied ac- he Society:

ERATION AND ORGANIZATION

ciety is now in full co-operation Northern Baptist Convention, and ed with a Board of Managers ; twenty-seven and a General Com- seventy-five. There has been co- also with the Council of Women Missions, the Forward Movement, Home Mission Society. Confer- the Woman's Foreign Societies ted in the adoption of union con- for Woman's Home and Foreign n States and Associations, and ficial changes.

is being made in the work ung women. Mexico has been as the "specific" for young ocieties the coming year. There 81 annual members of the Light and these juniors contributed ring the year. The Baby Band was 3,478. The total number ries reported is 4,736; of this ,750 are women's, 335 young 150 children's organizations.

FINANCIAL

ciety is gratified to close the year lance in the treasury of $987.93. receipts were $190,998. The n the treasury April 1, 1910, was $3,002. The total disbursements were $193,013. The Society has made a marked advance in the receipts from churches, which shows a steady growth in interest. The receipts from churches 1909–1910 were $135,262, and for 1910–1911, $149,728, an increase of $14,466.

The budget of 1911–1912 has been made the same as last year, inasmuch as receipts have been $20,000 less than the total budget. The apportionments have been reduced, leaving a larger balance to be raised by special gifts, by churches exceeding the apportionment, by gifts from hitherto non-contributing churches, and from individuals. The Society should raise the total budget this year in order adequately to meet the urgent needs on the several fields.

The estimated value of goods, consisting of boxes and barrels of clothing and other supplies sent to the missionaries for use in industrial schools and for distribution among the poor amounts to $4,533.15. This does not apply on the apportionment.

FACTS AND FIGURES

Mrs. A. E. Reynolds has been acting principal of the Missionary Training School and will continue another year. There were 104 students, a devoted earnest body.

In the Indian mission fields reports of advance come from the blanket Indian missions, the Hopi churches, and the newer fields in California and Nevada. The Alaska Orphanage continues its distinctive work among the neglected.

Among the foreign populations, the work needs to be greatly augmented. The call for missionaries among the Italians is very insistent, especially from the larger cities in the East, and the Society is increasing its force of workers among them as rapidly as possible. The same urgent appeal comes

for workers among the Slavic races, and advance is being made, but not commensurate with the wonderful opportunities. The Society has teachers and missionary workers among the negroes, in Cuba, Porto Rico and Mexico, among the Chinese, Japanese and Syrians in mill and mining towns, and among American populations in the West, especially in Utah.

PARTIAL SUMMARY OF WORK

Religious visits	103,623
Religious conversations not included in visits,	27,540
Fireside School, families enrolled	10,573
Bible Bands and teachers' meetings	3,958
Industrial Schools and children's meetings	6,197
Sunday School sessions labored in	7,618
Young People's meetings attended and conducted	1,410
Women's meetings and parents' conferences attended and conducted	2,235
Missionary meetings attended and conducted,	1,598
Temperance meetings attended and conducted,	329
Sunday schools organized	34
Temperance societies organized	26
Other meetings attended	26,606

THE WORKERS

The number of missionaries at work was 173. Of these 16 were general workers; of the others 20 worked among Germans, 14 among Italians, 16 among Swedes, 36 among negroes, 2 among Finns, 5 among Danes, 10 among Indians, 3 among Chinese and Japanese, 9 among Slavic races, 3 at ports of entry, 4 among mill and mining populations, 23 among Spanish-speaking people.

There were 130 teachers employed: Among Indians, 12; negroes, 77; Chinese, 12; in Cuba, 4; Porto Rico, 3; Mexico, 16; Alaska, 6. This made a total missionary force of 300 during the year. At its close 226 were on the field.

✠

Self-Denial Week

The Chronicle (L. M. S.): "Every year there come to the Mission House striking and touching stories of means of self-denial practised by our missionary enthusiasts. There is a touch of reality, for instance, in the method adopted by the girls at Walthamstow Hall, the school for the daughters of missionaries at Sevenoaks. They went without sugar during the whole of Self-Denial Week, which was estimated to save 10*s.* in the housekeeping bill, and this has been handed over to the Self-Denial Week Fund. A mysterious secret society of the same school gave an evening entertainment to the staff and other pupils, when the proceeds from refreshments and payment for special seats amounted to 5*s.*, which was also handed over to the Self-Denial Fund."

✠

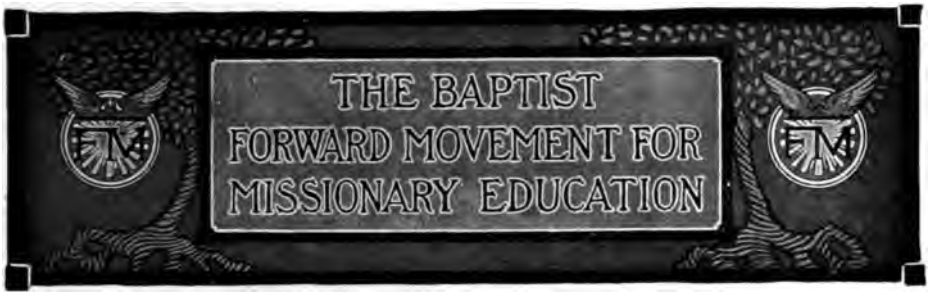
Openings in Porto Rico

Woman's Home Missions (Northern M. E.): "For the older people we can do little if anything, except teach them a new conception of home and the home life. Industrial schools and the like are a prime necessity, and in this direction should the Christian societies use their best endeavors for an uplift to the children. The spiritual work that is being done is full of encouragement. Methodism has forty church and chapel buildings on the island, and over ten thousand communicants and adherents. Even so, we have been unable to extend the work as opportunity offered, for there are at least 250,000 people pleading for the truth, who could be brought into church relationship. The door of opportunity is wide open for the work of the Woman's Home Missionary Society. If we enter and accept with grateful hearts the work that is so apparently needful, Porto Rico will just so much more speedily occupy her place among the civilized and intelligent peoples of the earth."

✠

What a Child Can Do

It is always interesting to see what a child can do when there is an issue at stake. One bright boy of ten who is in the fourth grade has always shown his reluctance where the industrial part of his education was concerned. Last June his grade was given slippers to make. Knowing José, I bought a cheaper material than that asked for; all efforts on my part as well as that of the teacher proved unavailing; most of his time was spent in undoing the little he did. March 1 there was great excitement when they were told that no child who had not accomplished the required amount of industrial work could be promoted. José then promptly went to work, ripped up all old work and in four days' time did the whole thing. — Miss R. E. Nicolet, Capiz, P.I.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Four-fold Plan of Advance

THE World in Boston, America's first great Missionary Exposition, is past. It was a conspicuous success. In the churches of Greater Boston, the pastors, laymen, women, Sunday-school superintendents, young people's society leaders, thousands of stewards, special workers and children gave freely of their time and thought and best endeavor. What the Exposition was intended to do has undoubtedly been accomplished. Interest in missions has been awakened and the missionary enterprise has a distinctly new place in the thought of many thousands of people.

The greater work remains to be done. This interest must be crystallized in missionary giving and service. From the beginning the leaders in the World in Boston have been solicitous that the Exposition should not be considered an end in itself, but rather a means to larger ends.

A Continuation Committee has been at work for several months. The objectives as defined by this committee are given below. In view of the fact that they have been adopted by the missionary department of the Men and Religion Forward Movement, they are published in this department as having a message for missionary workers in every part of the country.

1. INCREASED MISSIONARY KNOWLEDGE on the part of every member of the congregation. This may be brought about by:

Frequent pulpit presentation.

Missionary meetings. These may be held monthly or at other stated times, in the church prayer meeting, in the men's and women's organizations, in the Young People's Society and in the Sunday school.

Organized mission study classes among adults and young people.

Graded missionary instruction in the Sunday school.

Use of literature, charts, pictures and loan exhibits.

2. PERSONAL CHRISTIAN SERVICE in the church and community, and the dedication of life to various forms of Christian work at home and abroad. The realization of this objective may come through:

The enlistment and training of leaders and workers for all departments of the local Church.

A scientific survey of the Church in relation to its community.

An enrollment of volunteer workers in the activities of the various charitable, social and religious institutions.

The commitment of every Christian to the practice of personal evangelism.

The presentation of the call to Christian service as a lifework, and the duty and the privilege of every Christian to view his vocation as an opportunity to serve the Kingdom of God.

3. A VITAL CONCEPTION OF THE CHRISTIAN USE OF MONEY; the enlistment of every member of the congregation as a contributor to Missions; and the adequate support of the missionary enterprise. An effective financial program for the attainment of these ends includes:

Emphasis on the financial obligation in the regular educational program in order to

prepare the Church for the presentation of the financial appeal.

The determination of a definite financial objective, including all the objects to which the Church should contribute its support.

An every-member canvass to secure an offering from each man, woman and child.

The adoption of a weekly offering for missions.

The use of the bi-pocket or duplex envelope as the collecting device.

4. A SENSE OF THE REALITY OF PRAYER, and the responsibility and privilege of every Christian to utilize it as the primary missionary force. The following suggestions may be found effective:

Definite public instruction from the pulpit and in the prayer service on how to pray and what to pray for in the missionary enterprise.

Emphasis on prayer for missions in Bible and mission study classes and in confirmation and probationary groups.

Organization of missionary prayer circles.

Practice of intercessory prayer in every Christian family.

Daily intercessory prayer in private on the part of each Christian.

Missionary Program Topics for 1911

July. OUR OBLIGATIONS TO PORTO RICO AND THE PHILIPPINES.
August. STATE CONVENTION WORK.
September. REPORTS FROM CHINA.
October. REPORTS FROM INDIA.
November. TRIALS AND TRIUMPHS IN EUROPE.
December. AFRICAN MISSIONS.

August Subject: State Convention Work

The object of the program for August is to make clear the nature and extent of the missionary work carried on by the Convention of your own State. The following program is given by way of suggestion.

1. HYMN: "Jesus shall reign where'er the sun."
2. SCRIPTURE READING: "The City Redeemed with Justice." Is. i. 21-27.
3. HYMN: "Christ for the World."
4. PRAYER. For the special needs of your State work.
5. HYMN: "My Country, 'tis of Thee."
6. BRIEF TALKS OR PAPERS ON ONE OR MORE OF THE FOLLOWING TOPICS:
   (*a*) "What our State Convention is doing for our Country Churches."
   (*b*) "The City Problem and our State Convention."
   (*c*) "The Convention's Work Among our Foreign Population."
   (*d*) "What are the Specific Problems of our own State Work?"
   (*e*) "Our State Convention and the Sunday Schools."
   (*f*) "Why the State Convention should receive our Earnest Support."
   (*g*) "Work Among Sailors, Railroad Men, Miners, or other Special Groups."
7. HYMN: "Hail to the brightness of Zion's glad morning."
8. DEFINITE PRAYER FOR THE WORK UNDER DISCUSSION. (A number participating.)
9. CLOSING PRAYER AND HYMN.

NOTE. Let the leader find out from the pastor who the State Convention Secretary is and write to him for a copy of the latest annual report of the Convention, together with any literature dealing with special phases of the State work. Two or three features of this work should be selected for special emphasis at the meeting, the chosen topics being determined largely by the particular types of work carried on in the respective States.

Before the meeting, determine for what particular forms of the State work prayer should be offered, so that the prayers shall be clear and definite.

A Revised Version of the Prodigal Son

The story of the prodigal son is as modern as it is ancient, as prophetic as it is historic. The following account of a Chinese prodigal is a revised version of the old story, and although the father, elder son and prodigal all appear, their attitude toward each other is slightly different. More than ten years ago this young Chinese prodigal had a violent disagreement with his father and left home. During the years following he wrote to his brothers, but in bitterness sent no message to his father, who was also hard and headstrong. Finally the young man came in touch with the Christian religion, believed and was baptized. Following the dictates of his great Master he wrote to his father asking forgiveness, but forgiveness was refused to the sorrowful petitioner. Some months later a stranger came to the compound, inquiring for a man by the name of Wang — the name of the young prodigal who was now no longer a prodigal. After some difficulty and much seeking he found Mr. Wang and joyfully delivered his message. The father, now nearly seventy years old, had also accepted Christ, and had sent his elder son to seek out the long-lost one and bear him the message of forgiveness. The elder brother had walked nearly three hundred miles and was footsore and weary, but his face glowed with unspeakable joy as he met his brother and told him his father's message. After resting a week, he started bravely back on the long, toilsome journey with a letter from the forgiven and forgiving son and a gift of reconciliation.

FROM THE FAR LANDS

AMERICAN SAILORS ENTERTAINED

An event of importance this past month has been the visit of an American submarine fleet. The submarine fleet was a novelty to the Filipino, and no less of a novelty to some of us Americans. The submarine boats, the *Shora*, *Porpoise* and *Moccasin*, accompanied by their mother ship the *Rainbow*, made quite a flotilla. The Jackies swarmed about the towns, and both forces on land, the good and the evil, strove for the supremacy in entertaining them. The liquor interests sent a delegation to the Commander on the arrival of the fleet, with the request that he pay off the sailors before time in order that they might have ready money to spend on shore. We all know where it would have gone. Some of the sailors themselves resented this attempt to mulct them of their "hard earned dollars" as one of them put it, and it is needless to say that some of the residents of Iloilo were chagrined and roused to righteous indignation at such heartlessness. On the other hand, a cordial invitation was given the men to come to the Y.M.C.A. rooms, and a reception was given them on a Saturday evening. The sailors are a jolly company, and they entertained the "land lubbers" in a breezy fashion. Songs were plenty and "soft" refreshments followed, and so attractive was the meeting that the bar room below was practically

emptied. The following day some of the Jackies came to the religious services morning and evening, and showed a hearty interest. The impression left on all our minds was that this work for American men in this distant city is of great importance. It is a work that ought to be maintained vigorously. To be sure it takes time on the part of the Missionaries, but it is time well spent. — R. C. THOMAS, M.D., Iloilo, P.I.

A CHIEF DESIRES TEACHERS

Yesterday I received a very urgent communication from a chief beyond the river, asking for teachers. He wants to know why it is that his people cannot have teachers when he has asked for them so often. There is not or has not been a teacher in all his territory. In the early days some teachers were sent to them, but they refused to receive them. He says that now the priests are coming to him every little while, asking for permission to put teachers in his villages, but he says, "We don't want their teachers. We want teachers from the Mission. Please send us some." With a list of more than twenty open villages before me I am compelled to write that we have no teachers to send now. — JOHN E. GEIL, Banza Manteke, Africa.

MARKED CHANGES IN THE PHILIPPINES

The Gospel of Jesus Christ is compelling marked changes even in the Roman Catholic church in the Philippine Islands. It is quite noticeable that the niches in the front of the Roman Catholic churches of Jaro and of Iloilo, which formerly held an image of a wooden saint or of the Virgin Mary, now have a beautiful picture of the Christ. This yielding of the conspicuous place once occupied by the saints to Christ indicates a gradual yielding on the part of the priests to the insistent demand of the intelligent Filipinos that the Christ shall be given a large place if the church expects to hold them in allegiance to her. — C. L. MAXFIELD, Iloilo, P.I.

INCIDENTS AT YACHOW DISPENSARY

Although the hospital is not opened yet, nor will be for some time to come, we have been constrained both by our own natural feelings of pity and by the mature judgment of our fellow missionaries to take in a few cases for treatment. One, a carpenter who is a member of our local church, sustained a very severe fracture of the thigh due to falling from a tree. Another, one of the students of the theological school, was in the hospital for a number of weeks, seriously ill with typhus fever. A number of cases, poor chair coolies, deprived of food, clothing and shelter, suffering from some temporary ailment, were housed, treated and fed until they were able to go to work again. Such cases appeal most strongly to my sympathy, and surely we can consider them some of the "little ones" the Master spoke of with such tender compassion. — EDGAR T. SHIELDS, M.D., Yachow, West China.

WORK FOR GIRLS AT TOKYO

The young women's dormitory is an increasingly busy, happy place. Eleven girls are now members of the home. Some of these are students from the various schools; some are teachers, and some are Bible workers. About half the number are Christians. All are hearing the gospel every evening at family prayers. All attend church service every Sunday morning and some are members of the English Bible class held in the home every Sunday afternoon. — MISS M. M. CARPENTER, Tokyo, Japan.

"I NEVER KNEW IT BEFORE"

All classes come to the hospital, some young, some old, some Christians, others heathen, with all kinds of diseases. Twenty of them in a ward originally intended for ten! My prize patients are the little children, some of whom are so dear. One patient saw for the first time the magic lantern pictures on the Life of Christ and heard the hymn "Jesus Loves Me" sung. Afterwards she said to me, "Jesus loves me and I never knew it before." — MISS L. J. CRAWFORD, Hanyang, Central China.

SUDRAS AWAKENING

The annual conference was held in Nellore from February 1 to 9. During this time the seminary suspended its work in the classrooms and transferred its operations to the outlying villages, our theoretical work thus being supplemented by valuable practical experiences. For this evangelistic campaign the students were divided into two sections, one of which visited the twenty-five villages

of the Ramapatnam mission field and the other some fifty towns and villages in the Kandukur division. The land is evidently being prepared for a mighty advance movement among the caste people, especially the great Sudra or agricultural caste. Never before had they received the gospel with greater eagerness and never before had so many of them openly acknowledged Christ to be the Saviour of the world and also their Saviour. The indications are that once a genuine break occurs among them, they will come in large numbers, even as the non-caste people have come before them. — J. HEINRICHS, Ramapatnam, South India.

BUSY DAYS AT TURA

The Garo Association met this year, February 2 to 5, at Tura. Between meetings we ladies were kept busy entertaining a continual procession of people who came to see pictures or the bungalows or to visit with us, while the Sahibs' offices were filled with men who came to consult them about all sorts of things. It was a rare opportunity to help by the personal touch. The reports showed a healthy growth in most lines, though there was a decrease in funds for general evangelists, so that only one instead of two can be supported this year from this general fund. A number of evangelists are supported by other organizations among the churches. There was much sorrow over this retrogression, and a felt rather than an expressed determination to do better this year. We all rejoice over 442 baptisms. — MRS. M. B. CROZIER, Tura, Assam.

WHAT THE HANYANG HOSPITAL DOES

The story of one of our patients was pitiable. He came from Szechuen as a sailor on a cargo boat with the promise that he should be safely returned. On reaching Hankow the captain decided to sell his boat, and cast the boy adrift friendless and penniless. He earned a few cash in Hanyang Iron Works by picking up pieces of coal which fell from the carriers' baskets. At night he took shelter near a heap of warm ashes which had been dumped from the furnaces. But this shelter did not serve him long. Late one night the mass collapsed, almost burying the refugee beneath its still smouldering embers. A passer-by saw a queue and part of a head and speedily extricated the victim, unconscious though still alive. On the next day he was brought to the hospital, terribly burned. He is now doing well, and is grateful for the help given him through the Good Samaritan Fund from which we administer help to very poor patients, many of whom are hopeless, helpless and penniless. — G. A. HUNTLEY, M.D., Hanyang, Central China.

✠

Training Native Workers

BY D. A. W. SMITH

"The most highly multiplying work which the missionary can do in the interest of accomplishing the evangelization of a country," says John R. Mott, in *The Decisive Hour of Christian Missions*, "is that of raising up and training an adequate staff of native workers, and of communicating to them the evangelistic spirit." This is what the Karen Theological Seminary has been doing for the past sixty-six years in Burma. It has graduates who have worked and are working among the Chins, the Kachins, the Shans, the Musos, in languages as foreign to them as originally their language was to us, and among brother Karens in remote fields in Northern and Northwestern Siam, to say nothing of the great multitude who have toiled and are toiling supported by their own people, as pastors and evangelists, in Lower Burma.

In January last a class of thirty-two graduated, of whom five immediately volunteered for foreign service, meaning the outlying peoples of Burma. Three are designated to the distant Kengtung field, where they are to labor under the direction of Missionary Young among the Musos and other tribes in the hills between Burma and China. They are already on their way thither, one with his interesting bride, the latter a graduate two years ago of the Karen Woman's Bible School in Rangoon. They will know how to sympathize with missionaries from America, for their first task will be to learn a new language. Another point of resemblance to the American missionary is the length of time required for them to reach their field. Their journey by rail, cart and foot, will occupy nearly as much

time as is required of the American missionary to come from Boston to Rangoon. A fourth member of the class, with his bride, has already been heard from as nearing his field, having reached Lacon in North Siam, where they were being hospitably entertained for a few days by the American Presbyterian missionaries. The fifth is still girding on his armor, waiting for orders to labor among another section of most unpromising Karens, in Northwestern Siam.

Yes, we have use for the missionary hymn of my revered father, which was translated into Karen over thirty years ago by the late Dr. Vinton, father of Sumner, the popular expositor of missions with his moving pictures, and no less moving addresses,

See heathen nations bending
Before the God we love!
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The Gospel call obey,
And seek the Saviour's blessing, —
A nation in a day.

Blest river of salvation,
Pursue thy onward way;
Flow, thou, to every nation,
Nor in thy richness stay;
Stay not, till all the lowly
Triumphant reach their home;
Stay not, till all the holy
Proclaim, "The Lord is come!"

✠

Missionary Personals

After an extended trip through West and Central China as missionary on special service, Rev. J. L. Dearing, D.D., has returned to Yokohama, Japan.

Rev. G. N. Thomssen and Mrs. Thomssen of Bapatla, South India, have been forced to take a brief furlough for the sake of Mrs. Thomssen's health. News now comes from them at Blenheim, Australia, that Mrs. Thomssen's health is improved.

Rev. Jacob Speicher of Kityang, South China, expects to spend the months of July and August in Burma, where he will work among the Chinese, He will be accompanied by several Chinese evangelists.

Duncan Academy reports a prosperous year. There are eight students in attendance in the higher department and over ninety in the middle department.

Several of our missionaries served in the World in Boston Exposition. The names of those who thus assisted are Rev. H. L. Marshall, Rev. and Mrs. W. H. S. Hascall and Miss J. G. Craft of Burma; Rev. and Mrs. W. C. Mason of Assam; Mrs. A. A. Bennett of Japan; Mrs. W. H. Millard, C. E. Tompkins, M.D., and Rev. Joseph Clark and Rev. Volney A. Ray of Africa; Rev. H. H. Steinmetz, M.D., of the Philippines.

✠

Foreign Missionary Record

ARRIVED

Miss A. S. Magilton, from Nellore, South India, at San Francisco, April 13.

Rev. W. F. Armstrong, from Rangoon, Burma, at Liverpool, England, May 2.

Mrs. H. H. Tilbe, from Rangoon, Burma, at San Francisco, May 5.

Miss T. M. Thompson, from Rangoon, Burma, at San Francisco, May 5.

Captain Bickel, Mrs. Bickel and daughter, from Inland Sea, Japan, at San Francisco, May 6.

Prof. L. E. Hicks, Ph.D., and Mrs. Hicks, from Rangoon, Burma, at Berkeley, California, May 11.

Rev. F. Kurtz, from Madura, South India, at Flint, Michigan, May 11.

Rev. J. T. Latta, Mrs. Latta and children, from Thonze, Burma, at Cambridge, Ohio, May 11.

Rev. H. C. Gibbens, M.D., Mrs. Gibbens and child, from Mongnai, Burma, at Philadelphia, May 13.

Rev. O. L. Swanson, from Golaghat, Assam, at Moline, Illinois, May 13.

Miss Edith F. Wilcox, from Himeji, Japan, at Providence, R.I., May 13.

Master Durlin Bushell, from Moulmein, Burma, at Boston, May 15.

Rev. A. E. Seagrave, from Rangoon, Burma, at Boston, May 15.

Miss M. B. Pound and Master Eastman H. Chaney from Maubin, Burma, at Boston, May 15.

Rev. J. H. Deming and Mrs. Deming, from Shanghai, East China, at Haddon Heights, N.J., May 17.

Miss S. S. Hartford, from Moulmein, Burma, at Boston, May 18.

Mrs. J. Speicher and children, from Kityang, South China, at Granville, Ohio, May 26.

SAILED

Rev. W. H. Leslie, M.D., and Mrs. Leslie, from Boston, May 20, for Cuillo, Africa.

Miss Margaret Suman, from San Francisco, May 24, for Capiz, P.I.

Rev. Joseph Clark and Mrs. Clark, from New York, June 3, for Ikoko, Africa.

BORN

To Mr. F. C. Mabee and Mrs. Mabee of Shanghai, East China, on March 28, a daughter, Ruth Bentley.

FROM THE HOME LANDS

A Church Edifice Campaign

BY H. RUSSELL GREAVES, D.D.

The Southern California Baptist Convention was organized in 1892. Like all other Conventions the work had a very small beginning. Some of the leaders in our denomination in Southern California today were among those who participated in the first steps toward an organization.

We now have four associations and 84 churches. For the last year we reported 674 baptisms and 1901 additions otherwise, making a total membership of 13,929. In addition to these statistics we have some 25 colored churches. Our church property is valued at $1,029,310. The total amount of money raised this past year was $284,713.

The rapid increase in population has given us unprecedented opportunities for development. New churches are being organized as rapidly as funds to care for them can be guaranteed. The total disbursements for State Missions for the past year was $31,576.72. About 50 churches raised their full apportionment for the State work.

Perhaps it will be of interest to the readers of MISSIONS to learn how a church edifice campaign saved a church organization and was the beginning of a very important work that will touch a territory as large as some of our eastern states, and this work the only Baptist church in the whole district. I refer to Bishop, Inyo County. This county has come into great prominence owing to the fact that the Owens River, which is to supply Los Angeles County with water for years to come, finds its source there.

Thomas Clark, a devout Baptist, arrived in Bishop late in the fall of 1864. He wrote his son, Andrew Clark, who had remained in Iowa, to send them a Baptist preacher. Failing to secure one who was brave enough to endure the hardships of the new field, Andrew Clark was ordained and came to Bishop, arriving October 3, 1867. He at once began his ministry in a box schoolhouse. January 1, 1869, the Bishop Missionary Baptist Church was organized with a few charter members.

In 1870 the pastor traveled by wagon across the Sierra Nevadas to San Francisco to attend an associational meeting. At this meeting the church joined the Association, and the pastor was recommended to the Home Mission Society as a missionary pastor. He received his appointment and began his work for the church and the Society. For over thirty-five years he traveled up and down Owens Valley, having different appointments at preaching stations. During all this time he received only one year's full salary, and very little encouragement. You can imagine the joy of this dear old pastor's heart, when, on November 6, 1910, he had the pleasure of being present at and participating in the dedicatory services of a splendid new church building. It was a very touching part of the service when Father Clark led in the dedicatory prayer. It would not have been possible to erect this well-appointed house of worship, costing about $5,000, had it not been for the generous assistance received from the church edifice department of the Home Mission Society. The church was dedicated free of debt save an obligation to the Society on a loan of $500.

A new era has opened for this church; Rev. C. Sidney Maddox, one of our choice young ministers from Arizona, has just moved to Bishop to begin pastoral oversight not only of the church in Bishop but of the whole of Inyo County. Large numbers of people are moving in to take up their homes and the prospects are bright for an aggressive work.

During the pastoral care of Rev. C. W. Iler, who was the leader in the campaign, Bishop and the whole of Inyo County voted to become dry. This marks a decidedly forward step for the whole county, and the opportune moment for a splendid campaign on the part of the church has arrived.

The Gospel Working in Porto Rico

BY MISSIONARY C. S. DETWEILER

At Guanica our little church worships in a chapel built by the offerings of the Young People's Societies and Sunday schools of the Pacific Coast. Near by is the largest sugar mill on the island, claimed to be also the largest in the world. Consequently the field here is composed largely of poor working people, and it is also a somewhat shifting population. It is a town noted all over the island for its vice. Until our Mission opened work here nothing was done religiously for the people. After our chapel was built the Roman Catholics started a project for a church, and last year they completed a beautiful building of cement. But they find it uphill work. Our pastor is José Perez, formerly a soldier in the Spanish army. He is meeting with success in gathering the children into Sunday school, and the work at present is promising and steadily growing.

In a recent trip to a mountain district, never before visited, I met with a kind reception by some of the leading planters, and the idea of our opening work among them was eagerly welcomed. But where shall we find a man for this field? We shall have to wait until the vacation, and then send one of our ministerial students for a few months' work during the summer. Later on we hope to have our Theological School well established and furnishing trained workers for the field.

Formerly it was the custom to engage some of our converts for these fields without demanding previous training. But we cannot do that any more. The public school system is reaching out into all corners of the land, and as the level of popular education steadily rises we must have preachers who can be respected by the people for their intelligence as well as for their piety.

In the above-mentioned country district there is a public school with more than one hundred pupils, and no religious work of any description among the people. One of the largest landowners, a man past forty with a growing family, made an engagement with me on my next trip over that field to marry him to the mother of his children.

After all these years of American occupation the missionary is constantly called upon to marry persons who have lived together for years without that ordinance. Here in Ponce, as a result of the preaching of the Gospel, a young couple who have lived together eighteen months have asked for marriage with a view to offering themselves later for church membership. A few days afterwards out in the country a man approached me, asking about securing the permission of the court to marry his cousin. They have been making a home together for years and have several children. The fact is the evangelical missionaries are supplying the people of Porto Rico with a religion. Roman Catholicism has never been a religious force here except in a very restricted sphere.

✠

The East Washington Outlook

BY REV. F. A. AGAR

ONE year ago the East Washington and North Idaho Convention had made appointments aggregating $8,000 for the year. Appointments for this year made to date will foot up over $16,000. We have promised help to various fields, which will mean an additional $2,000 expense during the rest of the convention year. Even with this expenditure we will not meet the abject needs of this section. It would take $5,000 more in the next nine months if we just met the worthy calls that will come to the Board.

What are the Baptists of this section doing to meet this emergency? They are doing the progressive thing. Last convention year they increased their gifts for State missions 104 per cent over the previous year. Moreover there is a spirit of missionary endeavor getting hold of the pastors and churches. Small fields that heretofore absorbed the time of a poor man are combining in the support of a well-prepared aggressive man who is able to do a high grade of work that is resultful. The churches, both self-supporting and missionary, are sending out their pastors to help establish and maintain new work in growing sections.

The Inland Empire, the name given to the section of country occupied by this convention, will grow. The population of this region has increased 114 per cent in the last decade. Railroad development and irrigation work promise even greater growth in the present decade.

told you facts about how things grow a railroad begins to build through a section of country, and then an irriga- cheme turns water on a large area of you would not believe the story. ps you are not to blame. Unless I had ıal knowledge of the wonderful progress s made it is doubtful if I could swallow .et me test your credulity with one ɔle.

ailroad was built through a section of Washington. Within a distance of miles eleven new towns sprang up ı a year, each of them having a popu- of from 100 to 700. Two years ago ould have stood on the highest hill in ection and with the help of a strong glass have seen perhaps a score of ngs. Today with the naked eye you ıee over 300 homes. People have l and are at work on five or ten acres ıd. The land is selling for $200 to an acre. There are thousand of acres be developed and sold in that vicinity. year from now it is safe to say that will be 600 homes, outside of the , in that valley. In this convention here are at least ten localities where a growth is probable in the immediate . We have just organized three hes in that section.

e largest city in this region is Spokane a population of 110,000. It made a h of 186 per cent in the last decade. ıext largest place did almost as well. uture has even larger growth in store ese cities. Growth in population must an increase of effort, opportunity and ısibility along religious lines.

THE FUTURE FOR BAPTIST WORK

at of the future for our Baptist work? full of promise. Our people today e the need of heroic giving. A church s field is building a splendid structure, ıe members are all comparatively poor e. Besides giving an average of $80 *pita* for the building during the past they gave an average of $12.30 *per* for local expenses. They also gave erage of $3.50 *per capita* for missions e the bounds of their own field. This ımple of the giving that is taking hold r people, and it is full of promise for ture. This *is not* an isolated example.

Even with such a spirit the Baptists of the Inland Empire cannot begin to care for the necessary work ahead of them. We must have large help from the Home Mission Society, increasingly large help if we do our part in the religious development of this section.

Our total missionary force now numbers thirty-five. Three new district missionaries have just been put to work in hitherto untouched sections of country, one more pastor at large has been added to the two already at work, two city missionaries have also been employed. The new men alone will, I dare say, develop and organize in the next year at least a dozen new fields. These new fields must have help at the beginning in the support of a pastor.

One of the new men just left my office to go to his field over in the Camas Prairie country. Before he left to begin his work as district missionary he named twelve places where he said a Baptist organization could speedily be effected. He asked me if the convention was prepared to help in the support of at least four new pastors if those churches were organized. I was obliged to tell him, "no."

As a final word let me say that a look ahead reveals so much work to do that it will take all the procurable resources from the Baptists without and within the bounds of our convention field. All that makes the task possible is the help of the Home Mission Society, which could do more if the Baptists of America would make it possible. The type of civilization in this western empire is to be determined in the near future. Only Christianity can shape it aright.

We Baptist people must not fail to do our share in this great task. We will not fail with the help of God.

Spokane, Washington.

✠

The Missionary Spirit

BY CHAS. G. READ

About fifteen years ago a young Portuguese lad, named Frank C. B. Silva, followed the big bass drum of a Salvation Army squad and was led into their meeting. Frank was a Roman Catholic, but he was converted at one of the meetings of the Army. This took place, as I remember, in the city of Stockton.

His first thought seemed to be directed toward the conversion of his fellow countrymen, so he came to Oakland to study and prepare himself for his work. He became a member of the First Baptist Church and of my Bible class. He attended California College, a Baptist school, and was graduated therefrom. Leaving Oakland he took up his residence and work in New Bedford, Mass., as many of his people were sailors, and that city seemed a good field for his labors. He married there, built a church and publishes a paper, besides having several preaching stations elsewhere. He is a thoroughgoing, whole-souled and enthusiastic Baptist brother, full of faith and good works, and is held in high esteem by all who knew him here. In closing I desire to say that I consider MISSIONS the best and most complete missionary magazine published, and I often wonder how you get so much information in so small a volume.

Oakland, Cal.

✠

From Baracoa, Cuba

A letter from Rev. Juan McCarthy of Baracoa, Cuba, reports many baptisms, fourteen the week previous to writing. "I expect to baptize sixty, and to organize three new churches of about fifteen members each." Several men holding military or government positions are among the number, and not a few of the Roman priests are manifesting a favorable interest. One of these priests says, "The most humble Protestant missionary is doing more to Christianize Cuba than all the Papist priests have done from the time of Columbus." The audiences at Baracoa are large; often as many as 150 persons are obliged to stand, the average attendance being 225, and the room utterly inadequate.

✠

Quotable Items from Porto Rico

FROM MISSIONARY A. B. RIGGS

One of our workers went out into a barrio containing a population of about 1,500 the other day to see what prospects there were for opening work. He found the people very friendly and glad that there was a prospect of having services in their community. One school teacher said that he had had a Bible for a long time and read it every day.

From another barrio a man came into one of the towns and asked our native worker if he could not come out and hold services in his barrio. He said that he himself had never heard a sermon, but that he had a Bible and had been teaching the people.

From still another barrio a school teacher who is a Christian came in and told our worker that if work was opened in the barrio where he was teaching he would be glad to help all he could. These things emphasize the need of more trained native workers, such as our Rio Piedras school is beginning to turn out.

A Porto Rican physician who was trained in the States has just settled in Barranquitas. When he found that I was located here permanently he said, "That is good! We will be able to do something for these people." He is not a professing Christian, but realizes the need of work among his people. May we not hope that he will soon have a deeper interest?

Barranquitas has enjoyed the laying of the corner stone for our new chapel.

Medical missions find in Porto Rico a needy and important field. There are some very competent physicians but the people of the poorer class are unable to employ them; and too often the physician called to attend the poor is unwilling or unable to furnish suitable treatment free. Ignorance and superstition also hinder. For example, the dressing applied to a wounded foot was removed by well-meaning relatives and a baked cockroach substituted, a proceeding which resulted in severe infection necessitating extended treatment. The district nurse does much to instruct the people as she goes about from house to house, and she lends such articles as bedding, nightgowns and nursing utensils, which she takes back and sterilizes for future use after the patient recovers. Much more could be done if the supply were larger. Everything that is commonly used in the sick-room is in demand. The gratitude expressed for thirteen dollars, presented for this object last summer, reveals the depth of the need and the earnestness of the workers.

A Chapel Car "Accident"

By Katherine Sparks

ETRACKED Saturday night; sud-
enly, unexpectedly sidetracked, while
ople in the place to which we were
looked forward to Sunday services.
ned a helpless sort of situation. After
g up the little depot and wiring the
ahead, we went to rest with a sense
ppointment and frustrated plans, not
ıg what would evolve from this hitch
angements.

ning came, and with it a curious
, splashing sound which brought the
up quickly. What a scene of quiet
met our eyes! Back into the distance
ed the sweet spring woods, and out
r shadow a herd of cows came, gravely
ıg, as one by one they joined their
already enjoying the sunshine, and
bathing sleek sides in the clear little pool so near us. We looked at each other and smiled, while somewhat of the peace of God filtered through our perturbed consciousness and quieted our restless hearts.

As a first step toward finding out what could be done five miles from anywhere, we had just planned an expedition down the track, when shots were heard near-by, and presently two young men carrying rifles stood staring at the car in wide-eyed amazement. We hailed them at once and invited them in. Explanations followed. Gradually our new-found friends awoke to the situation. They thought it was "Sure a fine car," and one had "Gone to a Baptist church some, back in Indianny." There were "some houses down the track," and

GROUP OF CHILDREN AT CHAPEL CAR SERVICE

when "the boys" came back from their ball game they could get them to the car. So presto! behold the metamorphosis of two young Sunday-morning sportsmen into two earnest chapel-car workers, striding off, armed with attractive literature to use in place of guns, and intent on bringing boys and girls, men and women to hear the gospel of Jesus Christ.

We had decided to make the first service one for the children, and use them as an an additional advertising agency for the one to be held later. It was not long after our friends had disappeared before strange little faces peered shyly through the door, and then, almost as by magic, a company of boys and girls sprang up, to sit in this wonderful car and hear about the dear Saviour who died for them. It was an interesting and a happy time and, as they ran home with cards and papers and the "Gospel of John" clasped tightly in eager hands, we felt that there was not much doubt about seeing the parents at the evening service.

What a mixed gathering that was! The station agent and his family, refined, well-educated people. Car inspectors, with bright, intelligent faces. Two gangs of section men, all from over the seas. Others, also, obviously of foreign birth. And now, as the missionary looked into the faces filled with interest and curiosity — faces so varied in expression, feature, and intelligent comprehension of the purpose of the gathering — he felt still more keenly that, to reach many, the gospel message must this night be given along lines of the utmost simplicity. He said:

"My friends, I see but few of us in the car tonight who claim America as our birthplace. Now, we want to get acquainted, and it will help us to know just the country from which each one came. As you tell me where you were born, I will write it upon this blackboard. How many from Germany? I see three hands; now there are two more. Five of us were born in Germany. Some came from Poland, I know. Yes, three born in Poland. In Ireland? Two in Ireland. In Switzerland? No? In North Italy then? Yes, I thought so; and quite a number of us were born in South Italy. How many?"

At this point the section foreman became excited that he roared out in Italian:

"All you from South Italy hold up your hands!"

And hands, some singly, some in pairs, shot into the air like rockets.

Soon those who were born in America had a chance to respond, and the children, to their great joy, swelled this record considerably. Then we went over it all from the board, and presently came the sweet and tender message taught so lovingly, long ago, to that proud man, among the whispering olive trees and the shades of night, whatever the earthly birthplace, "Ye must be born again."

Monday came, and still we could not go. What was it that kept the chapel car for several days in this little nook? Some would call it a mere "delay in transfer arrangements," and others, "the providence of God." At any rate, fourteen souls found Christ as a personal Saviour, and the work was not yet done.

We had been about a month on our next field, and one day made a business trip to a town near the old sidetrack. In a restaurant a young man walked up to us. It was the agent's son. He told us there were some awake back there who could not go to sleep again. They wanted better things, and if we could only arrange to stay over a week on our return he believed the feeling would result in action. Needless to say, we spared the week.

Soon some of the railroad men were rejoicing in Christ, the station agent and his daughter also, and some others of the younger people. We organized a Sunday school to which almost the whole little village came. We rented a building that had formerly been used as a saloon, and the people turned out in force to scrub and clean till it shone. We made this school a branch of that of the nearest Baptist church, five miles away. The church provided an organ and hymn books, a superintendent, and fine staff of teachers pledged to come each Sunday. The county Sunday-school union gave us money to seat the building with good chairs.

All this happened several months ago. Now they want a building of their own. What is still better, one man has offered two hundred dollars toward it, and that means that God will soon give it. Did he not lend them the chapel car?

lissions in the Magazines

nt aspects of China and her many are well taken up in various magazines. "Young China at by Edward Alsworth Ross in *Every-* especially noteworthy. Professor ısiders at length the educational d outlook of the new China. Amid tic conditions of the government ıe pays tribute to the worth of the :olleges: "In their work they apply ic pedagogy of which the Chinese hing. They impart Western ideals development, clean living, individ- l efficiency. They study Confucian h deep reverence; they present also ;tian outlook on life." "Fighting ıe in Manchuria," in *The World* written by a Japanese, Kiyushi K. ıi. Naturally enough he dwells on Japan's aid in the crisis. The 'es an intelligent idea of the plague langers. The *Atlantic Monthly's* ion to the China material is Ching- ng's "The Abolition of the Queue." or first gives a historic sketch of *n d'etre* of the queue, then the or its abolishment. He is most in his prophesy as to the resultant hygienic and moral good, and y predicts that with the passing eue the difficulties of the Chinese nt will be removed. "Once an Chinaman finds his head minus , he will at once take it for granted s also become one of those 'foreign nd hence regard it as his lot to ıgs foreign."

ıpril number of the *National ic Magazine* deals largely with "The Country of the Ant Men" is tening and fascinating description of that remarkable portion of the Sahara Desert known as the Erg. "Recent Geographic Advances, Especially in Africa" offers some pages of pleasurable reading. The mission side is touched upon in connection with the Sudan and the German colonies of East Africa.

The *Fortnightly Review* for May contains a long and comprehensive discussion of the "Baghdad Railway, The New Conventions." The article is written from an Englishman's viewpoint and is interesting in its portrayal of the motives and actions of the powers in the East.

Two well written articles are "The Rurales of Mexico," in the *Century*, and "The Greenest of Deserts," by Ellsworth Huntington in *Harper's*. The first sketch is a sketch of the Mexican policeman, full of local color. The second is a most enjoyable description of the desert of southern Arizona and northern Mexico.

As for stories, the magazines contain many. The *Century* continues its Kentucky Mountain Sketches in "Nucky Marrs, Hero." In a refreshing and convincing way, the writer relates how a new conception of courage and honesty came upon a shamed and sorrowful little mountaineer, once proud of his heroism and untarnished honor. The same magazine also contains "A Rumor in the Bazaar," an Anglo-Indian story which pivots on the idea of caste and the worthlessness of things not *pukka* (genuine). *McClure's* contains another, Miss Gregory adventure in "The Governor of the Gaol." This incident is laid in Russia. The setting is convincing and the story is interesting. "A Life-Long Lock" is a fantastic tale of the harem-life of a Turk in Bulgaria, and is amusing though giving a false impression of Turkish realities. *Scribner's* contributes a well-written narrative in "Bushed."

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$515,384.92	$17,440.10	$497,944.82
Individuals (estimated)	230,000.00	14,059.66	215,940.34
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	6,543.08	171,788.92
Total Budget as approved by Northern Baptist Convention	$923,716.92	$38,042.84	$885,674.08

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$17,293.21	$17,440.10	$146.89	. . . . .
Individuals	4,055.07	14,059.66	10,004.59	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	13,625.41	6,543.08	. . . . .	7,082.33
	$34,973.69	$38,042.84	$10,151.48	$7,082.33

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$353,792.36	$10,619.39	$343,172.97
Individuals (estimated)	150,000.00	1,040.41	148,959.59
Legacies, Income, etc. (estimated)	175,292.00	21,018.08	154,273.92
	$679,084.36	$32,677.88	$646,406.48

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$11,612.93	$10,619.39	. . . . .	$993.54
Individuals	292.70	1,040.41	$747.71	. . . . .
Legacies, Income, etc.	17,054.87	21,018.08	3,963.21	. . . . .
	$28,960.50	$32,677.88	$4,710.92	$993.54

American Baptist Publication Society

Financial Statement for two months, ending May 31, 1911

Source of Income	Budget for 1911-1912	Receipts for two months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$111,304.25	$4,978.82	$106,325.43
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	4,404.76	46,869.12
Total Budget as approved by Northern Baptist Convention	$184,378.13	$12,042.91	$172,335.22

Comparison of Receipts with those of Last Year
First two months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$5,185.99	$4,978.82	. . . . .	$207.17
Individuals	1,107.73	2,659.33	$1,551.60	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,473.57	4,404.76	2,931.19	. . . . .
	$7,767.29	$12,042.91	$4,482.79	$207.17

THIS IMMORTAL DOCUMENT, WRITTEN IN PHILADELPHIA, OWED MUCH TO THE BAPTIST PRINCIPLES WITH WHICH JEFFERSON WAS FAMILIAR

SECTION OF THE GREAT COMPANY GATHERED IN FRONT OF GRACE TEMPLE AT THE WORLD ALLIANCE MEETINGS

MISSIONS

VOLUME 2 AUGUST, 1911 NUMBER 8

The Right Resolution

AN admirable suggestion of the Northern Baptist Convention Committee on Resolutions was made in the fourth resolution. It was that the time has arrived when greater stress must be laid upon the development of the spiritual life in our churches and in the convention, and that this be urged as the ideal for the coming year. Hitherto the financial demands have required recognition and have been given large and leading place. The apportionment and the budget have been the words in constant use. It is well now, as the committee suggests and the convention has voted, that the spiritual note should be struck and emphasized. Money for missions will not come in abundant quantities from church or convention machinery, no matter how elaborate the system. The success in getting missionary money, as well as upon the mission fields, depends upon the spiritual power in the churches and the missionaries.

¶ In addition to the apportionment for the coming year, there is a deficit of $100,000 or more to be raised for the home and foreign societies. It would seem, then, as though the financial demands must still be pressed and pressed again.

¶ Nevertheless, the committee is right. To raise the budget and the deficit, the churches must begin with prayer and faith. Prayer for a revival of religion in all the churches; prayer for keener realization of the power and blessings of the gospel; prayer for a quickening and deepening of the spiritual life in the entire membership of our churches. If through prayer and faith the true revival comes, never fear but that the needed offerings for missions will come also.

¶ What we need is to reach the sources of infinite power. We have everything now except power.

A Great Number

IN July MISSIONS it was only possible to see the Northern Baptist Convention fairly under way, and indicate some of the important matters up for discussion. Anything like a detailed description of the six days of anniversary meetings is even now out of the question; for that readers must wait for the annual or turn to the reports of the leading denominational papers. Our purpose is to take you to the meetings, get out of them what we can of inspiration, and give such facts as should be preserved in form for ready reference. To make this reference easy we shall report the Convention and the Society anniversaries separately, and also group the Convention committees and resolutions. As for the World Alliance, that will form the special feature of the September issue. To cover that wonderful series of meetings, and at the same time to do justice to our own great work, would be impossible in one issue; and besides that, August is the month when most of our readers are on vacation, so that the September number is better for the telling of a story that cannot fail to thrill our people and awaken a new missionary zeal that shall be felt through the year in increased interest and offerings. With the photographs of various groups of delegates, the description of sessions that those who were present can never hope to have repeated, and some of the life sketches of the Russian heroes, we shall have a September number that ought to be placed in a hundred thousand Baptist homes. We trust the pastors will help us put it there, by sending in at once lists of names of families in their churches that ought to see a sample copy. The inspiration of the World Alliance sessions should be felt throughout our entire Baptist constituency. Only so can the new Baptist world consciousness become a reality.

A Strong Appeal

THE pledge of $50,000 by "A Man from Pennsylvania," toward the Missionaries' and Ministers' Benefit Fund of the Northern Baptist Convention, at its meeting in Philadelphia, was received with much enthusiasm by the delegates. This pledge is on the condition that $200,000 more be secured by noon of December 25, 1911. The Convention has chosen a Board for the general administration of the Fund. There ought to be a generous and quick response to this appeal in pledges from $1,000 to $50,000 by those who have been blessed with an abundance of this world's possessions.

This ought to be but the beginning of a much larger fund for this purpose. The General Assembly of the Presbyterian Church at its meeting in Atlantic City in May had under consideration

ng of $10,000,000 for a like
and the Standing Committee
sterial Relief reported the re-
ɔm all sources for the year the
ı its history, viz.: $259,225.35.
ıe for Baptists to wake up in
to this matter. Dr. H. L.
ıse of New York City is the
:d chairman of the new Board
be communicated with on the
Send your pledges to him,
er the better.

Ⓜ

: Out for the Proportions

of the most significant reso-
ons submitted by the Northern
Convention committee, of which
M. Gallup was chairman, was
ng upon the various committees
ımissions of the convention to
eir reports as brief as possible
. The committee expressed
ral feeling of the delegates that
h time had been consumed in
; the machinery of organization
many of the reports were un-
ly long. There was no doubt
ıs the sessions were reviewed,
ıs appreciated how many hours
ı given to matters of relatively
ɔrtance than those which were
off into corners of time, when
ıuld have been given right of
is undoubtedly interesting to
questions about which there
ded difference of opinion, and
ıo take the floor are greatly
:o have plenty of time; but the
:e wisely called attention to
that the convention is set for a
rpose, and if it takes much of
heretofore devoted exclusively
ınary matters, it must see to it
se matters are discussed, and
out by every side issue that
raised. In the running of the
ɔn we are still in the experi-
ıtage, and shall get down to
business by and by in the manner best adapted to further the great interests we have in hand. There is no doubt of that. Each year sees progress. The committee sensed one of the dangers this year, and the body heartily agreed with the resolution.

Ⓜ

No Sectarian Use of Public Funds

THE Northern Baptist Convention spoke with no uncertain sound concerning the separation of Church and State, and the necessity of resisting every attempt to obtain public moneys for sectarian purposes. Such attempts take the denomination making them into the realm of politics, and the matter is then not one of religion but of public affairs. The Convention adopted the following significant resolutions, which should be kept handy for reference.

Whereas, the peaceful assimilation of alien races and of diverse religious sects has been and is being accomplished in the Republic of the United States in a most remarkable and gratifying manner, and

Whereas, the experiment of religious liberty and the organic separation of Church and State with free public schools and compulsory education therein are recognized as essential to the perpetuation of our republic,

Resolved, 1. That the appropriation of public funds to religious institutions (however commendable), for use in administration of sectarian ministries, tends to create useless and undesirable division among peaceful, law-abiding citizens, and is un-American in spirit, and should be rendered unconstitutional in every State in the Union.

2. That the division and diversion of public school funds to any institution of learning not owned and controlled by the State is also un-American, and should be rendered unconstitutional in each State of the Union.

3. That the free public schools of the United States supported by taxation of all the people representing every conceivable shade of religious conviction should not in the present state of society undertake the religious training of the youth.

A Needed Revival

What our country needs is a Bible *revival*,—a Bible conscience, a Bible *backbone*, a Bible righteousness. As we have been commemorating the tercentenary and contemplating what the English Bible has been to us and the world, let us dedicate ourselves to a life based upon its principles, redeemed by its revealed Saviour and Lord. Only as the Bible lives in us shall others feel through us its gracious and saving power. Only as the Bible truths retain their hold upon the hearts and minds of the people shall this nation abide in moral and spiritual strength. You cannot dig down to a single foundation stone of this free Republic without striking the Bible granite. We have been discussing about the Bible long enough; the imperatively needed task just now is to get it translated into life.

The Missionary's Reliance

The missionary is strong in the sources of power. In addition to his experience of the divine presence and his faith in the divine promises, he has in his hands the Bible, which he can present with assurance as the world's transforming Book. Ask infidelity and agnosticism what they have done for the good of humanity and you get no answer. Ask paganism and Mohammedanism what they have wrought in life, and the answer is their conviction and condemnation. But one need not fear to apply this supreme test to the Bible and the religion it proclaims. The Bible's proof of divine origin is this — what it has wrought in human lives as the power of God unto salvation. Changed communities, redeemed countries and continents, new and higher civilizations — these are the products of the Bible transformation. The missionary has the argument and testimony that are irresistible. One can deny a creed, but not a changed life.

The Pope and Democracy

In an article amazing in its twisting of truth to serve its purpose, a writer in the *Atlantic Monthly* for July maintains that the papacy is a democratic institution, the Pope elected by the people, and that catholicism and democracy mean the same thing. "The American Republic itself is not more of a voluntary and sovereign society than is the Roman communion." "The Pontiff on the Vatican Hill, like the President in the White House, rules by the people's selection of him for a trust that is more sacred than the interests of any passing generation." An article immediately preceding by Ferrero, the Italian historian, shows how the election of the Pope is restricted to a handful of Italian cardinals in fact, whatever the theory, and also shows the difference between a historian's handling of the facts and that of an advocate who confuses the simplest things in order to make out a case. The article on "The Pope and Democracy" is fairly entitled to be called amusing to the student of history acquainted with the actual facts as to what Roman Catholicism has been among the nations. Spain, Portugal, France, Mexico, Cuba and South America prove what a staunch promoter of democracy she has been. As the Pope is likened in one respect to Lincoln in the article, we are reminded of Lincoln's saying that "you can fool some of the people all of the time and all of the people some of the time, but you cannot fool all of the people all of the time." Roman Catholicism is as democratic as Russian autocracy is, and no more so.

Note and Comment

MISSIONS is largely devoted this month to the Philadelphia Meetings, giving the Northern Baptist Convention and the anniversaries of the Societies the space to which they are entitled. This number will ible for reference, as well as readable. ek of meetings was on the whole of nportance and interest, and those ild not go will be able to attend by The year's work of the schools he colored people has been reserved issue, and with the observations of hony on some of the foreign mission ie varied news from all sections, and l departments sustained, the number l one for summer reading. Look out World Alliance report in September.

In Dodge, Layman, a little book of ges, by Secretary Chas. L. White, of the Home Mission Society, not lds the interest of the reader from t, but keeps putting in the most sort of suggestions and fetching its. This is a book to get into the f the laymen, for while not all can om business and imitate Mr. Dodge and other ways, all can catch the int of view and take hold of the at some point. The story holds the apters together, but the points are every turn, and ministers and lay- ke will recognize the truth that is and more interesting than fiction. me Mission Society publishes the attractively. Send for it.

George T. Webb, who for six years ed as general secretary of the young work, has accepted the invitation American Baptist Publication So- become associated with Dr. C. R. as editor of periodicals, and has already entered upon his work. Rev. W. E. Chalmers, of Morgan Park, Illinois, has been selected to take Mr. Webb's place as young people's secretary, and has accepted the position. He is a graduate of the University of Chicago Divinity School, and has been a successful pastor. The choice is an excellent one.

¶ It is said that shortly before his abdication President Diaz of Mexico pardoned a murderer, Lorenzo Robdeldo, wholly in recognition of his remarkable religious conversion. In reading a Testament he underwent a most astonishing change, and, writing to his family, brought all of them into a new experience of religion. His influence over the other prisoners was so beneficial that the superintendent of the prison wrote the president and said Mexico could not afford to kill such a man.

¶ The Methodist Episcopal Church North has twenty-four schools and colleges among the colored people in the South, with about 8,000 students in them. The Home Board asks for a million this coming year for its work.

¶ In their reports to the Convention, secretaries were asked for by the Brotherhood and Social Service Commission. As the Convention had no funds of its own and no way as yet provided to get any except through the missionary budgets, the way to add new financial burdens was not clear. The Brotherhood, which asked for $5,000 a year, was given the privilege of financing itself, if it could do so without weakening the present budget appeals, and the Social Service Commission withdrew its request for the present. The sentiment plainly seemed to be that more and costly machinery should not be provided until the denomination furnishes funds to run what we have. Missionary deficits are not a sound basis for additional expenditures.

Chief Characteristics of Some Baptist Fields

By Prof. A. W. Anthony, D.D.

THE man who gives his impressions from a hasty tour does a hazardous thing. Although he may rely at many points upon the experience of men who have lived in the land a score or more of years, yet his own lack of experience and his superficial observations may make his appreciation of their wisdom impossible. Nevertheless he who "tells the thing as he sees it" may at times discover features which others fail to note, and will at least more often stimulate others, whose opportunity it is to see closely, to see better. Wisdom may increase in definition and clearness even by the mistakes of the foolish, and the foolish may have as large a mission to serve in the recognition of wisdom as the wise themselves. By considerations such as these I am emboldened to give impressions of some Baptist mission fields, as I saw them.

Burma as a land made two deep impressions: first, an impression of its great agricultural resources, and second, of its diversity in peoples and tongues. Assam makes similar impressions; but Assam is poorer, ruder, more elementary. Burma has the advantage of an ocean port, a more reliable and more available river, and years of development. The missionary in Burma is making wise use of schools. They are not with him a mere method of inbreeding, in which to train his own converts; they are evangelizing and philanthropic agencies. Even when they do not immediately win converts, they commend the Christian religion and help rear a more intelligent and sympathetic constituency.

It may be said of Baptists in all British India that they do not take the medical missionary very seriously. He may suspend his work in midair, when on furlough, and resume it again, or not, or let someone else pick up parts; his hospital may remain closed for years, or forever. In Burma, at least, some Baptists are frankly acknowledging that in a land in which it is the policy of a humane and enlightened government to found and maintain in all large cities and districts a well equipped and efficient hospital, the functions of the medical missionary belong on the frontier, in pioneer stations, and not in competition with and duplication of government hospitals and dispensaries.

The publication work by the Mission Press in Rangoon is an immense asset for Burma. It gives backbone, solidity, stability to all our missionary enterprises. It unifies, steadies and confirms our utterances, from the least to the greatest, throughout the land. Not alone are the Scriptures and the songs of the church given forth, but the communications, the resolutions, even the suggestions

sionaries, through the medium of find ready expression and circula-

: respects I raise questions relative rk in Burma: (1) Is sufficient in- :e and self-direction allowed to is, who have already made such is strides and already so largely ieir own affairs? I am aware that uestion of proportion, and that the ests upon individual judgment.

charm of old associations, of ancient ways and even effete faiths. Millions at least stay. I was glad to note among the missionaries of India more red blood in face and form, greater elasticity of step, — speaking in general, — than I could discover in any other field. Perhaps the dryness of the climate accounts for this. I do not say.

This field has an immense advantage over any other in its unity of speech. All work is in Telugu. So far as language is concerned

BUDDHIST TEMPLE IN BURMA

worth raising, even though no : given. (2) In view of the com- small results among the Burmans s, should not special effort be some years to come for Burmans? not the Chinese entered Burma in bers as to justify special work for

eeing the semi-arid stretches of : necessity and the difficulties of and the anxious margin from ar between sufficiency and famine, ed in my mind why more of the India did not migrate to Burma, im. Yet I discovered some of the

missionaries, native helpers and literature are interchangeable. The stations also have the advantage of closer proximity. The consequent unanimity and co-ordination which might be expected, were not, however, conspicuous. For some reason individualism has as strong a sway in this mission as in any other.

The converts of this mission are practically all of one caste, the Madigas, a caste really below caste. This fact has determined some forms of work. Native responsibility has not been cultivated to the extent which numbers alone would warrant. Schools are used almost wholly for Christians and the

children of Christians. Administrative functions bulk large in the missionary's activities. Experiments in Socialism are somewhat common, and yet have wrought out no final conclusions.

I approached the Free Baptist mission field with some fears and misgivings. I wondered if its work and various undertakings would compare favorably with what I had seen in other fields. I looked with a critical eye, I confess. I was not disposed to be partial, scarcely to be lenient. And now I must acknowledge that, judged by inner spirit and outward results, this field is at no distance from the others. In some respects it is ahead. While not winning converts by the thousand, in proportion to its size it has greater varieties in caste; it has developed and utilized native talent to a remarkable extent; its industrial experiments are making a clear path; its English work at Khargpur, though young, has thus far escaped pitfalls.

In organization and in methods this and the other missions are not much unlike. Change a few names, and committees and functions will accord. In the Conference here the thought of Baptist fellowship and union received hearty and unanimous reception; and the appropriate name for this mission, as suggested, was *The American Baptist Bengal and Orissa Mission.*

In Assam diversity is prominent. So unlike are different stations that they appear in many respects more like small, distinct mission fields, rather than related, co-ordinate parts of one mission. I believe there is no one missionary in Assam who has seen all of the stations. Interests are necessarily looked at more or less apart and by themselves. Distances in some instances, measured by time rather than by miles, are prohibitive of frequent meetings. Languages change in the same district. The cohesion resembles the cohesion of beads strung upon a string.

I am of the impression that work in Assam has been allowed to follow somewhat too easily the lines of least resistance. Hill tribes, responsive to the first gospel message, have been evangelized, while the more intellectual, the more influential peoples of the plains have been in a measure neglected. I know that there are great differences of opinion here, but I give it as my impression that the evangelization of Assam will come, if it comes at all, from the peoples of the plains and not from the tribes of the hills. In the plains will arise the cities, the schools and the churches of the future. These plains should be pre-empted for Christ. I am not saying, nor implying that work for the hill tribes has been faulty or misdirected. It is a case of "this ought ye to have done and not to have left the other undone." Both are needed and now, in my judgment, great stress should be laid upon the need of workers and work in the plains. Assam calls for reinforcements and development. Her needs are in some respects the greatest of any of our fields.

China I saw simply long enough to realize the immensity of the field and the hopefulness of interdenominational co-operation and union. Here, as nowhere else, the different missionary societies, from even different lands, consult together, map out the field in unison, and actually unite in medical, educational and literary enterprises. We Baptists have a large responsibility in doing our part in China.

A little glimpse of Japan did not fail to make a deep impression upon me. It is modern; it is almost American! Tall smoke-stacks, finely constructed, equipped and operated railroads, great ships, commerce, activity, courtesy; these are not words to use in connection with an uncultured, a backward people. And here are troops and troops of school children, in every city, even flocking into the railway stations, touring the country with their teachers; and great universities, where men and books count far more than buildings and grounds! It is all marvelous!

Christianity has achieved much — some 80,000 converts; but among 50,000,000 of people; and there are the 50,000,000! It is not an easy task awaiting the church in Japan. We Baptists have stations; we have opportunities; and we have great need, also, in Japan of able men and judicially invested money.

DORMITORY QUADRANGLE, UNIVERSITY OF PENNSYLVANIA

The Anniversaries in Philadelphia

By the Editor

THE RECORD CONVENTION OF NORTHERN BAPTISTS IN NUMBERS AND IN IMPORTANCE OF SUBJECTS DISCUSSED AND ACTED UPON — THE STORY OF SIX GREAT DAYS

The Northern Baptist Convention

OUR report in the July number covered only the first day of the Convention, with the organization, address of welcome, president's address, law committee's report of incorporation, and two sessions given to the work of the Woman's American Baptist Home Mission Society. The first day was auspicious in spite of the wet and warm weather, and the crowds kept pouring in. Wednesday morning brought a great change in temperature, and during the week one could not ask for more delightful summer weather. Indeed through the entire fortnight there was little discomfort and Philadelphia not only established a new reputation as a summer resort, but put a stamp on a large body of false prophets. The greatest heat was in some of the discussions, for which the weather-maker could not be held directly responsible.

The first discussion arose on Tuesday morning, over the recommendation of the Executive Committee that a committee of five be appointed to arrange, together with similar committees of other denominations, for a meeting to confer upon matters of faith and order. The idea was abroad that this committee was to be clothed with authority that might be used to betray the denomination, and objection was raised to the preamble of the resolution. It was proposed to enlarge the committee to fifteen, and for a time the pros and cons were put forcibly; but at length Secretary Bitting pointed out the fact that the discussion was beside the mark, and in spite of the fear expressed by one speaker that the Baptists would be "gobbled up" the resolution was adopted, and we shall be represented in the efforts to seek greater co-operation and a broader sympathy among all Christians. This matter put a charge of electricity into the atmosphere. The popularity of floor discussion was unmistakable.

Wednesday morning the second discussion came, and the most strenuous of the week. The auditorium was filled, and the body seemed on the *qui vive*. The chair was taken by Vice-President Brimson, owing to the physical disability of President Hunt, and the delegates soon appreciated the fact that they were not dealing with President Judson, who would have kept some of them from speaking without regard to time or number of times, and have smoothed out the rough places by his parliamentary skill and imperturbable *suaviter in modo*. As it was, conventionality went by the board for a while and the spectacle was not strictly edifying. The legal report was made and

adopted without much debate, although it carried the important measure of a by-law for the creation of a Ministers' Benefit Board and the affiliation of the state conventions with inclusive budget.

Then the special committee appointed last year reported on the independent Persian mission, which has for years been a matter of investigation and every time been reported upon adversely so far as its being taken over by the Foreign Society was concerned. The committee was a strong one, and its statement was thorough and judicial. Reciting the history of the work carried on under direction of the Persian Baptist Mission Committee by Rev. Y. N. Shahbaz, it showed how this was in the center of a Presbyterian field and not in accord with the principles of Christian comity now recognized and prevailing on the foreign mission fields. In view of all the facts it was unanimously found that "it would be uneconomic and unwise for our Foreign Society to take over the Persian work." It was also recommended that Mr. Shahbaz be retained in this country as a missionary to his people, among whom he is now working at Yonkers.

Instantly a discussion was on. After two or three speeches, it was voted to hear Mr. Shahbaz, and the missionary only too gladly made his plea which appealed strongly to his hearers. The committee replied and the debate continued. The balance was somewhat restored by Prof. F. L. Anderson of Newton, who used the forcible argument that it was hardly the fair thing for people who had left the Foreign Society with a debt of $60,000 to saddle it with another burden before they enabled it to carry what it had. In the midst of the spirited debate the hour for adjournment arrived, and a motion to adjourn was carried. That practically ended the discussion; for during the recess there was much thinking, and many came to see that it was hardly wise to set aside summarily a report over which impartial men had worked faithfully, in the light of the facts, and that the least that could be done was to refer the matter back. At the opening of the afternoon session this was done and it looked as though the matter had been disposed of. To close with it here, it may be said that the committee refused to go further with the matter, and overnight some brethren evolved a way out that seemed good to all parties. This was proposed Thursday morning by Dr. C. F. Ralston of Yonkers, and when the vote was taken later the action was unanimous. The resolution and preambles are here given as adopted:

> WHEREAS, the Northern Baptist Convention desires to emphasize and reiterate its full appreciation of the principle of Christian comity obtaining between denominations in the prosecution of foreign mission work, whether in Persia or elsewhere; and Whereas, we also recognize the value of the work which Mr. Shahbaz has done and is capable of doing among his own people in Persia; and Whereas, Mr. Shahbaz has expressed his willingness to transfer his work from his present field to some other not now occupied by the Presbyterian Board in Persia; Therefore, be it *Resolved*, That this Convention, through its executive committee, appoint a committee of five to confer with the Presbyterian Board of Foreign Missions to ascertain and to determine upon a possible field in which Mr. Shahbaz, under the direction of the Persian Baptist Committee, may prosecute his labors, without violating the spirit of comity as now recognized by the various foreign mission boards; and we further recommend that in case of a satisfactory adjustment with the Presbyterian Board, this committee shall report back to the Convention at its meeting in 1913.

There was a general feeling of relief at this settlement of the difficult matter.

The report of the finance committee was presented by Andrew MacLeish of Illinois, and adopted. Dr. Crandall told of the success of the effort to raise $6,000 to bring the Russian and other European brethren to the World Alliance. He raised $6,590 at a total expense of $62.45. The religious papers had helped most generously by publishing the appeals, and the contributions came from every state but two in the Convention territory.

The report of the General Apportionment Committee, presented by Secretary John M. Moore, was the next matter to create warm discussion, the basis of apportionment being the point chiefly debated.

hreshing out of the matter was un-
:dly a good thing, as it showed how
lt it is to reach an understanding and
nany complications there are. Yet
plain that the objections were nearly
some special feature and not to the
itself. Whatever modifications are
the plan will be tried out thoroughly,
'ill prove successful beyond question
ıpared with any previous method or the
)f it.

evenings were to be inspirational,
were so to a degree. They were
:al also, for this evening brought up
service and the Baptist Brotherhood.
ıborate report was submitted by the
Service Commission, which by its
y in publishing literature and studying
ıch conditions as divorce, alcoholism,
ıcial evil, and industrial conditions,
:d its claim to a larger place in general
t.

Baptist Brotherhood also reported
rk, claims and proposed enlargement.
ɔcial Service report was seconded in an
ıble address by Dr. Leighton Williams
w York, and that of the Brotherhood
/. Harry E. Fosdick of New Jersey, who
captivated his audience with a racy
s much out of the common. His
characterization of the "good old
' which never were, might be a trifle
awn but was appreciated all the same.
ırsday morning, before the Home
n Society began its anniversary,
ecutive committee of the Convention
for instructions as to what expenses
ld pay and how the money should be
ed. After a discussion which in-
l that the general sentiment was in
of paying necessary expenses but of
g these as low as possible, it was
that the executive committee be in-
:d to bring its budget for the current
'ithin the limit of $30,000, and that a
ɛnce committee devise ways and means
ıncing the Convention.

report of the Convention treasurer
receipts of $23,407, including $9,000
s of the General Apportionment
ittee; and expenditures of $17,216,
ng this $9,000; leaving a balance on
)f $6,190. Taking out the Apportion-
account, the Convention proper
:d $14,407, and spent $8,217. Secre-
tary Bitting said no member of the executive committee had charged traveling expenses, the expense being for clerical work in the secretary's office, correspondence, and expenses of certain commissions and committees and a secretary for the finance committee. The corresponding secretary receives no salary, and has set a fine example for volunteer unsalaried secretaries of other denominational organizations. If a pastor can do this for the Convention, why not for the Social Service Commission, the Brotherhood, and so on? Here is a field, too, for consecrated business laymen.

A FIFTY THOUSAND START

One of the most important matters that came before the Convention, in its far-reaching consequences, was presented by Dr. Morehouse, whose interest in securing a ministerial benefit fund worthy of the denomination has long been manifest. He first secured the enlargement of the Ministerial Benefit Board's scope so as to include missionaries, and then read the following proposition, which was greeted with loud applause:

June 7, 1911.

DR. H. L. MOREHOUSE, Chairman Committee on Aid to Superannuated and Disabled Ministers:

I want to submit a proposition for your Executive Committee. If the Northern Baptist Convention should appoint a permanent Committee whose duty shall be the collecting and dispensing of funds for the relief of superannuated and disabled ministers and missionaries, it would appeal to me. I would pledge fifty thousand dollars for that fund on condition that between now and next Christmas at noon, they secure two hundred thousand more. If the quarter of a million dollars is not all pledged by that time, no pledge shall be binding on any one. The Northern Baptist Convention shall agree that if this fund is raised, they will thereafter recognize the Annual Budget of the Ministers' Benefit Board of the Northern Baptist Convention as one of the objects of beneficence to be commended by the Convention to the churches. Am sure every loyal Baptist in the Northern States will feel enough interest to contribute towards this line of work. Such a fund would give

courage and strength to our young men to enter the ministry, knowing they would be cared for if the time should come when they might need help. It would cheer and comfort the missionaries in the Orient or wherever we send them to know we considered them our partners and were caring for them.

(Signed) A MAN FROM PENNSYLVANIA.

There were many who thought they could tell who the "Man from Pennsylvania" was, as they remembered the liberal treatment accorded various missionary causes, but Dr. Morehouse was not authorized to gratify curiosity. The purposeful thing was to accept the generous offer, which was done by passing the following minute by a rising vote, all joining in singing the Doxology.

Resolved, That this Convention hears with profound gratitude to God of the generous offer by "A Man from Pennsylvania" of $50,000 toward the Ministers and Missionaries Benefit Fund of the Board of this Convention on condition that at least $200,000 more be secured for this purpose by noon of December 25, 1911; and that this Convention hereby agrees in case said amount shall be secured that thereafter the Convention will recognize the annual budget of the Ministers' Benefit Board of the Convention as one of the objects of beneficence to be commended by the Convention to the churches. *Resolved*, That we urge upon the pastors and the laymen in our churches their most hearty co-operation in securing the $200,000 required to secure this generous conditional gift of $50,000. *Resolved*, That missionaries of any of our Baptist missionary organizations shall be included in the list of those entitled to the benefits of the fund.

Let this fund once be established with the millions worthy of the denomination and on the same basis as the education fund, and the future of the ministry would be bright with hope.

SECRETARY STACKHOUSE'S TACT

Secretary W. T. Stackhouse, of "Everywhere," at the opening of the Wednesday evening session, said it had never been his privilege to meet a finer lot of pastors, a better class of secretaries, or a finer "bunch" of laymen since he had engaged in his present work. In six months he had traveled 37,000 miles and spoken in 150 Baptist churches. He declared that the Baptist Laymen's Movement is bound to succeed because we have the ability to achieve, and because we have the machinery. A disease that is prevalent around the country he defined as "acute stricture of the purstringus." The Laymen's Movement purposes to cut the strings and relieve the pressure. Amid vociferous cries of "Go on," Doctor Stackhouse stopped at the end of ten minutes because he said he had long ago learned not to steal. The audience appreciated the point, as well as the stirring words. Dr. Stackhouse can say much in little time, and the hearers regretted that he was not given more. Once he lost his chance because the speaker preceding him had not learned that elementary principle referred to above and inculcated in the eighth commandment.

COUNTRY AND CITY

Thursday evening brought two exceedingly effective addresses. The first was on "The Conservation and Reinvigoration of Our Country Churches," by Dr. H. G. Beeman of Iowa, who has had practical experience and spoke straight from the shoulder, placing the country church and pastor in their true light and importance, and not forgetting to touch up the well able to do but near farmers who do not support the country churches. This address ought to be widely read. When it was concluded the audience was made aware of the presence of the Russian delegation of thirty, and a scene of much enthusiasm followed as the Russians were taken to the choir seats and greeted with rising salute. They sang one or two of their strong hymns and apparently enjoyed the sight of the thousands around them.

The city missions problem was presented by Rev. C. H. Sears of New York, in an able report, the conclusion of which was that the task of city evangelization is too big for any one denomination; "nothing short of a united Protestantism can win." This position was enforced by one of the best addresses yet made by Dr. Charles A. Eaton of New York, who spoke on "The Con-

ion and Captaincy of our Forces in the Cities." In language vigorous and he described the foolish way in which usiness men have done church business, d what is to be conserved, beginning lowntown church property, and then d out the ways in which the forces be marshaled. He made the problem onal, not merely a municipal one, and all our organizations, city mission, mission and suburban churches must hand. He carried the sentiment with even when he declared passionately he time had come when we must be ians first, and Baptists, Presbyterians what not, second. The success or : of one is the success or failure

: presence of the Russians was given ctive home mission turn by Dr. C. L. , associate secretary of the Home n Society, who told some pathetic ces of stranded Russian families by the Society to get through Ellis and to their destination in California. troduced Rev. L. L. Zboray, a Hun- civil engineer who had given up a salary to accept a home missionary itment at $600, and rejoiced in the ce. Then the Russian delegation again, and with a prayer by Dr. d one of the best sessions of the Con- n was closed.

FRIDAY'S BUSINESS

ing the Convention hour Friday ig the report of the Committee on the l Reports of Co-operating Societies presented and referred. It recom- d to the Publication Society that the r of colporter wagons be greatly ied; that the chapel cars be kept at n the field for which they were built; hat literature printed in foreign ges be provided rapidly. As to the n Society, the station plan was com- d as intended greatly to stimulate and interest, and especial attention was to the urgent needs as set forth in the — thirty-five new men being needed e to keep the work at its present icy. Coming to the Home Mission , the handling of the difficult com- ons in New Mexico was thoroughly approved; the society was asked to prepare a policy for the solution of the country church problems by means of experimental stations or clinics; and its attention was called to the resolution adopted at Chicago calling upon it to raise $100,000 for the education of missionaries to work among foreigners in this country. The Woman's Home Mission Society was recommended to look into the need of work among the unchurched masses of our cities, and establish this work as soon as possible. General recommendations were that all the co-operating societies should work in harmony with the budget, and that every church prepare and adopt a unified budget, including the women's work, at the beginning of the fiscal year. The joint secretary plan was commended and its extension advised.

The report of the committee on Religious and Moral Education recommended the appointment of a permanent commission with an educational secretary as soon as practicable, and this was adopted. The members appointed are given elsewhere. The committee on the relations of the mission work of the Home Mission and Publication Societies, which was not ready to report, was continued and instructed to report next year.

CLOSING SESSIONS

Saturday morning the commission on young people's work reported, recommending that it is inadvisable to suggest any change of names; that the Convention appoint a permanent commission of nine, to superintend the work of organization of young people's societies, together with the inspirational and educational work therein, subject to the vested rights of the Publication Society; and that the Baptist Young People's Union of America be asked to assume the functions of a larger federation of Baptist young people by including representatives from other lands as well as the North, South and Canada; by holding inspirational meetings in connection with the General Convention of the Baptists of North America, the Baptist World Alliance, or independently.

Three strong addresses closed the week and made the Saturday evening session one of the best. The speakers were Rev. John F. Herget of Cincinnati, Dr. L. A. Crandall, and Rev. A. J. Vining, who represents the

Russian educational movement. The Convention sermon by Dr. Faunce, President of Brown University, on Sunday morning, was a fitting finale. The preacher was at his best, and it would be difficult to pay him a higher compliment. He brought the convention to a high plane as he pointed out how, by our origin, history and genius, Baptists must be in cordial sympathy with the great democratic movement in our generation, must seize upon and guide and spiritualize the social aspirations of our time, or ignominiously fail in spiritual leadership.

A BEAUTIFUL SPOT IN FAIRMOUNT PARK

The Home Mission Society's Anniversary

THE Home Mission Society compressed its annual meeting into two sessions, unless the inspirational evening session be counted as a third. And the convention clipped off an hour or more at that, such seemed to be its pressure of business and debate. The time allowed, however, was filled with interest, and large matters were pressed to the front.

President F. A. Wells, of Chicago, presided, and in brief opening remarks dwelt particularly upon the laymen's movement and the work of the Brotherhood. In the laymen's awakening he saw the hope of a wonderful development.

Secretary Morehouse had presented the annual report at the preliminary meeting of the society on Tuesday morning.

Two addresses were made on the work among the colored people. Dr. George Sale, superintendent of education for the Society, gave an enlightening address on "The Dominant Purpose in our Work for the Negroes," this being from the first to provide a wise, consecrated and educated leadership. Industrial training is necessary and much of it must be done, but it is not enough for the uplifting of the race, which requires highly trained leaders in all the professions. The frequent remark that it is not necessary to continue the missionary and school work among the colored people much longer was shown to be fallacious, and it was made clear that while illiteracy is growing proportionately less among the negroes, yet the number of negro illiterates

reater than the total number of
ple at the time of emancipation —
ful has been the increase of the
pulation. The educational pro-
: a strong showing, and the pre-
as exceedingly effective.

. Osborn, who has been president
t College for sixteen years and
tired, took that institution as an
of the school progress since the
on. The way in which the
of Benedict graduates have
eaching and ministerial positions
communities in the state and
g sections, besides making homes
g business places and farms, was
set forth, until the inestimable
such an educational institution
r all. Dr. Osborn is most opti-
cerning the race problem, and
1 South Carolina it gives no con-
he relations between the whites
are friendly.

noon session was devoted chiefly
e mission work in Spanish-speak-
First came Porto Rico, repre-
the general superintendent, Rev.
dd, who told of the forty-two
urches and the continuous re-
rowth, also of the whole evangeli-
hich in the past twelve years has
more than 10,000 evangelical
while the denominations are
comity with the best results.
ntroduced Rev. Fernando Cepero,
educated native Porto Rican
ho made an excellent address in
He was an object lesson of im-
nd, disclosing what the gospel
our missionary effort means in
those who receive it. Here was
ower that was seen in the Russian
anifested in an entirely different
Mr. Cepero is pastor of the
Rio Piedras, where the Normal
located, and is filling the post
The two addresses made Porto
mission field.

. H. R. Moseley, who has directed
ped the work in Eastern Cuba
he Home Mission Society entered
hortly after the American sol-
old of the continued progress in
g the past thirteen years. Never
onditions been so favorable, the
missions so well manned, the work so thoroughly established on a substantial basis as now. Our schools at El Cristo have given us standing throughout Cuba, and are known both for their good scholarship and Christian character. Dr. Moseley pointed out the strategic position of Cuba, as the Gibraltar of the Gulf of Mexico, the guardian of the entrance to the waters that will be filled with world commerce when the

F. A. WELLS, PRESIDENT

Panama Canal shall be in operation, the base of missionary endeavor in South America — a land that must be taken by the gospel forces if we are to gain victories in the great Spanish-speaking countries in Central and South America.

Dr. Moseley had a native Cuban preacher to introduce, and Pastor Molino, a Spaniard of high education, pastor and editor, gave another illustration of the way in which the gospel is reaching all classes and bringing them into service. The record made in both Cuba and Porto Rico forms a notable chapter in modern missions.

Because of the revolutionary conditions out of which he came, and the uncertainty as to what the immediate future will bring, deep interest attached to the message brought

[illegible] Mexico by Rev. George H. [illegible] some encouraging news. [illegible] told of the relation of [illegible] to the Baptists, which had [illegible] generous, and of the fact [illegible] time in Mexican history [illegible] represented in the govern- [illegible] Madero is himself [illegible] his sympathies. This [illegible] much, as against the [illegible] past. If Protestant mis- [illegible] properly equipped and the [illegible] for the needed advance, [illegible] line for us Baptists, [illegible] religious era in the re- [illegible] the hour of op- [illegible] Mexico. The revolution has [illegible] favorable to mission [illegible] carried on. Mr. [illegible] should be heeded by [illegible] this work.

[illegible] Barnes introduced Rev. [illegible] of the American Bible [illegible], who was sent by his [illegible] of the new field which the [illegible] has just entered. He described the great religious need and opportunity in El Salvador and the other Central American Republics, which through the Panama Canal will be brought into world contact and are now open to evangelization. Dr. Barnes followed with a statesmanlike survey of Spanish America, which brought out the significant part it is destined to play in the future development of civilization on these continents. He declared this to be the last great battlefield of Christianity, and the hour to begin the fight had already struck. God calls the Christian forces to consider and meet the desperate spiritual and moral needs of these peoples who rightly look to us for light and help. The effect of the presentation was cumulative and strong, and it was well to concentrate the attention of the two sessions upon two important phases of the home mission work. The newly realized needs of the rural communities and the distinctive problem of the great cities were voiced at the evening session, which was convention and home mission combined. The officers of the Home Mission Society are given on another page.

The Foreign Mission Society's Annual Meeting

[illegible] sessions of Friday were given to the [illegible] Society, but with considerable [illegible] also by the convention, as on [illegible] Society. This throwing in of con- [illegible] at the beginning of all [illegible] little confusion, and [illegible] was be avoided. If the [illegible] properly limited it would [illegible] necessary to encroach upon [illegible] for the great work that [illegible] people's for consideration and [illegible]

[illegible] Whitney pre- [illegible] of President Bryan. [illegible] had previously been [illegible] Haggard, and was [illegible] for a number of Missions. [illegible] members of eight mission- [illegible] during the year was paid [illegible], who [illegible] of a mis- [illegible]

[illegible] touched upon frankly in the report, was introduced by Mr. George E. Briggs, chairman of the executive committee, and a straightforward business man of large ability and affairs, who made an address aptly characterized as "tactful, sensible, and conciliatory," explaining the position of the executive committee in regard to the old and ever-present subject of administrative expense. One's view, he said, was likely to be determined by one's estimate of the missionary enterprise — whether it be viewed merely as a collecting agency, or as a stupendous work, whose character and policy must be carefully determined in the light of its overwhelming magnitude; a work not to be organized for a day, but for the long future. In the first view our expense is wasteful; in the second, it is wise and necessary. He moved, on behalf of the committee, an investigation by a committee of the convention, thorough and complete; report to be brought in the next year. This was unanimously adopted.

was desire, however, to discuss
ter from the floor at once, and a
n was offered by Mr. R. S. Holmes,
gan, that the convention request the
ee just provided for to devise ways
ns to limit the home expense to ten
of receipts. After some discussion
ion was defeated, and the committee
ree to make investigation and report.
cutive committee made it plain that
es the fullest investigation. The
ee, which was appointed later, is
nong the convention committees on
page.
llowing officers were elected:
DENT, Cornelius Woelfkin of New

PRESIDENTS, I. W. Carpenter of
a, George C. Whitney of Massa-
Andrew MacLeish of Illinois.
DING SECRETARY, George B. Hunt-
f Massachusetts.
GN SECRETARY, Thomas S. Bar-
D.
SECRETARY, Fred P. Haggard,

URER, C. W. Perkins.
OF MANAGERS: Term expires
Albert E. Carr, Boston, Mass., to
ncy. Term expires 1914 — George
s, Lexington, Mass.; George Bullen,
lingham, Mass.; Wellington Fill-
Cambridge, Mass.; V. P. Kinne,
Rev. M. A. Levy, Newton Center,
Rev. Herbert S. Johnson, Boston,
. A. Crandall, D.D., Minneapolis;
add, New York; Herbert J. White,
artford, Conn. Term expires 1912
'. Anthony, D.D., Lewiston, Me.,
cancy. Term expires 1913 — C. A.
D.D., Boston, to fill vacancy.
General Committee will be found
ier page.

THE WOMEN'S SESSION

e afternoon session, the women's
mission work was first presented.
drew MacLeish, President of the
s Foreign Society of the West,
strong address, surveying the work
the women's societies through
on the foreign fields, and giving
ons of practical nature showing
schools are helping create Christian
now medical missionaries are introducing a new life into the homes, and how the oriental womanhood is being transformed by this missionary service. She spoke strongly also of the need for interdenominational co-operation in the foreign fields, and gave concrete instances of union of schools and service and the beneficial results.

Mrs. H. G. Safford, secretary of the Woman's Society of the East, pleasantly introduced several women missionaries, whose brief addresses were among the interesting features of the day. An exceedingly bright and taking young Burman was Miss Nellie Ma Dwe Yaba, daughter of one of the two boys brought to this country for education by Missionary Boardman, and granddaughter of one of the first converts baptized by Judson. She not only made a speech tinged with humor and pathos, but sang a hymn composed by her father. She has been in this country seven years, earning her way while getting her college and medical and other training, and is going back as a missionary. She will tell her story for MISSIONS presently, and a most interesting and eventful story it is.

MISSIONARIES' FIELD DAY

This was missionaries' afternoon, and there were many on the platform. Secretary Barbour introduced them, and they were received with applause. Brief remarks were made by Capt. Luke W. Bickel of the Inland Sea, Japan; Rev. F. W. Goddard of East China; Dr. P. H. Lerrigo of the Philippines; Rev. A. L. Bain of Africa; Rev. N. H. S. Hascall of Burma; Rev. L. W. B. Jackman of Assam, and Rev. W. A. Stanton of India. These were burning appeals for reinforcements, new recruits, means for advance. If our churches could see the situation for one week as these missionaries see it, a half million dollars above the apportionment would come rolling in this next year.

THE OUTGOING MISSIONARIES

The evening session was made thrilling by the presentation of the large company of outgoing missionaries. It was unfortunate that this feature was last of a long program, but a good audience remained and was amply rewarded. At the beginning of the session there was a stirring appeal by

Rev. J. H. Franklin, of the Congo Commission, for Congo-land, which he brought vividly before us in its needs, especially just now of better equipment. It is not fair to send our missionaries out there and leave them with half-manned and miserably equipped stations.

Secretary Barbour, recently returned from his visit to India, spoke of that land as related to the task of the Christian church, showing the mission of Christianity in that distinctively religious environment and the hopeful conditions. Then Prof. A. W. Anthony, of the Free Baptists, who accompanied Dr. Barbour, told of the wonderful girdle of love that is being thrown around the globe, more wonderful than the marvels of the speed in the world journeys. His investigations had made him optimistic, though he realized that the work was slow.

Secretary Haggard introduced the outgoing missionaries, a list of whom with his introductory explanations is given elsewhere in this issue. Each was greeted with applause, and spoke briefly but impressively. The note of joy in going was dominant. The motive was the desire to make the most of the one life and influence, and to follow the call of duty. The number of young couples, and the fine personalities made this one of the most interesting presentations we have seen. Our seminaries are giving of their brightest and best to this great work. This closed the meeting of the Foreign Society.

The Publication Society's Anniversary

SATURDAY the Publication Society had its annual meeting, beginning after the Convention had transacted some business at the morning session. Dr. W. H. Doane, vice-president, presided. As time was short, the speakers were introduced without delay, and the first, Rev. W. F. Newton, who is doing a particularly live colporter work in Connecticut, gave incidents that illustrated the advantages and benefits of his portable outfit. He is a valuable worker, and has been much in evidence with his wagon at the World in Boston, and in the Philadelphia exhibit. The changing aspects of Sunday-school work, and the new methods and plans introduced by the Publication Society, were treated by Rev. E. M. Stephenson, who has recently been engaged by the Pennsylvania Baptists, through the Publication Society, to look after the better training of Sunday-school workers. The chapel car work among railway men was described by Rev. T. R. Gale of the "Messenger of Peace," which has been set apart of late for this special service. The missionary has worked in co-operation with the International Committee of the Y. M. C. A. A large measure of success has attended the work, and the railroad authorities have welcomed it and given free access to their car shops.

At the afternoon session the election of officers resulted as follows:

PRESIDENT, W. H. Doane, Ohio.

VICE-PRESIDENTS, Hon. E. S. Clinch New York, and Frank Strong, LL.D. Kansas.

SECRETARY, A. J. Rowland, D.D.

RECORDING SECRETARY, J. G. Walker D.D.

TREASURER, H. S. Hopper.

MANAGERS: For three years — Milton G Evans, D.D., W. O. Rosselle, Ph.D., J. W. Willmarth, D.D., J. P. C. Griffith, R. M. McKay, D. W. Perkins, Rev. E. T. Sanford. For two years — George D. Adams, D.D., G. M. Phillips, Robert Crozer.

EFFECTIVE ADDRESSES

Three unusually effective addresses occupied the afternoon session and completed the Society's anniversary. The first was by

E. Bill, of Illinois, who spoke on
ıblication Society as a Denomina-
sset," and covered much ground;
he inspirational values of a Baptist
e conservational value of the Bap-
, the educational value of a Baptist
n, and the recreational value of
vangelism. Alliterative, analytical,
ıis address kept the audience awake
t. Superintendent Joe P. Jacobs
ɔuri took "Enlargement" as his
, with a great field, a great work,
great achievement as arguments.
ɔf the most energetic of the field
he could speak from personal ex-

came Dr. O. P. Gifford, with his
on "Future Possibilities." These
l in (1) Finding what the Bible
2) Finding what the soul means;
ing points of contact with civiliza-
the book through the soul. A
on society is a mighty engine for
ion or destruction. It does more to make or unmake a nation than all the navies that float and all the armies that fight. Of all denominations Baptists should fear criticism least. If we know no more than the fathers knew, then let us live on canned goods mentally and save expense. Let our Society use the best brains it has to find all that God has put into the Book. As for the soul, let the Society bestir itself to publish a Christian psychology. As for points of contact, the Bible is to reach civilization through souls. There is a mighty field for the Society in showing how to apply the dynamic of the Spirit to the regulation of the life that now is. The church needs to make an ethic. We sadly need a regenerated sociology and ethic. The Publication Society can make no better use of its funds and power than to employ regenerated brains to find what the Bible means, what the soul is before and after regeneration, and how to apply revealed truth to the regulation of life. Let it change pulp into power.

hings Done by the Convention Which You Will Wish to Know

CONVENTION OFFICERS

ɛnt, Emory W. Hunt, of Ohio;
·president, Henry Bond, of Massa-
second vice-president, Fred Bras-
)klahoma; corresponding secretary,
C. Bitting, of Missouri; recording
, J. H. Franklin, of Colorado;
, William E. Lincoln, of Pennsyl-

ive Committee: For one year —
ɨtickney, Vt.; D. B. Purinton, W.
ɔrose Swazey, Ohio; Sidney Clark,
S. Deitrich, Idaho; C. F. Ralston,
B. Messer, Pa.; F. L. Anderson,
E. R. Curry, Neb.; J. H.
Cal. For two years — E. S.
N.Y.; W. S. Shallenberger, D.C.;
ndsey, Wis.; D. C. Shull, Iowa;
Mathews, Ill.; R. O. Earle, Minn.;
nley, R.I.; G. W. Cassidy, Kans.;
hert, Ind.; L. A. Crandall, Minn.
ɛe years — W. G. Brimson, Ill.; George W. Coleman, Mass.; E. K. Nicholson, Conn.; J. B. Lemon, Ohio; Luther M. Kellar, Pa.; J. C. Armstrong, Mo.; W. W. Beman, Mich.; A. H. Stockum, Colo.; Benjamin Otto, Mo.; R. N. Lynch, Cal.

DES MOINES IN 1912

It was voted to hold the next meeting of the Convention in Des Moines, Iowa. The Convention will probably go to Boston in 1914, because this year will mark the centennial anniversary of the Foreign Mission Society.

STATE CONVENTION MINUTE

The secretaries of the State Conventions in meeting held desire to express to the Northern Baptist Convention their gratification at the action taken in the adoption of the by-laws in reference to the relation of State Conventions to the Northern Baptist Convention, and would respectfully request, in view of the mutual relations to be estab-

lished and the importance of State mission work, that the following resolution be adopted:

Resolved, That this Convention, through its president, appoint this year a commission of nine on State Conventions, to give annually such bird's-eye review of State Conventions as shall be of practical value to the denomination, and to report upon such questions of relation to this Convention as may be referred to it. Of the nine so appointed, three shall serve for three years, three for two years and three for one year; each year thereafter three shall be chosen to serve for three years. It being understood that this will involve no expense to the Convention.

A MISSIONARY OBJECTIVE

When the report on the Denominational Objective was presented, objection was raised that there was no plank sufficiently missionary, and the matter was referred to a special committee for revision. Later this new plank was recommended and adopted. It should be added to the statement printed in MISSIONS for June on the title page:

> 6. Every church should appoint a strong missionary committee composed of both men and women, who, together with the pastor, should inaugurate a vigorous educational campaign for creating greater missionary interest on the part of every member. The various denominational agencies should be utilized in this undertaking. The weekly system of giving to missions should be adopted and an every-member canvass of the congregation should be prosecuted with a view to securing a missionary offering from every member.

HOME MISSION OFFICERS

PRESIDENT, Fred A. Wells of Chicago.

VICE-PRESIDENTS, D. K. Edwards of Los Angeles, C. C. Barry of Boston, Charles T. Lewis of Toledo.

CORRESPONDING SECRETARY, Henry L. Morehouse, LL.D., of New York.

TREASURER, Frank T. Moulton of New York.

RECORDING SECRETARY, W. M. Walker of Scranton, Penn.

BOARD OF MANAGERS, for three years: Rev. R. E. Farrier, Passaic, N.J.; Rev. H. T. Fowler, Mt. Vernon, N.Y.; Rev. F. M. Goodchild, New York; Rev. Curtis Lee Laws, Brooklyn; James M. Hunt, Yonkers; James McIlravy, Brooklyn; Edgar L. Marston, New York; Rev. E. T. Tomlinson, Elizabeth, N.J.

For one year to fill the unexpired term of W. A. Grippin, deceased, W. J. Grippin, Bridgeport, Conn. For two years to fill the unexpired term of Dr. Jacob Sallade, deceased, Bert Underwood, Summit, N. J. To fill the term of Dr. C. D. Case, resigned, Alfred E. Tuxbury, Montclair, N.J.

The General Committee is given on another page.

THE FINAL ENROLLMENT

In the announcement of enrollment it appeared that there were registered 2,452 delegates, 1,865 visitors and 50 guests, a total of 4,367, to which may be added an estimate of 800 for whom there were no cards to register, the grand total being 5,167. This is by far the largest recorded.

SOUTHERN CONFERENCE COMMITTEE

The committee appointed to confer with the committee of the Southern Baptist Convention in regard to all questions at issue, including the situation in New Mexico, is as follows: W. C. Bitting, J. S. Dickerson, E. L. Tustin, S. H. Greene, Geo. E. Horr, J. W. Conley, F. M. Goodchild, Walter Calley, J. H. Franklin. The Southern Committee is composed of Joshua Levering, A. J. Barton, E. Y. Mullins, Lansing Burrows, F. F. Gibson, H. C. Moore, H. F. Sproles, J. B. Gambrel. Both committees are widely representative, and it seems certain that the questions will be discussed in fraternal spirit. Much is hoped for from the conference, whose outcome may be far reaching.

AN EDUCATION BOARD

An Education Board was established, to develop the educational convictions of our churches, study our educational problems, and foster such denominational institutions and ministries in other schools as the board may approve. An important work committed to a strong body of men.

PAYING IN ADVANCE

gistration fee of $1 for each delegate ted, to provide for direct convention es. This fee entitles the delegate to y of the annual. The idea is an nt one.

IN BEHALF OF THE OPPRESSED

motion of Hon. W. S. Shallenberger nsylvania, a minute was adopted to t President Taft to call an international ence with power to consider and act protection of the Jews in Rumania, iving recognition of the reforms al- happily accomplished and under way new constitutional government of y, and to take cognizance of the t condition of the Armenians.

FERENCE ON FAITH AND ORDER

Executive Committee, after giving eamble and resolutions adopted by iscopalian and Congregational bodies ing a committee to meet with other inations to consider, "without power late or to adopt resolutions," questions h and order, looking to a deeper sense therhood, recommended the adoption following, which was carried:

reas, There exists, we believe, a read feeling among members of all ian bodies that the divisions of the of Christ, while necessary in time secure liberty of thought and worship, largely fulfilled this mission, and now gradually advance to closer of co-operation in order to accomplish conomy and efficiency work too great y single body; and, Whereas, this g sense of brotherhood in Christ being realized by all who bear his is, we trust, the manifest working of our own day and generation, whereby ks to heal for his church the estrange- of former times, and to restore unto e unity of the Spirit in the bond of and, Whereas, That great principle e and personal faith with liberty of ence in matters of belief and worship, unto which our fathers were made apostles and we their heirs in stewardship, is not in any sense the exclusive possession of Baptists, but is the heritage of the whole Christian world; therefore, *Resolved*, that with readiness to share our apprehension of the truth as it is in Jesus with all his followers, and with both willingness and humility to learn from others any aspects of the way of life which we may not have in due proportion, we will gladly enter into a conference of all the churches of Christ looking toward a more perfect mutual understanding and a clearer insight into the mind of our Saviour; and we hereby appoint a committee of five as our representatives to act with similar appointees from other Christian bodies in making arrangements for such a proposed conference.

APPORTIONMENT RULES

The Convention adopted the following recommendations:

1. That double envelopes be given at half price to churches introducing weekly giving to missions for the first time, and agreeing to make an "every member" missionary canvass.
2. That apportionments to States and to churches be hereafter made on the basis of reasonable expectation in the light of previous giving.
3. That the apportionments be sent to the churches as soon as possible after the returns for the preceding year are available.
4. That it be the policy of State apportionment committees to encourage the churches to assume amounts in addition to their apportionments and that opportunity also be given for the revision of apportionments that appear to be too large.
5. That offerings from individuals shall not be counted upon church apportionments unless donor so requests.
6. That a double announcement of apportionments be made annually, in accordance with the recommendation of the Committee on Fiscal Year.
7. That an aggressive educational campaign be conducted in the early weeks of the year, in order that as far as possible the missionary budget may be subscribed at the beginning of the year, to be paid in weekly offerings, which shall be forwarded at least quarterly to the missionary societies.
8. That State committees be asked to appoint co-operating associational committees, through whom they may come into close touch with the churches.
9. That there be referred to this committee or some other, the question of the relation of Negro and non-English-speaking churches to the Northern Baptist Convention, for report in 1912.

Resolutions, Officers and Committees

Report of Resolutions Committee

No specific action has been taken on some resolutions, inasmuch as they are embodied in the recommendations of other committees and commissions of the convention — for example, matters concerning religious life, Sunday observance, industrial and social conditions. The present crisis in many denominational and social questions, which impels people to look to the church for expression of attitude and support, makes the duties of the committee on resolutions exceedingly difficult. With these considerations in mind the following resolutions are submitted:

Resolved, that we, the members of the Northern Baptist Convention, assembled in Philadelphia, hereby express our profound gratitude for the generous hospitality extended to us by the Grace Baptist Church and its eminent pastor, Dr. Russell H. Conwell, and the churches of the city; and for the excellent service of the general committee, the executive, law and finance committees, the press and citizens of Philadelphia;

Resolved, that a vote of thanks be extended to the railroad companies occupying the territory of the Northern Baptist Convention, for their courtesy to our workers during the past years.

Whereas, there is a general feeling among the delegates to this convention that too much time has been consumed in adjusting the machinery of organization and that many of the reports are unnecessarily time-consuming, thereby preventing the fullest profit from our meetings; *Resolved*, that we request the various committees and commissions of the convention to make their reports as brief as possible hereafter.

Whereas, it has been necessary heretofore to emphasize the financial demands of our work, we believe that the time has arrived when greater stress must be laid upon the development of the spiritual life in our churches and in this convention, and that we urge this as the ideal for the coming year. *Whereas*, our budget method of finance seems to be at a test, we urge our churches strongly to the fullest co-operation in demonstrating its effectiveness. *Whereas*, the great Head of the church is leading us in the direction of close co-operation of all our denominational agencies for the advancement of his kingdom; *Whereas*, the rapid growth of various bodies of churches using foreign languages (at least for a time) bids fair to furnish great factors of the best denominational strength in the future, *Resolved*, that a commission be appointed to study and report on the best method of co-ordinating all these factors in the local, state, and general missionary activities of the denomination; this commission to be composed of representatives of the leading nationalities, appointed by the president to the number of seven to twenty-one at his discretion.

In view of the great and growing work which the daily vacation Bible school is doing in bringing the word of God and its impulses to bear on children of the most destitute classes, and also getting college young men and women to engage in this Christlike work, we heartily commend this method to the churches. We recommend our theological seminaries and institutions of learning to establish social service scholarships in order that their students may be able to avail themselves of this line of service.

Whereas, we as Baptists, are opposed to the use and sale of intoxicating drinks as a beverage, and *Whereas*, we believe that every effort to curtail this iniquitous traffic should receive our co-operation; be it *Resolved*, 1. That we urge all temperance societies and movements to thorough co-operation. 2. That we urge the Christian forces in the state of Maine to prevent any repeal of the Maine prohibition law, since the cause of temperance in the entire country is at stake. 3. That we earnestly petition the Senate and House of Representatives to pass, at the earliest possible moment, a law that will prevent the shipping of intoxicating drinks into prohibition territories. 4. That we urge every Christian voter to use the influence of his ballot against this evil. 5. That we request the Rockefeller Society of Medical Research and Carnegie Institute to extend its researches to the effects of alcohol on the human race.

Resolved, that we express our approval of the treaties proposed by President Taft for the settlement of all questions between nations by arbitration and that we petition the United States Senate to favor all such treaties.

Whereas, many of the immigrants from Europe and Asia have been driven here by religious persecution, and *Whereas*, religious persecution has been detrimental to the peace, progress, and prosperity of civilization; *Resolved*, that President Taft be requested to consider the advisability of asking the nations of the world, either by treaty, by the Hague Peace Conference, or by calling an international conference, to secure religious liberty for people of every faith of the world.

Resolved, that we express to the General Convention of Baptists of North America, and to the Baptist World Alliance, both to meet in Philadelphia at the conclusion of this convention, our heartiest greetings and best wishes for enthusiastic and profitable meetings.

Home Mission Society General Committee

General Committee, Class III, term expires 1914: Laymen — J. C. Barline, Spokane, Wash.; S. F. Bowser, Ft. Wayne, Ind.; D. D. Smith, St. Paul, Minn.; C. T. Brockway, Syracuse, N.Y.; Judge J. F. Clyde, Osage, Ia.; H. F. Compton, Seattle, Wash.; B. W. Getsinger, Phœnix, Ariz.; C. H. Prescott, Cleveland, Ohio.; C. E. Prior, Hartford, Conn.; C. R. Stark, Providence, R.I.; F. W. Warren, Warren, Wis. Ministers — F. C. W. Parker, Portland, Ore.; A. S. Carman, Marietta, Ohio; J. H. Deere, Phœnix, Ariz.; W. A. Elliott, Ottawa, Kan.; James McGee, Marshalltown, Ia.; W. P. Stanley, Portsmouth, N.H.; Herbert E. Thayer, Springfield, Mass.; T. W. Young, Detroit, Mich. Women — Mrs. C. R. Gray, Portland, Ore.; Mrs. George A. Bodwell, Lynn, Mass.; Mrs. E. T. Cressey, Sioux Falls, S.D.; Mrs. Robt. O. Fuller, Cambridge, Mass.; Mrs. E. A. Thayer, Minneapolis, Minn.; Mrs. E. S. Wheeler. Oak Park, Ill.

Foreign Mission Society General Committee

General Committee: Term expires 1913 — John P. Crozer, Upland, Pa., to fill vacancy caused by death of Samuel A. Crozer; Mrs. M. G. Jones, Rochester, N.Y.,

caused by death of Mrs. Lewis E.
expires 1914 — Pres. C. M. Hill,
D. T. Pulliam, Loveland, Colo.; S. H.
Washington, D.C.; Prof. Ernest D.
go; C. M. Carter, D.D., Los Angeles,
ord, D.D., Brooklyn, N.Y.; Rev. W.
racuse, N.Y.; Luther Kellar, Scranton,
mpstone, D.D., Brooklyn, N.Y.; Rev.
Cincinnati, Ohio; H. Stone, Portland,
e Porter, Pittsburgh, Pa.; T. H. Stacy,
, N.H.; John G. Farmer, Cedar Rapids
auck, Hillsdale, Mich.; Rev. Herbert E.
field, Mass.; Harry W. Jones, Minneapo-
C. Bitting, D.D., St. Louis, Mo.; H. D.
Brattleboro, Vt.; E. G. Boynton, La
Mrs. A. MacLeish, Glencoe, Ill.; Mrs. A.
w York, N.Y.; Mrs. James B. Colgate,
; Mrs. Edgar O. Silver, East Orange,
race A. Noble, Buffalo, N.Y.

n Society General Committee

mittee: Term expires 1912 — Ministers:
Arizona; G. E. Burlingame, California;
nter, Connecticut; W. S. Abernethy,
. Bowler, Idaho; S. E. Price, Kansas;
Ohio; Geo. R. Varney, New Mexico;
klahoma; Geo. W. Rigler, Rhode Island.
. Stackhouse, Colorado; Henry Emmons,
W. Payne, Missouri; J. W. Wade, Mon-
ickerson, New York; D. G. Garabrant,
. E. Bennett, Nebraska; B. L. Corum,
utler, Vermont; J. C. Gates, Michigan.
A. Hatcher Smith, California; Mrs.
, District of Columbia; Mrs. Henry
chusetts; Miss Mary Colgate, New York;
nes, Washington.

nittees of the Convention

BOARD OF EDUCATION

ars: G. E. Horr, Massachusetts; Frank
s; Sidney Clark, North Dakota. For
A. Barbour, New Jersey; E. W. Hunt,
iley, Oregon. For one year: W. H. P.
e Island; E. D. Burton, Illinois; E. R.
ka.

HOME MISSION SOCIETY TO PUBLICATION SOCIETY

y, Wisconsin; W. W. Dawley, New York;
Pennsylvania; C. T. Lewis, Ohio; F. J.
ngton; F. C. Nickles, Minnesota; E. W.
ouri; H. J. White, Connecticut.

CITY MISSION PROBLEMS

s 1912: C. H. Sears, New York; H. C.
lvania; H. T. Crane, Ohio. Term expires
West, New York; C. A. Brooks, Ohio;
n, Illinois; Term expires 1914: G. E.
alifornia; E. P. Farnham, New York;
vs, Illinois.

ITRATION OF FOREIGN MISSION SOCIETY

ws, New York; Ambrose Swasey, Ohio;
New York; R. N. Holmes, Michigan;
Ohio; H. G. Beeman, Iowa; J. B. G.
lvania.

SOCIAL SERVICE

Term expires 1912: S. Z. Batten, Iowa; Walter Rauschenbusch, New York; W. Q. Roselle, Pennsylvania; A. W. Wishart, Michigan; Shailer Mathews, Illinois. Term expires 1913: Harold Pattison, Minnesota; L. W. Riley, Oregon; C. J. Galpin, Wisconsin; G. T. Wells, Pennsylvania; E. A. Hanley, Indiana. Term expires 1914: H. P. Whidden, Ohio; G. W. Coleman, Massachusetts; C. R. Henderson, Illinois; Mitchell Carroll, District of Columbia; John E. Franklin, Colorado.

APPORTIONMENT

W. S. Shallenberger, Pennsylvania; F. P. Haggard, Massachusetts; H. L. Morehouse, New York; A. J. Rowland, Pennsylvania; Mrs. K. S. Westfall, Illinois; Miss M. A. Greene, Rhode Island; Mrs. Andrew MacLeish, Illinois.

DELEGATES TO FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

A. G. Lawson, Connecticut; W. A. Stanton, Pennsylvania; L. C. Barnes, New York; W. C. Bitting, Missouri; J. B. Calvert, New York; J. S. Dickerson, Illinois; C. A. Eaton, New York; W. H. P. Faunce, Rhode Island; O. P. Gifford, Massachusetts; J. W. Conley, California; H. B. Grose, Massachusetts; G. E. Horr, Massachusetts; H. J. Vosburgh, New Jersey; C. L. Laws, New York; H. P. Judson, Illinois; G. W. Lasher, Ohio; E. J. Lindsay, Wisconsin; Shailer Mathews, Illinois; C. W. McCutcheon, New Jersey; E. F. Merriam, Massachusetts; H. L. Morehouse, New York; H. Kirke Porter, Pennsylvania; Walter Rauschenbusch, New York; E. M. Thresher, Ohio.

PERSIAN MISSION

(To Report in 1913)

C. F. Ralston, New York; Cornelius Woelfkin, New York; W. B. Wallace, New York; John Humpstone, New York; T. J. Villers, New Jersey.

RELATIONS BETWEEN STATE CONVENTIONS AND NORTHERN BAPTIST CONVENTION

One year: I. B. Mower, Maine; M. P. Fikes, Michigan; C. A. Schafel, Nebraska. Two years: C. A. MacAlpine, New York; C. J. Rose, Ohio; E. R. Pope, Minnesota. Three years: F. W. Padelford, Massachusetts; John S. Stump, West Virginia; C. A. Wooddy, Oregon.

MINISTERS' BENEFIT BOARD

One year: W. S. Shallenberger, Pennsylvania; C. M. Gallup, Rhode Island; E. S. Reinhold, Pennsylvania; P. C. Wright, Connecticut. Two years: C. M. Thoms, New York; John Humpstone, New York; H. Kirke Porter, Pennsylvania; Andrew MacLeish, Illinois. Three years: H. L. Morehouse, New York; C. A. Eaton, New York; E. H. Haskell, Massachusetts; W. H. Doane, Ohio.

CONFERENCE WITH CO-OPERATING SOCIETIES ON WAYS AND MEANS

W. E. Lincoln, Pennsylvania; W. C. Bitting, Missouri; F. L. Anderson, Massachusetts; George W. Coleman, Massachusetts; D. C. Shull, Iowa.

A VILLAGE SCENE IN THE PHILIPPINES

A Transformed Village

By Rev. Charles W. Briggs

THE village of Tina, in Iloilo Province, Philippines, is built along the crest of a hill that is some seventy feet in height. The village comprises about three hundred and fifty houses, and has a bamboo hedge dividing the village into two parts: To the right from this hedge is the Catholic section of the village. Here are about three hundred houses, and several families of upper class Filipinos. In this part of the village is a Catholic church, also a district schoolhouse with government teachers in charge. The more wealthy people in Tina all live in this Catholic part of the village. The priest in a neighboring town has friends and relatives in Tina, and occasionally visits the place to say masses and gather in the Catholic revenues from Tina.

To the left from the bamboo hedge is the Protestant section of the village. Here there are about fifty houses, and several of the families living here are quite poor. Some of the Protestants, however, are land owners. During the past eight years there has been a gradual gain for the Protestant part of the village, in that an occasional new family has joined the ranks, and some Catholic families from the other part of Tina have moved into this end of the village.

The Tina school is under the supervision of the American teacher in Janiway. A new teacher had come to this town, an American who had already had some two or three years' experience in the Philippines. He does not pretend to be a Christian man, nor to have any enthusiasm for missionaries. But one day he stopped the missionary who had been for some years working in the province where Tina is located, and said: "I was in Tina the other day, and was greatly pleased with what I saw there. How did you do it?" The missionary asked him what he referred to, and he answered something like this:

"I went to visit the school in Tina, and noted a group of children with hands and faces clean and hair neatly brushed, looking in contrast with the rest of the school. The teacher in the school, a Filipino, told me those were the children from the Protestant part of Tina. Then after inspecting the school, I went out through the bamboo hedge into the Protestant end of the village: I saw the pretty chapel with the flag-pole and flower-beds; I noted that all of the houses though humble, seemed neat and cleanly, and that all the premises were brushed up and spick and span; the very atmosphere of that part of the village was sweeter and more sanitary than in the other part of the village. How did you do it?"

e missionary replied that the best part all was, that he didn't do it all. The e did it themselves. That those people een Protestants for years; and had had ew Testament in their homes, in their anguage, for some seven years. That ıad for an equal period sustained their l and Bible School and the preaching Gospel. That they observed Sunday, ›rayed to God instead of to the saints mages. And that if there was any ormation in evidence in that part of wn, the reason was that the Gospel was ng there as a leaven, and had first the people new and clean in their ;, and that then of their own accord had cleaned up their village. The ›nary protested that he had never told eople in Tina to sweep up underneath houses, and wash the hands and faces ir children and send them to school ınd cleanly.

e American teacher was much im-d with what he had seen in Tina. He ought to transform Filipino country es, and make them more cleanly and sanitary. He remembered how hard l been to get the people to put his ng into practice, and how they speedily ed into dirt and disease again, after g made a start to do as the teacher had t them. The teacher had the science ood will, but he lacked the dynamic d in the people themselves.

s not enough to enlighten the minds of ilipinos, and then expect that they will ıe "new creatures." They will manage nain the same "old creatures" with new light in their minds. They need ansforming power that comes only by ng and living in Christ. The Govern- schools are doing a great service in taking science and good training to the Filipinos. But their work absolutely needs to be supplemented by the dynamic of the Gospel which alone can make the Filipino a "new creature" in the likeness of Christ.

American teachers are very strictly forbidden by the government officials to teach religion in the schools. It is a Catholic country, and Catholic prejudices must not be aroused, or the whole opportunity and service of the school to the Filipino will possibly be defeated. But it is not enough merely to teach the Filipino to read and write and then to equip his mind with information and science. The Filipino has been trained from babyhood to gamble and drink and practice immorality; the Filipino has never been taught about God. He has been trained for centuries to pray to the multitudinous saints of the church, and to confess his sins to a priest; and he thinks salvation is an easy matter for the sin may be committed and then the priest hired to forgive it. The Filipino has been trained to the conviction that character is not needed for service of God and for salvation. The result is that character is lacking in the Filipino so trained. And he is quite content with dirt and maggots and disease, both of the body, of the mind and soul, and of the community. The need for the Gospel in the Filipinos' training is most urgent. It is his only hope.

The teacher's testimony regarding what he had seen in Tina is worth remembering, for it is true, and illustrates what is so fundamental and vital in all America's dealings with the Filipino. That same transformation that he saw in evidence in Tina is possible in every Filipino village that will receive it. And absolutely nothing else will transform the villages, or mean salvation to the Filipinos.

Devotional

Prayer for the Persecuted

ALMIGHTY and most Merciful Father we thank Thee for the faithful men who are preaching the gospel of Thy Son at the cost of suffering, and persecution, imprisonment and exile, giving up all things in order that they may make Christ known to men. We humbly beseech Thee for those devoted servants in the near East, who are witnessing by word and life to the saving grace of the gospel. Endue them plenteously with power, console them in their afflictions, and cause the spirit of persecution to cease. Let Thy word have free course and be glorified among all the peoples of the earth. Grant our request for Thy Name's sake. Amen.

✠

Seed Thoughts

Consciousness of ignorance is no small part of knowledge. — *St. Jerome.*

It is where human weakness ends, that divine power begins. — *Segneri.*

Make a daily resignation of thyself to God; let this be the key of the night and the key of the morning. — *Gurnall.*

The true unity we see is the unity of a common purpose, the unity of the church's commission to bring the world to the feet of Christ. — *Hugh Black.*

The Bible is full and complete as a book of direction; human life is full and complete as a field of exercise. — *Abbott.*

It is not so much general notions of Providence which are our best support, but a sense of personal interest taken by Christ in our welfare. — *Arnold.*

Oh, my soul! why art thou more affected at some petty observances than at the fundamental laws of justice and charity, or thinkest to atone to God for greater indulgences by a scrupulous strictness in easy duties? — *Austin.*

When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass, and our country and the world lie fair and peaceful under the Gospel light. — *Charles L. Thompson.*

The Kingdom of God is a Society of the best men. . . . Its membership is a multitude whom no man can number; its methods are as various as human nature; its field is the world. — *Drummond.*

How can we redeem society if we do not everywhere put ourselves on the constructive side of moral questions? If all people did as we do in politics, amusements, temperance, Sabbath-observance, would the day be won for God or lost? — *Babcock.*

✠

A Brahman Begins Bible Study

In Ongole, South India, the missionaries recently had the rare experience of having a Brahman gentleman present at the examination of the candidates for baptism, and also at the actual baptismal service. This gentleman is a Brahman lawyer; well disposed to the missionaries and fond of asking questions about America. He has even said to the missionaries, "You should spend more money, bring more missionaries and hurry forward your work." Yet while he admits the beauty and truth of Christianity theoretically, he has not advanced to the point of accepting it himself. The missionaries by no means have given up the hope that eventually he will come forward publicly as a Christian. Mr. and Mrs. Baker of Ongole had a beautiful English Bible sent them by a friend in America, and they in turn have presented it to this Brahman gentleman. In his letter of thanks, he made the remarkable statement for a Brahman, that Jesus was his ideal. He promised to read the Bible every day, and to try to follow out the plan suggested in the helps in the supplement for reading it through in a year. Who can foretell the spiritual results of the year of careful Bible study?

The Home Mission Schools

REPORTS OF COMMENCEMENTS AND OF ONE OF THE BEST YEARS THE NEGRO SCHOOLS HAVE KNOWN

Virginia Union University

ıe year has been marked by progress in :al directions. There has been a larger llment in the academy than ever before, a larger enrollment of students preparing he ministry. One hundred and seven in academy, college and seminary are aring to preach, of whom three are 'e Africans who will return to their own try to teach and proclaim the gospel.

ıe prosperity, generosity and loyalty of er students and their friends are shown ıeir hearty response to the appeal for ributions for a new dormitory which is ıuch needed. The colored preachers of mond have personally pledged $1,000 the colored churches in the city plan to $5,000. A sexton in one of the churches given $50. Others are doing equally

Men who so self-denyingly help ıselves deserve help from others. About)00 of the $46,000 needed for the ıitory and two teachers' houses is still : raised.

ıe University is to hold a Summer nal School from June 19 to July 28, :ially for the colored teachers of the :, who desire a professional certificate, ıighest grade of teachers' State certi-:. Nowhere else in Virginia are courses ng to this certificate, offered to colored ıers. That the State authorities desired ıve Virginia Union University give these ses is a fine recognition of the character e work of the school. The denomina- has a great opportunity in this school — ıly it will provide the buildings which enable it to meet the demands upon it.

ıe exercises of commencement week excellent. The baccalaureate sermon 'r. C. A. Wooddy of Portland, Ore., was ghtful and strong. The graduating ises of the Academy, Monday night, the Commencement exercises Tuesday night were dignified and creditable. Tuesday night the school was honored by an extended address from Governor Mann, a very popular and democratic chief executive. He has shown the broadest interest in the welfare of all classes of the people, and has won the confidence of the Negroes to an unusual extent.

The University has received unusual recognition this year. It holds a position which will enable it to do a great work in molding the educational and religious life of the race, — if only it can have the buildings needed to accommodate the young men who desire to enter it. — GEO. R. HOVEY, *President.*

✠

Hartshorn Memorial College, Richmond

Dr. C. A. Wooddy of Portland, Oregon, preached the baccalaureate sermon May 14. Hartshorn presented its twenty-two normal graduates, four college preparatory and one college graduate to a large appreciative audience commencement night, May 19. A granddaughter of Hartshorn graduated from the Hartshorn School of Music. She received her diploma on the twentieth anniversary of her mother's graduation. Among the many prizes awarded none caused so much surprise and comment as the one given for excellence in sweeping and taking care of a corridor. — LYMAN B. TEFFT, *President.*

✠

Spelman Seminary

The lovely campus of Spelman, than which there is nothing of its kind finer in Georgia, is well-nigh deserted. Commencement is over. The out-of-door enjoyment came on class day, when the planting of an ivy by the high school graduates and of a maple tree by the graduates from the teach-

ers' professional course was followed by a tableau drill and procession. The alumnæ, with school and class banners flying, amid music by the Atlanta Baptist College orchestra, were escorted by the high school girls to the alumnæ arch, through which they passed and grouped themselves on the farther side while they sang the school song, "We are Spelman's Loyal Daughters." An interesting feature was the marching by the side of his mother of a sturdy boy of five, who manfully carried her banner. During the preceding chapel exercises the bronze memorial tablets to Miss Packard and Miss Giles were appropriately decorated with palms and carnations by the granddaughters' club. We are reminded that we have entered upon the second generation of students by the existence of this club.

The commencement sermon was preached by a graduate of Atlanta Baptist College of 1891, and the presentation on commencement day of certificates, awarded on the completion of the courses in dressmaking, millinery, cooking and printing, was made by a Spelman graduate of twenty-three years ago. It was a pretty sight when, after an earnest exhortation to each to do her duty well, wherever her work should be, sixty candidates passed across the platform before her and received the coveted ribbon-tied roll. They were dressed in simple white, unadorned by lace or ribbon. The other students were required to appear in white waists and dark skirts.

As Atlanta Baptist College and Spelman Seminary, while holding separate president's receptions and class-days, always unite in the commencement sermon and closing commencement program, which fell on the 17th of May this year, there was music by a joint chorus, as well as separate parts by the college boys and girls. Eight Spelman students finished the high school and three received the teacher's diploma. Atlanta Baptist College gave five academic, eight college, and eight theological diplomas, and two honorary degrees. Presidents Hope and Tapley called out the happy recipients of honors. Seventeen of the twenty-four classes that have gone out from Spelman were represented at this commencement season in person, and four more by letter.

E. O. WERDEN.

Benedict College

BY A. C. OSBORN, LL.D.

Benedict College, the outgrowth of a mission founded in 1871, was incorporated in 1894 with full college powers. It is co-educational. I became identified with it in 1895. During the sixteen years following 3,133 students were admitted, and of these 444 were graduated, 308 with college degrees. The graduates have some of them entered the employ of the United

A. C. OSBORN, D. D., LL.D.

States through the civil service examinations. Others have become physicians, lawyers, pharmacists, merchants, farmers. Of those who have become educators, 219 are public school teachers, 8 are principals of city high schools, 15 are professors or teachers in colleges, and 2 are presidents, one of a college and one of a university. Above all, a large number of graduates have entered the ministry and are pastors in many towns and cities of South Carolina, and in other states as well. Much active pastoral work is also being done by former members of the school who did not graduate, so that there is not in South Carolina a city or county which has not in it a pastor who was formerly in Benedict. Non-graduates are also use-

engaged in many other occupations. umulative influence of these workers ngly Christian; for, so far as we know, one of the teachers and professional that have gone out from Benedict e is an avowed Christian. Such s as this qualify and inspire men to The influence of the school life is n home improvement and in all that for the elevation of the race.

RECOGNITION OF SERVICE

Executive Board of the Home Mission r has adopted the following minute gnition of a long service:

reas, Dr. A. C. Osborn, President of ict College, has announced his inten- f withdrawing from the presidency close of the present school year, after inuous and successful administration en years' duration; *Resolved*, that this desires to place on record its appre- of the valuable services rendered to lege and to the cause of negro educa- Dr. Osborn. Bringing to the work presidency the ripe experience of years as a minister of the Gospel and astor, and as a member of the govern- ards of educational institutions, he en himself with great enthusiasm and n to the work of the college in the that it is the crowning work of his During his administration the material ent of the college has very largely in- l, owing to his success in interesting in the work of education; the enroll- has increased from 135 to 657, and h the cordial relations established e people of the State he has won for titution the good will of all to whom rk of the college is known. During ears the large number of students pass- ough the college have enjoyed the great age of the guidance of this man of haracter and wide experience of life, impress they will bear throughout ir days. Regretting that advancing render it advisable in his judgment be relieved from the administration college, this Board desires to con- te Dr. Osborn that he brings to his ed age so much of the vigor and iasm of youth, and wishes that his ing years may be years of happiness ace.

Atlanta Baptist College

Atlanta Baptist College had this past year the largest enrollment and probably largest sustained attendance in its forty-four years. Commencement season began with the baccalaureate address by President John Hope, before an audience taxing the seating capacity of commodious Sale Hall Chapel. The sermon to the graduating classes of Spelman Seminary and the College was preached at Spelman, May 14, by Rev. L. P. Pinckney, an alumnus of Atlanta Baptist College. On Monday evening the students of the academy and college competed for the Paxon prizes in oratory. The donor, Mr. Fred J. Paxon, is a trustee of the College and president of the Atlanta Chamber of Commerce. On Tuesday afternoon the alumni association held its annual meeting, with alumni present not only from Atlanta but other parts of Georgia and other states. The meeting this year was of unusual interest because there appeared a new purpose to assume some of the burdens of maintaining the institution. A committee was organized to raise money to complete payment of the debt on Sale Hall.

One feature of commencement was the decennial reunion of the class of 1901. In that year there were graduated two young women from Spelman Seminary and four young men from the college. Of this little band one, Miss Granderson, died several years ago. S. B. Scott, M.D., could not come because of business engagements. The four present were Miss Claudia T. White, who taught for several years at Spelman, then at Haines Institute, and is now teaching college Latin and German for Spelman and the College; John A. Mason, M.D., who after four years at the medical college of Michigan University is now a successful physician and man of affairs in Chattanooga, Tenn.; Prof. B. G. Brawley, who since graduation at Atlanta taught a year in the public school, was seven years professor of English Language and Literature at Atlanta Baptist College, was graduated from the University of Chicago *cum laude* as B.A., after a year of residence at Harvard received his M.A., and has taught one year at Howard University, Washington, as head professor of English Language and Literature; and Prof. Z. T. Hubert, who

after graduation taught for one year at Atlanta Baptist College, studied for two years at Massachusetts Agricultural College, where he received his B.S., taught natural sciences two years at Florida State Agricultural College, has been for five years superintendent of buildings and grounds at Spelman, and has been recently appointed President of Jackson College, Jackson, Miss., to succeed Dr. Luther G. Barrett, who has retired after years of eminent service. Many readers of MISSIONS will recall Miss Jane Anna Granderson, who for several years was a teacher at Spelman and whose personality and public addresses in New England won so many friends to the education of colored women. Mr. Scott after graduation was for one year principal of a public school in Athens, Ga., then entered the United States Civil Service, and was the first negro appointed to a clerkship in the Canal Zone, Panama, where he served a year. He returned to the States, taught mathematics at Walden University, and at the same time took the medical course at Meharry Medical College. After graduation there he spent a year at the medical school of the University of Illinois and received his M. D. from that institution within one year. Few classes can show a finer record of attainment and service for the first ten years out of college than these six young colored men and women. They stand as a token of what the Home Mission Schools are doing for the elevation of people.

The exercises on commencement day were of a high order and reflected the training the students had received. Seven men were graduated from the divinity school, eight from the college, and four from the academy. As an indication of the character and scholarship of the college class just graduated, it may be said that two will be members of the faculty of Atlanta Baptist College next year as teachers in the academy and college.

✠

Shaw University

Shaw University celebrated the twenty-sixth anniversary of the Leonard Medical School and forty-sixth anniversary of the University May 11. By ten o'clock every seat in the chapel and all available standing room was occupied. The interest was keen from beginning to end. The most inspiring feature was the annual address by Dr. Judson B. Thomas, of Chicago, who for many years was District Secretary of the Home Mission Society. His subject was "Fraternalism." The address was favorably commented upon by leading people of both races. The food lecture and demonstration was enjoyed as usual. After President Meserve had awarded all the prizes, Dr. Thomas asked if the young woman who gave the demonstration received a prize, and if not he wanted to make her a present of a five dollar bill. Rev. Hight C. Moore, editor of the *Biblical Recorder*, Raleigh, delivered diplomas and awarded certificates to seventy-eight young men and women. The president announced that $1,800 more had to be raised for the hospital. In response to this, Col. J. H. Young pledged $100, and two checks came, one from J. H. Love and brother for $50 and the Richmond Alumni $76. In his parting address to the graduates the President spoke on the "Dangers of Success." The work of the year has been in many respects gratifying and encouraging, in spite of the fact that, aside from the regular school duties, the president has had to conduct a vigorous campaign to raise money for the Leonard Hospital, now in process of construction. Since October 1, 1910, nearly $3,200 has been raised. During the year laboratories were installed for the departments of physics and chemistry in the literary department, and in the Leonard Medical building laboratories were equipped for the departments of pharmacy and medicine. There were thirteen conversions during the year, and the spiritual life of the institution was greatly quickened by a series of special meetings held in early February.

✠

Houston College, Texas

The young negro here is full of spirit. Five at this commencement take license to go out among the people to aid in every honorable way to advance the cause of righteousness. The help so freely given by the Society will stimulate not only the immediate benefactors, but all who come in contact with them and us. The closing exercises have been very successful indeed, and we feel as though the Lord has been

with us and blessed us, as we go away with every student a professing Christian. May the Lord bless this great Society by giving the leaders encouragement through friends who may be raised up to continue the great work. Houston College sends $15, coming from the mission effort put on foot some time ago for Home Missions. — F. W. GROSS, *President*.

✠

Jackson College

The closing week of Jackson College this year, May 12–17, was unusually interesting. The fact that this was the last commencement of the retiring president, after seventeen years' service, naturally gave a pathos to all the services. This fact also brought many more friends of the school, and especially alumni, to the exercises, while the enrollment for the year, 447, the largest known, necessarily helped swell the number. The exercises throughout were above the average. The primary and practice school never had so interesting a close, nor had done so large and effective training work during the year, while the junior exhibition was the best one yet given. The missionary sermon on Sunday was by Dr. Hutton, pastor of the First Presbyterian Church of Jackson, and was a strong and inspiring presentation of the Christ truth of ministering unto others. The address before the Alumni Association by Sidney L. Martin, M.D., one of our young graduates, surprised all by its ability. The college is noted for its superior musical training and its concerts, but the annual concert was surpassingly good, the faithful and loved teacher, Miss Hillpot, having put into it her whole strength. On Wednesday eleven young men and women graduated, all but one in the full course. Seventeen students received special prizes, many being given by friends of the school. After the address to the graduates and presentation of diplomas and prizes, the president of the Alumni Association, M. J. Latham, Esq., read the resolutions passed by the Alumni on the president's retiring, and presented him and his wife with a beautiful silver water service. The president feelingly responded. As a whole the year has been the strongest by far the school has known. While the president and his wife feel it duty to themselves to lay down the heavy burden carried for seventeen years, it has been hard to sever the many tender ties formed with students and friends, and they will follow the work and fortunes of the more than 4,200 enrolled under them with earnest prayer and intense interest.

PRESIDENT LUTHER G. BARRETT AND WIFE

RESOLUTIONS OF THE HOME MISSION BOARD

Whereas, Rev. L. G. Barrett, President of Jackson College, Jackson Miss., has placed in the hands of the Corresponding Secretary his resignation as President of the College, and *Whereas*, President Barrett has occupied this position for more than sixteen years, during which time he has conducted the affairs of the College with rare business skill, including the sale of the old Jackson College

property and the purchase of the new, with the erection of new buildings thereon: *Resolved*, that the resignation of President Barrett be accepted to take effect September 30, 1911; that in accepting this resignation the Board desires to put on record its appreciation of the devoted services of President Barrett and his wife during this long course of years, its recognition of his efficient and economical management of the affairs of the College, both in the transfer to the new site and the conduct of the institution from year to year, and its gratification at the marked improvement in the college during President Barrett's administration and its excellent condition and large enrolment at the present time.

THE NEW PRESIDENT OF JACKSON COLLEGE

In view of the vacancy caused by the resignation of President Barrett of Jackson College, Prof. Zachary T. Hubert has been appointed as his successor. Mr. Hubert is a colored man; a graduate of Atlanta Baptist College and of the Massachusetts Agricultural College; and is a Christian man of education and culture, with experience in teaching and administrative work. A faculty composed of Negro teachers has been appointed.

✠

Western College, Macon, Mo.

Commencement began Sunday, May 14, with a morning sermon before the religious bodies by Dr. W. L. Perry of St. Louis, and in the evening the baccalaureate sermon by Dr. W. Jas. Robinson, pastor First Baptist Church of Macon, Mo. Monday morning oral examinations were held and display work in the various departments was shown, followed by a reception by the faculty to the students, and by "field day." Wednesday morning at chapel addresses were made by visitors, and Bible verses were recited. Thursday evening occurred the graduating exercises, when nine young men and women received diplomas from the academic department. Certificates of promotion were given to seven young men and women who completed the English preparatory department. The enrollment during the year was 110. The personnel of the student body was never better. The outlook for a progressive and prosperous school year is bright and encouraging. Twelve young men were studying for the ministry during the past year, and the work done was very satisfactory. These young men are wholly self-supporting; some serve churches as pastors, others do manual work. Seven states were represented in the student body — Missouri, Illinois, Iowa, Kansas, Minnesota, Nebraska and Oklahoma. Western College has thus a wide territory, in which to operate.

✠

Americus Institute, Georgia

The Institute has just closed one of its best terms of instruction, and the commencement exercises were among the best we have ever had. The many sides of the life of the school were in one way or another represented in the closing. We have a minister's department, a night school, and agricultural, sewing, millinery, domestic science, musical and literary departments. Praise is due all the departments, but special mention should be made of the night school students. For these, although they labor every day, did well both in their books and public exercises. There were present at commencement the entire board of trustees, who expressed great satisfaction with the work. The Americus Institute idea — that is, the idea of making the whole school plant, class rooms, dormitories, kitchen and dining-room, laundry, and agricultural department yield educational values, has added new life to our work, and inspiration to the teachers. We turn our faces to the next term with hopes higher than ever. — M. W. REDDICK, *Principal.*

✠

Arkansas Baptist College, Little Rock

The college closed its twenty-seventh year's work May 11. There were fourteen graduates — two from the theological department, three from the college, nine from the academic department, many of whom will return and take the college course.

More than 400 students were enrolled this year. There is a large patronage coming from people living out from Little Rock for several miles. They principally occupy their own little farms. One young man whose people live seven miles from the institution walks the distance twice a day

K. FAIR, OF SWEET HOME, WHO WALKS FOR HIS EDUCATION

ghout the fall, winter and spring
is. It should be an interesting thing
the picture of a young colored man
alks fourteen miles a day for education,
› the picture of K. Fair, Sweet Home,
sas, is here presented. Hundreds of
young negroes throughout the South
ing as much to pay for their education
rk and service, since they have not
oney for this purpose.

: college is in need of supplementary
Its grounds are just half covered with
uildings needed. Its campus could
sily and profitably enlarged at this
but the real estate market may soon
it impossible. Its farm could be
/ improved to the advantage of the
ltural classes and the institution.
ching force, now so poorly paid, could
atly strengthened with a living salary
larger numbers. Its present main
ıg so inadequate in chapel, recitation
and dormitory rooms, could be easily enlarged with a few thousand dollars, and thus double the present enrollment.

Jos. A. BOOKER, *Pres.*

✠

Coleman Academy, Gibsland, La.

This session has been fairly good, considing the drought and the boll weevil destruction of cotton. The number of boarders has been over 100. The students are polite, obedient and industrious. The health record never was better. The students took great pride in keeping the buildings and rooms clean. The State sanitary director reported that these conditions were better than at any other school he had visited. The students have laid the campus off in walks, and lighted it up with gas. There has been the greatest educational revival ever witnessed here, including entire families. They come with nothing but themselves and families and are doing well. Mothers and fathers have studied in class

successfully with their children. This year's commencement was most successful, with many white people present. The parish superintendent and ex-president Cox of Mt. Lebanon College (whites) delivered addresses. We need library books, furniture and clothing for poor struggling students, boys and girls. — O. L. COLEMAN.

✠

Jeruel Academy

For twenty-five years the Academy has been our pioneer institution of secondary education, and has made possible the existence of similar schools among the Baptists. The anniversary was largely attended, and among the speakers were Pres. John Hope of Atlanta Baptist College, Miss Lucy H. Tapley, President of Spelman Seminary, and Miss Edith V. Brill of Spelman.

The commencement season began with the annual concerts of the primary and academic departments, which afford pleasure to parents and students alike. Class night was happily observed with appropriate program and appreciative audience. The commencement sermon was delivered by Dr. P. James Bryant of Atlanta. On Wednesday, commencement day, the people began to pour in from the city and country for miles around, happy and jubilant. The student body and faculty marched to the hall which was crowded. The orations were practical and impressively delivered, and the exercises ranked among the best ever had at the Academy. The leaving of school by the twelve graduates tells a tale true to life; for each of them there are mothers and fathers who are poor and self-denying, and have at times suffered to keep the children in school. These same parents are willing to suffer more to have these young people enter higher institutions of learning. The commencement address was delivered by Col. Charles M. Snelling, dean of the University of Georgia. He is a man with a great heart, full of interest for all the people. Prof. G. G. Bond, superintendent of the city public schools, and Miss Clyde Patman, principal of Baxter Street Public School, were among the white visitors who wished to manifest their "interest in the Academy." Professor Bond wrote a letter congratulating the principal on the commencement exercises, especially emphasizing his appreciation of the innovation in having papers on hygiene and sanitation. — J. H. BROWN, *Principal.*

✠

State University, Louisville, Ky.

The thirty-second annual commencement was held Thursday evening, May 18. The large and appreciative audience assembled from different parts of the State proved the respect and good will felt for the institution. On the platform were the faculty, headed by President Amiger, with Dr. F. G. Fowler and Dr. Robert Mitchell, Moderator of the General Association of Colored Baptists of Kentucky. Fourteen young men and women, representing eleven different departments, made addresses. Miss Hester O. Brown, noted violinist of a lyceum bureau, rendered a violin solo to the delight of all. Diplomas and certificates were presented as follows: Domestic science, 20; sewing and dressmaking, 6; millinery, 26; normal, 18; commercial, 4; music, 1; medical, 10; nurse training, 2. The degree of B.A. was conferred upon three graduates; M.D. on ten others; M.A. on Principal Albert E. Meyzeek, of the Eastern Normal School of Louisville, and D.D. on Rev. Henry D. Carpenter, of Bowling Green. Ninety-two diplomas and certificates were presented to the classes of 1911, the largest number ever presented at one time in this school. President Amiger made the closing remarks.

✠

Tidewater Institute

Commencement exercises at Chesapeake, Va., were held April 30 to May 5. The annual sermon was preached by Rev. A. Hudgins of Norfolk. The industrial exhibit, in which seventeen of the colored public schools of Northampton County took part with the Tidewater Institute, attracted hundreds of white and colored people. This work, under the supervision of an industrial teacher supported by the Jeans's Fund, has done much to improve the condition of the rural colored schools and communities. Addresses were made by Mr. Fitzhugh, member of the Virginia legislature, Mr. T. P. Bell, acting secretary of the public schools of this county, Dr. Hall, Major R. R. Moton, and Rev. A. A. Graham of Hampton Institute. — G. E. Read, *President.*

Secretary Stackhouse's First Report

THE first annual report of General Secretary Stackhouse of the Baptist Laymen's Missionary Movement to the Northern Baptist Convention was full of interest, and should be widely distributed. It tells of the organizations in New York, May 27, 1910, and the stirring campaigns made since that date. Those who have watched the work will agree with the statement that "the work has been carried forward during the past half-year with tremendous vigor." Details are given of the campaigns in fourteen States, beginning at Buffalo in New York State, and swinging the circle to Colorado. Testimonials from pastors and laymen as to results are given, and some of these will be given in this department later, together with many new ones. We quote here two paragraphs, looking to the future, and next month we shall give the full plans for the fall and winter campaign, which is to be intensive. Secretary Stackhouse will get a little rest in August in Nova Scotia.

FUTURE PLANS

The coming fall and winter should record greater efforts and larger victories for the Movement than we have yet seen. Wise planning and intelligent preparation should be made during the summer months. With this in view an effort is being made to get a number of our men to take advantage of the Interdenominational Summer Conferences at Lake Geneva, Wis., August 2–6; Silver Lake, N.Y., August 5–10; and Mount Gretna, Pa., August 29 to September 3.

While we cannot here state all the particulars of our future plans, the following lines of action are now under consideration by our General Secretary and the Executive Committee:

1. The adoption of such methods as will help to make permanent and fruitful the work already done in all the churches touched by the Movement.

2. The introduction of a great comprehensive plan, by which all the available forces may be utilized, and by which the Movement may be organized in two or three thousand places in the next Convention year.

3. The inauguration of a comprehensive plan for intensive campaign work in several great centers where a complete piece of work may be done within a limited time.

4. A systematic policy for the enlistment of more men of ability and large means in this great Movement.

5. The enlargement of plans already in operation for the spreading of the Movement into the unworked territory, through the efforts of District and State Secretaries and local men.

6. The hearty co-operation of the Baptist Laymen's Movement, in so far as it is possible and practicable, with the Baptist Brotherhood Movement, the Men-and-Religion Movement, and the Interdenominational Laymen's Movement.

7. The closest possible co-operation with our Baptist Forward Movement and the General Apportionment Committee.

8. An effort more closely to relate the members of our General Committee with the practical work of the Movement, especially in the territory where they reside.

CONCLUSION

In closing, we desire to reaffirm our adherence to the principles set forth in our Baptist Laymen's Constitution:

1. We believe in a comprehensive Baptist Laymen's Missionary Movement, alive to all the interests of the kingdom of God at home and abroad.

2. We believe in the strongest combina-

tion of our missionary forces, and in the massing of missionary motives to arouse men of affairs to larger participation in the world's evangelization.

3. We believe that the new era upon which the denomination is entering in the unified budgets and co-operative effort of these Societies is peculiarly favorable for such a comprehensive movement.

4. We believe that this movement should be closely related to, and a substantial reënforcement of, our general and time-honored missionary organizations, and that the living links between the administrative forces of these organizations and the whole denomination are found in the enlarged number of laymen on their Boards of Managers, and on their general committees throughout their whole constituency in our land.

✠

Follow Up Work

BY REV. ROBERT L. WEBB

IN the spring of 1910 a Laymen's Missionary Movement Convention was held in the city of Haverhill. After the Convention the question arose as to the best method of conserving the interest aroused by the Convention, and bringing that interest to some practical issue. The Convention had been arranged by a committee consisting of the pastor and two delegates from each church in the district.

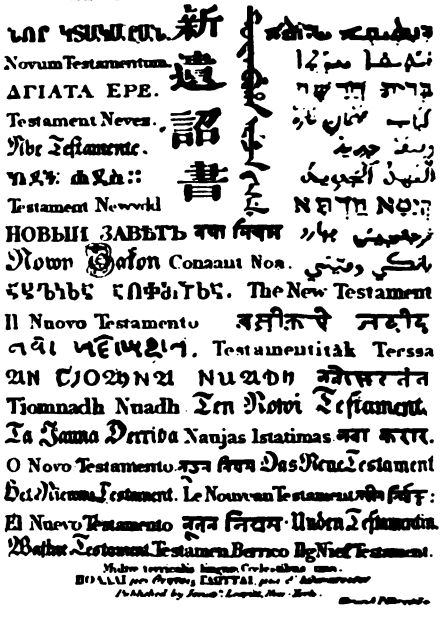
It was determined to make this a permanent committee to foster and develop missionary knowledge and enthusiasm in the city. Under the direction of this committee meetings for inspiration are held and interesting speakers present missionary topics and principles.

Among the plans adopted by this committee was the assignment to each church of a particular mission field. The church was to select from its men one or more representatives, who were to study carefully the assigned field and to present the results in the form of a missionary program to the churches of the city. The churches were then asked to devote at least one service a month, Sunday or week day, to the missionary cause, where these studies might be presented. The widest liberty was allowed the church teams and they were encouraged to make their presentation as novel as possible. While the greater number of the teams give straight talks on the subjects assigned some of them use maps, curios and musical features.

Of course some churches did not respond to the suggestion, but fourteen churches, representing several different denominations, accepted their assignments, set their men to work and designated the night for the missionary service. Some few churches, weak in the numbers of male members, asked that speakers be assigned them even though they themselves could not furnish men to share in the work. The second Thursday night in the month has come to be known as Missionary Night in the city, and the interest is steadily deepening. The fourteen churches are represented by thirty-seven speakers, and up to the present seventy-two meetings have been held. By this plan the missionary enterprise is kept in the forefront by our churches, missionary knowledge is disseminated, the men of the churches are given something definite to do, and the unity of the church in this great world movement is emphasized. The plan is capable of larger development, and already the committee is devising ways to enlarge and strengthen it in the coming autumn.

✠

Title Page of a Testament with Name in Forty-four Languages



Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

September Subject: Reports from China

Hymn: "Fling out the Banner." Forward Movement Hymnal. No. 47. (Price $0.15.)

Psalm cxv.

Hymn: "Dear Lord and Saviour of Mankind." Forward Movement Hymnal. No. 71.

Prayer. For the evangelization of China and for those at home and abroad who are seeking to accomplish it.

Hymn: "Fight the Good Fight of Faith." Forward Movement Hymnal. No. 62.

General discussion of present conditions in China.

(Have different people especially prepared on various points of interest, as for example, one will speak of the progress of the opium campaign; another of modern education in China; another of China's coping with the plague, etc. Each speaker should be allowed two minutes.)

Incidents relative to missionaries on tour, carrying on evangelistic, medical and educational work in the four China missions (East, South, West and Central China).

(Material for this is to be found in the different numbers of Missions, price per copy 5 cents, under the heading "From the Far Lands," and also in the new *Handbook* (price 20 cents) which contains over fifty pages of incidents relating to missionary work and life under the heading of "The Story of the Year." As far as possible have the speakers tell the incidents in their own words as tersely and rapidly as possible.)

Hymn: "God Bless our Heralds of the Light." Forward Movement Hymnal. No. 56.

The material suggested can be obtained by applying to the American Baptist Foreign Mission Society, Literature Department, Box 41, Boston, Mass.

Echoes from the Oriental Press

A Chinese Warning

The *National Daily News* of China warns the Chinese Government in regard to the wide popular discontent in China. The translation is taken from the Peking *Daily News:*

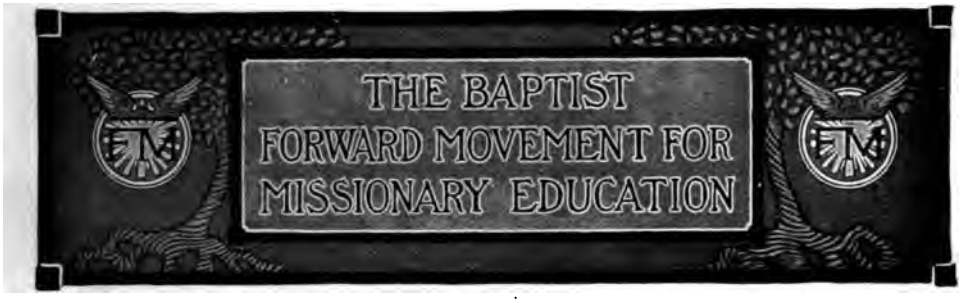
At the instance of the assassination of Fuchi, the Canton Tartar-General, the Central Government has instructed all the provinces to take special precautions against such unlawful happenings. Canton after its bitter experience is particularly on the alert and there should hardly be any chance for another trouble at least for the present. But the thing did reoccur and the lesson may well teach us that political offence is not to be avoided by police precaution. The Government should certainly resort to wiser preventive measures. Men are not born trouble makers; they make troubles only when pressed to the extreme. A rise against the Government often involving lives and property is a thing to be abhorred by the government and people alike. But despite the fact we are threatened by outlaws almost everywhere. What is the cause? The Chinese are generally considered a peaceful and contented people, but is the notion true?

The scholars except an insignificant portion who have become office holders are left without employment. The farmers on account of drought, famine and other calamities have in large numbers abandoned their fields and drift at large. The merchants and laborers are finding their fields of work narrowerer and narrowerer, and many have quit their homes and brave hardships abroad. Thus the miserable make up the bulk of the population. What do they mind doing if there is reward though uncertain? So the general misery is the cause of internal troubles, and the Government is responsible for the cause. It is true the Government is being reformed but is the reform genuine? The Tzucheng yuan has been convened but how little has it influenced the conduct of the Government? Independent judicature has been declared but where are the revised laws to insure justice? The formation of the new cabinet is another instance of failure on the part of the government. The government not being thoroughly reorganized the people will remain in misery and the country will ever suffer the result.

✠

Japan and Arbitration

The Japan *Times*, a paper printed in English, but edited entirely by Japanese and having for its purpose the work of making the attitude of Japan on all international subjects understood by Europeans, thus writes on the same subject of Japan's relation to the subject of arbitration: There is no doubt that the question of international arbitration is engaging the attention of thinkers in this country, and a body of sentiment in favor of the peaceful settlement of international disputes by means of arbitration is steadily gaining strength. Men like Baron Sakatani, ex-Minister of Finance, do not hesitate to identify themselves openly with this movement. It must, however, be apparent to any intelligent student of contemporary politics in Japan that there has transpired nothing that gives any sure indication as to the trend of opinion in official circles one way or the other.



CONDUCTED BY SECRETARY JOHN M. MOORE

Missionary Education in the Church by Periods

A year and a half ago the Forward Movement instituted a plan for missionary instruction in Baptist Sunday schools by periods. Three periods of the year were designated, the first beginning after the holidays and ending in March, to be devoted to the work of the Home Mission Societies; the second culminating in June with Children's Day, to be given to a study of the Publication Society's Missionary work, and the third to begin in the autumn and conclude at Christmas time, during which period the work of Foreign Missions should be considered. The plan provided also that for each of these periods a specific field or phase of work should be chosen, these to be changed from year to year, so that ultimately our Sunday schools might have passed in review before them the whole of our denominational missionary work. At a recent meeting of the Forward Movement Committee it was voted that the Home Mission period, which this year terminated March 19 with a Sunday-school concert, should hereafter culminate at Easter.

The practical value of such a systematic review of our missionary work by the Sunday schools has been so fully demonstrated that it has been decided to suggest that the period plan be extended to the whole church. It is distinctly understood, however, that these periods are for instructional purposes only, and are not recommended as special times for the gathering of offerings for the respective societies. The plan will, therefore, not interfere with any "Wheel Plan" arrangement in any of the states. The Forward Movement will be prepared to announce early in the autumn a full line of material for instruction in foreign missions suited to all departments of the church. The field designated by the Foreign Mission Societies for special consideration this year is India.

✠

The Summer Conferences

Of these conferences the *Intercollegian* says: "No activity of the Student Christian Movement has met with such universal approval as the summer conference. All men and women everywhere are especially drawn to intimate gatherings of congenial spirits, and the summer conferences are probably the most sympathetic and harmonious of all the many meetings of students. Conferences of this kind are held regularly in China, India, Japan, Australia, South Africa, and in many countries in Europe, and everywhere they enjoy great popularity. In this issue we note the first conference for the students of South America. Last summer the conferences in India and Switzerland exchanged greetings. Sectional, national, or international — all such gatherings help to free us from our natural narrowness and to enter into the experience of others. Is not this universality of the student conference one of the clear proofs of its value? It is with a degree of pardonable pride that we realize that the Student Movement in America had the privilege of introducing this special feature of Christian work to the student world."

Fraternal Greetings from Dr. Woelfkin

ROCHESTER, N.Y., June 27, 1911.

TO THE EDITOR: I thank you for this opportunity of expressing through MISSIONS my appreciation of the honor in being chosen to serve our American Baptist Foreign Mission Society as its presiding officer. When I remember the eminent men who have occupied this distinguished office — some happily yet living and serving with us, and others gone to some higher service — I am sensible that no more distinguished mantle could fall upon a servant of our cause. Against the background of such men I am conscious of my shortcoming and unworthiness. I can only hope that the humility born of this unmerited gift may prove a condition of usefulness in the great work.

Ours is a cause that binds us to those who in times past have had the prophetic vision, who in the face of adverse circumstances and heartbreaking discouragements dared to cry, "The morning cometh." It binds us to a glorious company of "witnesses," who toil with intrepid fortitude, conscious that their sun will set ere the eternal purpose will find fulfilment. Tired and worn they fall upon the field, with their faces toward the day, greeting the unseen with a cheer, crying "Hallelujah, the Lord reigneth."

Speaking for my own estimate and attitude toward missions, I summarize my creed thus: My interest in missions is the measure of my interest in the eternal purpose of God. My prayer for missions indicates the measure of my ability to enter the travail of the spirit of Christ. My gift for missions is the gauge of my belief in the triumph of the gospel of grace. My work for missions is the equation of my co-operation in the divine program of the world's salvation. In this conviction, I earnestly hope I may be able to serve our common cause, and in some measure promote the answer to that prayer in which we ask, that His will may become the law of all men; His name be reverently spoken by all lips; His sovereignty rule in all hearts, and that day dawn when "Every voice in heaven and earth shall cry 'Worthy is the Lamb.'"

CORNELIUS WOELFKIN, D.D.

Heartily yours for the service,

CORNELIUS WOELFKIN.

FROM THE FAR LANDS

WELL EARNED DEGREES

degree of Doctor of Divinity was con-
on Rev. John T. Proctor of Shang-
ast China, by William Jewell College,
last commencement. Rev. W. B.
ey of the Japan Baptist Theological
ary, Tokyo, was honored with the
legree by Brown University.

DR. E. W. LOUNSBURY RESIGNS

r thirteen years of faithful service as
t Secretary, Rev. E. W. Lounsbury,
of Chicago, who has charge of the
n Mission Society's interests in the
District, has tendered his resignation.
s been earnest in his presentation of
reign mission cause throughout his
t. Previous to his connection with the
y he filled pastorates in New York,
gan, Illinois and Ohio. In 1912 he
ave completed fifty years of religious
in the ministry and in missionary
After September 1 the Lake District
ecome a Joint District, Dr. J. Y.
son, D.D., now acting as District
ary for the Home Mission Society in
ection, becoming on that date Joint
t Secretary for the Home and Foreign
n Societies.

H AN AMERICAN DOCTOR IN CHINA

erstition and cruelty still handicap the
d march of Chinese civilization as two
tle incidents will show. In Yachow,
China, our medical missionary one day
ummoned to the aid of a young man
ad fallen down an eighteen-foot em-
nent and had sustained a bad fracture.
a few days of treatment the missionary
that nothing save amputation could
his life. Neither he nor his family
consent to this; a Chinese doctor of the
hool was called in, and three days after
fferer died. The second case is that of
of fourteen brought to the dispensary
r parents for treatment. They brought
rice, but the third time she came alone,
crying bitterly. On inquiry the missionaries learned that her parents had deserted her and left her, only a little girl, without money or food. The missionaries came to the little one's rescue and are trying to get into communication with the hard-hearted parents.

DEATH OF MRS. J. C. BRAND

After a protracted illness, Mrs. Clara A. Brand of Tokyo, Japan, passed away on July 3. Mrs. Brand had long been a missionary in foreign service. In 1875, while still Miss Clara A. Sands, she was appointed to Japan by the Woman's Baptist Foreign Missionary Society, serving in Yokohama and Morioka. In 1889 she resigned from the Woman's Society to become the wife of Rev. J. C. Brand, and in 1890 sailed to Japan with him under the auspices of the Foreign Mission Society. Since then she has efficiently aided her husband in his work at Tokyo.

IN BEHALF OF RUSSIA

Resolved, That the Northern Baptist Convention having confidence in the personal integrity and loyalty to civil government on the part of Baptists the world over, do respectfully petition the President of these United States to use his good offices in assuring the Russian government concerning the standing of Baptists in the United States in view of the fact that these views are now being held by some of the people of Russia. In case there has been no adverse position taken by our government in making assurances of this kind, we respectfully request the following representations and assurances be forwarded to the government of Russia:

1. That the Baptists have never abused the religious liberties which have been accorded them in the United States.
2. That there is nothing in the principles which they teach which is subversive of civil government.
3. That the Baptists of the United States

have been ready for service in times of national need.

We therefore petition the United States to convey these assurances to the Russian Government, believing that the Russian Baptists hold views so like our own that they will merit the respect and confidence of the authorities of Russia.

✠

A New House Provided for Missionaries

Through the generosity of Mr. and Mrs. F. P. Beaver of Dayton, Ohio, a house and lot in Granville, Ohio, have been deeded to the Foreign Mission Society, the same to be available for missionaries at home on furlough. The donors have also furnished the house, thus relieving the occupants of the necessity of buying furniture which on their return to their fields of service must be resold at a great sacrifice. Earlier in the year the house in Malden, Mass., in which Adoniram Judson was born was made available for the use of missionaries. Rents like these are a great assistance and blessing to missionaries returning from a long term of service in a foreign country, oftentimes in poor health and to some degree unacquainted with current economic conditions in America. A moderate rental is charged.

✠

A Good Word from Banza Manteke

To THE EDITOR: Was delighted to see MISSIONS "spunk up" and propose to *Tidings* and *The Helping Hand*. The game is worth a number of candles. "If at first you don't succeed, try, try again." We should have reached the sum of perfection could this final step toward perfect union be made in our denominational literature, in the realm of missionary activity. "Everything under one cover" be our slogan.

I spent a few days at Kimpesi recently. Fine school we have there. Biggest thing on the Congo horizon, best too within my range of vision. The Senior class were working out problems in triangles in the morning and window-frames for the new visitor's house in the afternoon; between whiles they were deep in the mysteries of eschatology and pedagogy. The women, — there's team work at Kimpesi; all students with families have them in residence and all but one were supplied, — the women, when able, take work in the classes with their husbands. For the greater number, however, separate classes are necessary. Here too, head, heart and hand work divide the hours. The children, some fifty or sixty of them, are a tempting garden patch, an ideal practice school for our future native teachers. Kimpesi is a veritable surgery for the excision of sectional pride protuberance and other odd deformities. Nothing coul so effectively unify the mission work of th Lower Congo as this throwing of picked me and women from all the stations together f three years at Kimpesi. The possibilitie centering there fairly make one's blo tingle even in this lazy Congo clima

On coming down to breakfast this morni I found my veranda surrounded by a carav of up-country traders. One of them ha gaped beyond his limit in the night ar couldn't shut his mouth, so number one c the day's slate was a problem in reduction

CATHARINE MABIE.

✠

Chinese Press Dangerous

The Chinese press is a real danger, as th editors seem to have no sense of accuracy responsibility. Many of their statemen are so very unfair that in times of excitemen they add fuel to the flames. This goes t prove that a yellow press is in existence i China; also that Chinese editors are up t date. The aggressions of foreign powers o the northern and western frontiers, and h own helplessness, are filling the minds of th Chinese with sullen anger, which has n safety valve. One feels real pity for leade and people alike. Reform measures a being put forward, largely on paper, whic give the people some satisfaction for a tim This tells on our work, directly and indirectl Nevertheless, the preaching, teaching ar healing work is steadily being continued. - J. S. ADAMS, Hanyang, Central China.

✠

Teaching School in Africa

Rev. John E. Geil of Banza Mantek Africa, advocates the Boy Scout Moveme for the boys in Africa. He reports in rega to the preparatory school at Banza Mantel that the work has gone on uninterrupted and has been gratifying on the whole. was to be expected that the boys would con poorly equipped for the work before then

:new how to make their feet and hands hem after a fashion but their minds ɔound to be obstreperous. Simple s in the concrete were readily appre- l but things which bordered on the :t and required careful thought and ing made trouble. It is not an easy for boys who have always been a law ıemselves to render implicit obedience. ıs to be kind but firm and resolute. It be made very plain at the outset that ıool will be in charge of the teachers ıat the rules and regulations will be :d. After this one's troubles are due ıpacity and inability rather than to ate meanness.

✠

Bargaining in Burma

worker on the foreign field comes liverse astonishing motives as he seeks ıgelize the natives. It is hard to make understand that Christianity, like is its own reward. In one village in aka Hills of Burma a missionary y had a discouraging experience. As ıt about seeking to interest the inhabi- he was cheered by the unwinking at- of a fine-looking young man who bly appeared in the vicinity of the ıary and listened with evident appre- to all his remarks. Sunday afternoon missionary went for a walk, this man patiently followed. The mis- began to feel hopeful at such con- devotion. Just before reaching the the young devotee asked what people be paid for becoming Christians. nissionary, with slightly dampened named the price, dwelling especially likelihood of persecution. The young :emed surprised at the rebuff, adding ıey paid the native workers and why ? The missionary's careful explan- ıs to reasons was all wasted, for the man could not understand the logic. achers were paid $3 a month and he bid low, offering to be a Christian for —a most tempting offer in his opinion. :xt day he followed to another village t in the center of the circle gathered the missionary as he preached. finding his cheap offer rejected, he :ared.

An Incident in the Russo-Japanese War

A recent service in a town near Tokyo, Japan, was advertised in an unusual way with a result that it drew a large and attentive audience, among whom were men of influence, educators and one or two university graduates.

The evening previous to the meeting a stereopticon lecture was given by a former Shinto priest, who is now the principal of the school in the town. During the evening he told the story of a Christian soldier who fought in the Russo-Japanese war. This young soldier was an earnest Christian. His superior officer hated the very name of Christianity and believed that Christians did not love their country. In pursuance of his belief he was incredibly cruel to the Christian soldier under him, but the young man bravely continued to keep faith with God. His opportunity to prove that a Christian may be a Christian and yet love his country soon came. There was a fierce battle by sea and bullets rattled around them. At the risk of his own life, the Christian protected his superior officer. Then at last, for the first time comprehending the real beauty of Christ's teachings as embodied in his faithful soldier, the officer confessed his mistake and desisted from suspicion and cruelty.

The people who had gathered to hear the stereopticon lecture were thrilled by the story of the heroism of the young Christian soldier and their interest and enthusiasm paved the way for a fair hearing of Christ's teachings as interpreted by the missionaries the following night.

✠

Where Children are Trained

A Samoan missionary says it is no exaggeration to say that every child there comes under Christian influences from the very first, for Samoa is a Christian land, where God and religious obligations are recognized to a far greater extent than in England. In every village there is a Christian pastor, who also acts as village schoolmaster. The children are taught reading, writing, arithmetic, geography and Scripture. There is no question raised about reading the Bible in the schools, or teaching it either. Homogeneous Samoa is happy indeed in some respects.

Foreign Missionary Appointees Expecting to Sail During 1911

Charles L. Bromley and Mrs. Bromley. Home: Pennsylvania. Church Membership: Great Bethel Church, Uniontown, Pa. Education: Reading High School, 1904; Bucknell University, 1908; Rochester Theological Seminary, 1911. Designation: East China. Mrs. Bromley: Graduate of Baptist Missionary Training School, Chicago.

Edward Carroll Condict. Home: New Jersey. Church Membership: Grace Church, Trenton, N.J. Education: New York State Model School, 1904; Bucknell University, 1908, A.M. 1911; Newton Theological Institution, 1911. Designation: Burma. Miss Isabel M. Adams (fiancée); Graduate of Massachusetts State Normal School, 1909; taught two years in Framingham, Mass.

Url M. Fox and Mrs. Fox. Home: Michigan. Church Membership: Canton Church, Mass. Education: Kalamazoo College, 1907; University of Chicago; Newton Theological Institution, 1911. Designation: Assam. Mrs. Fox: Weymouth High School, 1898; Newton Theological Institution; stenographer and bookkeeper for Woman's Baptist F. M. Society.

D. C. Graham and Mrs. Graham. Home: New York. Education: Parsons' Academy, 1904; Whitman College, 1908; Rochester Theological Seminary, 1911. Designation: West China. Mrs. Graham: Fairport High School, 1901; University of Rochester, 1908; studied at Rochester Theological Seminary.

Joshua C. Jensen and Mrs. Jensen. Home: Idaho. Church Membership: Hamilton, N. Y. Education: University of Idaho Preparatory School, 1903; University of Idaho, 1907; Hamilton Theological Seminary, 1911. Designation: West China. Mrs. Jensen: Has taught school; has had business training and experience.

C. A. Kirkpatrick, M.D., and Mrs. Kirkpatrick. Home: Pennsylvania. Church Membership: Chester Ave. Church, Philadelphia, Pa. Education: Worcester Academy, 1904; University of Pennsylvania (College Dept.), 1907; University of Pennsylvania (Medical Dept.), 1910; private physician one year. Designation: Central China. Mrs. Kirkpatrick: Wellesley College, 1908; Baptist Institute for Christian Workers, Philadelphia, 1910.

Hjalmar Ostrom, M.D., and Mrs. Ostrom. Home: Nebraska. Church Membership: Second Swedish Church, Valley, Neb. Education: Swedish Theological Seminary, two years; Creighton Medical College, 1911. Designation: Africa. Mrs. Ostrom, nurse; studied at Baptist Missionary Training School, Chicago.

Antony Parsons, M.D. Home: Nebraska. Church Membership: First Swedish Church, Valley, Neb. Education: Grand Island College; Fremont College; Creighton Medical College, 1911; one year of hospital practice. Designation: Africa.

Harold W. Smith. Home: Massachusetts. Church Membership: First Church, Iowa City, Iowa. Education: Worcester Polytechnic Institute, 1907; teacher at State University of Iowa. Designation: Burma. Fiancée, Hulda Keller, Iowa.

Lloyd C. Smith and Mrs. Smith. Home: California. Church Membership: First Church, Bakersfield, Cal. Education: Ottawa University, 1905; Rochester Theological Seminary, 1908. At present pastor at First Church, Bakersfield, Cal. Designation: Nellore, South India. Mrs. Smith: Graduate nurse, Hahnemann Hospital, Rochester, N.Y.

S. C. Sonnichsen and Mrs. Sonnichsen. Home: Nebraska. Church Membership: First Danish Church, Chicago, Ill. Education: Public Schools of Germany; Danish-Norwegian Theological Seminary, 1911; University of Chicago. Designation: Burma. Mrs. Sonnichsen: Baptist Missionary Training School, Chicago.

L. Foster Wood and Mrs. Wood. Home: New York. Church Membership: Albion Church, N.Y. Education: University of Rochester, 1908; Rochester Theological Seminary, 1911. Designation: Africa. Mrs. Wood: Cook Academy, 1904; Rochester (N.Y.) Normal School, 1908. Taught in Greenville, Ill., and Rochester public schools several years.

Fred N. Smith. Home: New York. Education: Princeton University; Rochester Theological Seminary. General Secretary, College Y.M.C.A., Pastor West Henrietta, N.Y. Designation: West China.

WOMAN'S FOREIGN MISSIONARY SOCIETY

Miss Lucy L. Austin. Home: Pennsylvania. Church Membership: Wellsboro, Pa. Education: Wellsboro Schools; Institute for Christian Workers, Philadelphia. Experience as teacher. Designation: Burma.

Miss L. M. Dounton, M.D. Home: Pennsylvania. Church Membership: Gwynedd, Pa. Education Darlington Seminary, West Chester, Pa.; Woman's Medical College. One year hospital work. Designation: South India.

Miss Margaret F. Hilliard. Home: Massachusetts. Church Membership: First Church, Haverhill, Mass. Education: Haverhill public schools; Boston Normal School. Teacher of kindergarten three years. Designation: Japan.

Miss Grace L. Pennington. Home: Ohio. Church Membership: Cleveland, Ohio. Education: Western Reserve University; New York Missionary Institute Nyack. Five years a teacher. Designation: Burma.

Miss Lena Tillman. Home: Pennsylvania. Church Membership: First Church, Jeannette, Pa. Education: Jeannette public schools; Southwestern State Normal School of California, Pa., 1901. Five years a teacher. Designation: Burma.

Miss Martha Daisy Woods. Home: Massachusetts. Church Membership: First Church, Natick, Mass. Education: Natick public schools; Mount Holyoke College, 1908. Has been teaching at Colby Academy since 1908. Designation: China.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WEST

Miss Louise Campbell. Home: Washington. Church Membership: Chehalis, Wash. Education: State University of Washington; State Normal School, San Francisco; Vashon College (Music Dept.). Designation: South China.

Miss Irene M. Chambers. Home: Indiana. Education: Doane Academy; Denison University. Taught two years at Indiana University. Bacone, Oklahoma. Designation: West China.

Miss Florence H. Doe. Home: Massachusetts. Church Membership: ——. Education: Wellesley College. Teacher of languages at Roanoke College, Iowa. Designation: Nowgong, Assam.

Miss Mary Daniel Jesse. Home: Virginia. Church Membership: Litwalton Church, Va. Education: Columbia University, Mo.; special training as a normal teacher. Designation: Sendai, Japan.

Miss Helen F. Topping. Home: Born in Rochester, N.Y.; lived in Japan. Church Membership; Morris, N.Y. Education: Francis W. Parker School, Chicago; Denison University; special kindergarten training, Teachers' College, N.Y. Designation: Sendai, Japan. Three years' appointment as teacher.

Foreign Missionary Record

ARRIVED

Miss A. E. Fredrickson, from Rangoon, Burma, at Boston, June 12.

Rev. C. H. Heptonstall and Mrs. Heptonstall, from Toungoo, Burma, at Boston, June 13.

Rev. G. W. Lewis, Mrs. Lewis and family, from Ungkung, South China, at Ada, Ohio, June 13.

Rev. A. L. Fraser, from Shaohsing, East China, at Boston, June 27.

Rev. A. A. Forshee, from Bacolod, P.I., at Hingham, Mass, July 5.

SAILED

Rev. P. A. McDiarmid and Mrs. McDiarmid, from Montreal, on June 30, for Africa.

Rev. J. O. Gotaas and Mrs. Gotaas, from New York, on July 1, for Africa.

Mrs. Thomas Hill, from Montreal, on July 7, for Lukunga, Africa.

Rev. A. L. Bain and Mrs. Bain, from Boston, on July 8, for Africa.

Rev. L. Foster Wood and Mrs. Wood, from New York, on July 8, for Africa.

FROM THE HOME LANDS

The El Cristo Commencement

BY R. ROUTLEDGE

Friends will be interested to know that the Cristo schools have completed the fourth year. The college commencement of this year, our first real commencement, was a most interesting event. Young men and women who had entered the school on its foundation in the fall of 1906 now saw their hopes realized when they became the happy possessors of the diplomas for which they had worked.

The exercises began on Sunday with a sermon to the students by Rev. Francisco Pais of Songo, one of the talented Spanish workers of our mission field, on "The secret of true success in life," based on Joshua's message to Israel, Joshua 7:8. The second evening was given over to a musical festival under the direction of Mrs. H. R. Moseley. Our music pupils always do credit to the school and the affair was an unbounded success. Tuesday evening our spacious church was crowded. Five students read their graduating essays. The names and subjects follow: Sara Gonzalez, "Cervantes;" Sara Ysalague, "Books, our most faithful companions;" Carlotta Pereira, "Woman's Place and Influence;" Evangelina Martinez, "The Pyramids;" Jorge Castellanos, "The Public School and the Future of Cuba." Miss Gonzales is daughter of a missionary who was drowned while fording a river at night on his way home from a meeting. Mr. Castellanos is a student for the ministry and a very talented young man.

One of the most interesting parts of the program followed, in the distribution of medals, diplomas and certificates. The successful medalists were: Gold medal to boy or girl taking the highest average stand in the entire school — Carlotta Pereira. Two silver medals to the boy or girl taking highest stand in literature and related subjects — Luis Ferrer, Maria Peraza. Two silver medals to the boy or girl taking highest stand in the sciences — Filadelfo Garcia, Luisa Martinez.

The program closed with a fine address by Rev. A. B. Howell, of Guantanamo, to the graduates, in which he told that they must now go forth and learn to apply in the experiences of life the truths they had become possessors of. They must do and be in the actual test of living. We shall long remember the day and trust that our friends in the North will not forget that a few more scholarships of $50 and $100 given to the worthiest of the boys and girls would greatly help us in the school work, and in the end greatly help the cause of Christ in Cuba.

Bacone College, Oklahoma

Bacone College has closed its thirty-first year. Weather conditions were ideal for commencement week and the program was carried out without a hitch. The baccalaureate sermon by Rev. A. W. Claxton of Parsons, Kansas, the address before the Christian societies by Rev. E. E. Ford of Oklahoma City, and the address to the graduating class by Dr. Sale, were all of high merit, and thoroughly appreciated. The chapel was crowded and the audience extended into the halls.

Changes in school management and a new administration made this year largely experimental. The result has been gratifying. The school has taken on new life and spirit. Twelve students have been baptized and others are only waiting until they return to their homes to be baptized there. In the entire student body there has been a marked religious interest and noticeable development in Christian character. For the first time in its history Bacone has affiliated with the State Y.M.C.A., and the students raised money and sent three young men to the State Convention at Enid. Three young women from the Y.W.C.A. plan to attend the Summer Conference at Eureka Springs, Ark. Mrs. Randall goes with them and is to have charge of the mission study class at the conference. There were only two in our graduating class this year. One of these goes next year to the training school, to prepare for missionary work. The other returns to Bacone to teach in the Orphans' Home school.

The prospects for the coming year are most encouraging. In former years it has been impossible to hold the students to the close. This year all stayed for examinations and commencement exercises. Almost every student has reserved rooms for the coming year, and a large number of new students have enrolled for next year. The prospects now are that we shall have our rooms all crowded when school opens in September. The school year closed with a reception at the president's home. The lawn and grounds were lighted with electric lights and Japanese lanterns. The evening proved most pleasant, and all left for their homes happy and with expressions of loyalty to Bacone.

Farm and grounds are in good condition and attracting much favorable comment. Former President Collette, in the school as teacher and president for seven years, says the farm and campus look the best today that he has ever seen them. Business men in the city are referring to the improved appearances. These things are encouraging as they give us hope for enlargement and greater usefulness for the future. The contract for the new building for the Orphans' Home will be let in a few days, and we hope to be much better equipped for work when school opens in September.

We are thankful that we have had the opportunity of working with and for these young people, and we hope that our work has not been in vain. Our aim shall be to make the next year better than the past one, and to this end we ask for the sympathy and support of those interested in giving to these Indian people a Christian education. — J. H. RANDALL, *President*.

✠

A Striking Personal Testimony

THE TRUTH THAT LASHED AND LED TO TAKING THE RUM BOTTLES OFF THE TABLE

The following account is a translation of an article which recently appeared in *El Evangelista*, our Baptist paper for Porto Rico. It is from the pen of José Perez, the pastor of our church at Guanica:

"In the year 1889, obliged by the law of military service, I had to leave Spain and come to Porto Rico. Upon arriving here I lived a number of years without being able to leave the ways of Rome. In 1893 I married, but before taking that step I had to consider the furnishing of my humble home. After some moments of meditation I set out to buy that which I thought most necessary for the adornment of the parlor center table. I bought six bottles of rum and some images of saints, which I thought made a good appearance together on the table. Some nights after this I was awakened from sleep by the music of a violin accompanied by a guitar, and voices singing

> 'Wake up, Perez, wake up, old boy,
> We are here your home and rum to enjoy.'

"I arose with pleasure, believing it to be a duty of friendship. For a long time these friends were my companions. We had

vn up on the same religious teaching, this was the fruit of it.

One day in the year 1903 I was walking g a street in Ponce, near the market, I heard singing in a certain house. tered and saw an American, who opened ›ok and read words which I had never 'd before. *He began to speak and to ribe my life, and each word was as a lash ı my back.* I went out from that place ıy home. I did not like what that man said, but I had to think about it. A days afterward another man came to home and repeated the same things that first had said. They made a deep impression upon me, and I went again to the ting where I had first heard those things. ast the moment arrived when I under-d enough to take the bottles and the ges off my center table.

And what became of the friends who ıerly came to see me with the violin and guitar? Well, when I took the bottles the images off the table I put a Bible heir place, and simply to suggest the e was enough to make them go away ›ad humor and shake their heads, as whispered among themselves, 'Perez become a Protestant.'

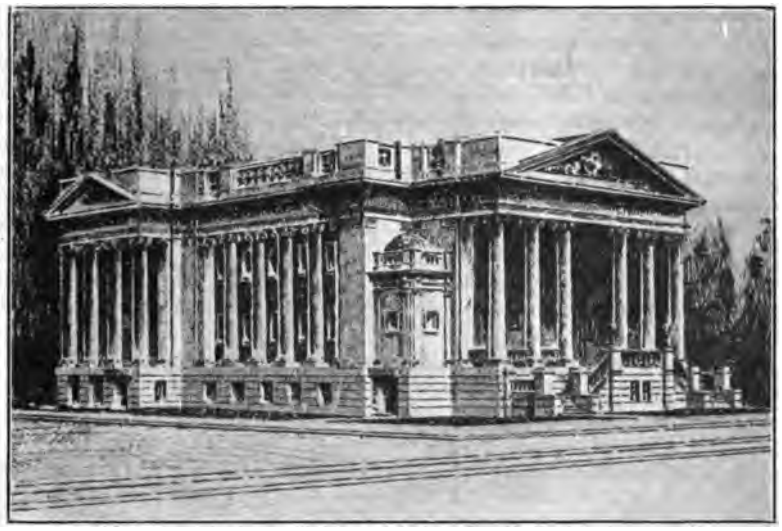
I will not say anything about my present but one thing I know: The teachings ıy youth inclined me to serve Satan; teachings I receive now incline me to ɛ the living God."

The New Church in Salt Lake City

We give the picture of the new house of worship of the First Baptist Church of Salt Lake City, Utah, and also that of the pastor, Rev. Louis S. Bowerman, whose energy and

REV. LOUIS S. BOWERMAN

zeal have largely made possible both the union of the churches and the erection of this edifice, which will give our work standing and equipment in the Mormon stronghold. The church is full of hope for the future.



NEW HOUSE OF THE FIRST BAPTIST CHURCH OF SALT LAKE CITY

CHAPEL CAR AND COLPORTER

The Value of the Colportage Wagon

The new model colportage wagon makes a new man out of the colporter. The new wagon rescues the work from scorn and gives it a deserved place among evangelizing agencies. The new colporter is a man. He has a salary and is not a beggar. He carries his bed and board with him and is not dependent. He believes he is called of God to do this kind of work, and so in the midst of hardships keeps a bright face and speaks a cheerful word, shedding abroad everywhere inspiration and sunshine. Many of them have been to college and theological seminaries and number among their classmates some of the best men in the denomination. When they speak they are heard, and what they say leaves its impress upon life and character, for time and eternity.

The wagon furnishes the material equipment for his work: The Bible, the blackboard, the chart, the organ, the song books, and a stock of choice literature. He is ready for a day or a week or a month, if need be, for a prayer meeting or a Sunday-school convention or a protracted meeting. It conveys him easily about the country, with little or no expense, when and where he pleases. Starting at any point he is always facing the work. He is needed in the next house. He must enlighten the ignorant, warn the wayward, inspire the fainting, cheer the Christian, pray with the sick, comfort the mourning, bury the dead, preach the gospel to the poor. Begin where he will, he has never finished. He keeps on and on. The wagon is a great attraction. The colporter gets through it the hearing that he could not get without it. The mine, the lumber camp, the mill, the shop, the country school, and even the crossroad, each furnishes more than an average congregation. It especially impresses the children; they like the nice horses and the fine wagon, the bright papers, the pretty Bibles, the story books, the lively singing, and perhaps most of all the kind words of the colporter.

The wagon enables the colporter to be a missionary as well as a colporter. He often retraces his steps and deepens the impression of former visits and thus becomes the pastor at large, and when he cannot visit them he writes a letter, with good cheer and encouragement. If this school does not grow into a church he knows that the members though scattered, will find their way into other churches, and with his sketches and information he enlightens the missionary Boards concerning the fields that have never been visited by any one else, and gives intelligent advice in relation thereto.

✠

Two Leaves from Chapel Car Journals

We have been here at Grape Creek, Ill., three weeks. From some Danville policemen who jokingly offered their services to the trainmen who brought us here, to the roughs of the town, everybody laughed. The town had a well-deserved hard name. A special constable was necessary for a night or two to prevent disturbance. The car was stoned and scratched; a revolver was shot off near a window. But the Gospel triumphed; hardened sinners and the ringleaders of the young men were converted. Here are the statistics of two months' work: sixty conversions, twenty-one baptized, two lots secured for a building and a lot for a parsonage, the stone basement already in, two thousand dollars raised for the meeting-house from the farming community, a Baptist Sunday school of one hundred and forty-four members organized, a B.Y.P.U. and a Junior. Young men who frequented saloons and gambling dens are now leading sober Christian lives. Mothers who used to swear at their children and knock them about are now making happy Christian homes — a new town by the incoming of the chapel car.

Here in a newly-opened town in Oregon,

the car came in on the first train. The inflowing people gathered for service; men and women converted; the backslidden Christian revived; the church formed; the lot secured, which settled on which side of the river the town should be built; the town named after the chapel-car missionary, and the meeting-house erected. Is it not a good investment to transform towns from drunkenness to sobriety, from immorality and lawlessness to purity and order?

✠

The Inside Arrangement of a Colportage Wagon

A colporter describes the interior arrangement of his wagon as follows:

Immediately back of the seat and about eighteen inches above the bottom of the wagon slats are fastened to strips of board bolted to the bows. On these slats a coiled wire spring bed is placed with mattress and blankets. This is covered with canvas as a protection from the dust. Thus a comfortable bed is provided.

The space beneath the bed is used as follows: one-half next to the seat is fitted with a drawer and so arranged that Bibles and books can be stored there. In this drawer partition boards are arranged so that as sales are made the books are not left loose, but are kept in a secure position even when the wagon has to travel over rough roads. The drawer is fitted with a lock, although the wagon is nearly always under the watchful eye either of the colporter or his wife.

The back end gate of the wagon is held by spring hinges at the lower edge. When open it rests upon supports in a horizontal position and forms a table. Just inside this end gate is a galvanized iron food box about three feet long and eighteen inches wide and nine inches high. It is dust-proof and food does not become dry very quickly in it. There is also stored away a sheet-iron cook stove and a suitable variety of cooking utensils. Two camp-stools are included in the equipment and a light table with folding legs is carried on the bed. A sack of oats and a couple of nosebags are found in front, with a pail used to water the horses when opportunity offers during the day.

Thus we are independent to a very large extent as we travel. A mountain spring or stream with a grassy hillside and a handful of dry sticks enables us to make ourselves perfectly at home without a human habitation in sight. We sleep as comfortably when it rains as when it is dry, for the wagon top is waterproof and the curtains effectively shut in three sides and our lap-robe is made so as to close up the front.

One colporter missionary is working in the famous Jackson's Hole, ninety miles from the nearest railroad and located in a beautiful valley about one hundred miles south of Yellowstone Park, called the Big Game Valley. The lakes and streams are full of trout, and large game abound in the forest reserves. Antelope, deer, mountain sheep, mountain lion and bear are all here, and the country excels in the great number of elk. In the winter season it is often possible to see a thousand head in a single herd. In one day during a severe winter seven thousand elk passed through the town of Jackson.

The Publication Society has, in joint appointment with the Massachusetts State Convention, an Italian colporter doing work among his own people in Boston and vicinity. It also aids the Boston Baptist City Mission Society in the support of a worker and in distributing Bibles and Testaments, and while it makes regular contributions of Testaments to the Boston Baptist Bethel for free distribution.

A New Work in Pennsylvania

THE PUBLICATION SOCIETY'S FIELD WORKER

Of late years Christian people, especially those who have the care and promotion of all Christian interests on their minds and hearts, have come to think that we are not getting all the results from our labors that we deserve. It is well known, for instance, that not half of those whom we train in our Bible schools are to be found later in our churches as efficient members. It is also known that a very small proportion of the young life of any community is to be found enrolled as members of our churches, or contributing to the furtherance of the kingdom.

The seeming anomalies of the situation have led some to study carefully conditions as they exist, and out of this study has arisen a hopeful desire for betterment.

The great Methodist denomination has taken the matter so seriously as to place in the field State Bible school workers of recognized ability, whose sole business is to study the work and lend aid to pastors and superintendents through the land.

The American Baptist Publication Society has had such men in the field for a third of a century, who have been pioneers in Bible school work both on the missionary and the educational side. In all this work the society has co-operated more or less closely with the several State Conventions in whose bounds these men have labored.

The State Convention of Pennsylvania appointed a special committee to secure a man to work for the Bible schools and young people's societies, to be known as the Field Worker for Bible school and young people's work. The committee called E. M. Stephenson from Colorado, who is now on the field, with headquarters at Lewisburg. He began professional life as a teacher but gradually became absorbed in the work of the ministry, serving as pastor in Michigan more than a decade, when he entered the service of the Publication Society as missionary, and was promoted to the district secretaryship with headquarters in Chicago. Later he went to Colorado where he served more than five years. On entering his work in Pennsylvania, Mr. Stephenson finds conditions very encouraging on the whole, as nearly all churches have schools and young people's societies, while nearly all the associations have organizations for Bible schools and young people, holding conventions annually or semi-annually. The policy for the young people's work is more mission study classes, closer union with the Bible schools and a deeper interest in the work of the churches in the local associations. The policy for Bible school work

REV. E. M. STEPHENSON

may be best seen in the following standard, which has been erected by the committee for Pennsylvania Baptists:

A STANDARD FOR BAPTIST BIBLE SCHOOLS

1. A graded system of Bible school lessons.
2. Permanent plans for the increase and training of the teaching force.
3. Systematic efforts for the enlargement of the school.
4. Definite training in finance, self-support and beneficence.
5. Special instruction in missions and temperance.
6. Organizing adult Bible classes.
7. Using denominational literature.
8. Observing days — Children's Day, Rally Day, Decision Day, etc.
9. Having an enrollment greater than the church roll.
10. Having an average attendance equal to seventy-five per cent of the enrollment.

Triunity in Missions

JOINT representation of the Home Mission, Foreign Mission and Publication Societies at the State Conventions this fall has been arranged as given below. It should be borne in mind that this is representation from headquarters by men whose field is co-extensive with the entire field of the Northern Baptist Convention. District and local representatives of all the societies need to be present so far as possible, because it is one of their best and most economical opportunities for personal interviews and many forms of helpfulness. In some instances also, on account of special requirements in the work of specific societies, a representative from more than one headquarters may need to go. The schedule below is that agreed upon by the three societies for public addresses if the conventions desire them. This may at once save time and increase efficient representation on the program. Concerning the united, massive missionary work of the Northern Baptist Convention one address of forty minutes should easily be more effective than three of twenty minutes each.

R. G. SEYMOUR, F. P. HAGGARD, L. C. BARNES.

1911 State Convention Annual Meetings

Date	*State*	*Place of Meeting*	*N. B. C. Missions Representatives*
September			
5-7	Utah	Salt Lake City	
12-14	Wyoming	Casper	
12-15	Montana	Anaconda	R. G. Seymour
17-23	North Dakota	Grafton	George T. Webb
19-22	Idaho	Jerome	R. G. Seymour
26-27	Vermont	Barre	L. C. Barnes
October			
3-4	New Hampshire	Manchester	L. C. Barnes
3-5	Wisconsin	Janesville	H. W. Smith
3-5	Maine	Skowhegan	L. C. Barnes
3-6	E. Wash., N. Idaho	Pullman, Wash.	R. G. Seymour
2-7	Nebraska	York	H. W. Smith
9-13	W. Washington	Bellingham	R. G. Seymour
9-13	Minnesota	Duluth	H. W. Smith
10-13	Indiana	Bluffton	C. L. White
10-	Rhode Island	Providence	L. C. Barnes
10-11	Kansas	Garden City	F. P. Haggard
10-15	W. Virginia	Buchanan	F. P. Haggard
11-15	South Dakota	Madison	H. W. Smith
12-13	Delaware	Milford	A. J. Rowland
17-19	Ohio	Zanesville	F. P. Haggard
16-18	Connecticut	Waterbury	L. C. Barnes
16-19	Illinois	Elgin	F. P. Haggard
18-19	Pennsylvania	Reading	A. J. Rowland
16-20	Michigan	Adrian	F. P. Haggard
17-19	Missouri	St. Louis	F. P. Haggard
17-20	Oregon	McMinnville	R. G. Seymour
23-25	New Jersey	Trenton	L. C. Barnes
23-26	New York	Rochester	R. G. Seymour
23-27	Iowa	Centerville	F. P. Haggard
24-26	Massachusetts	Fall River	
24-27	Colorado	Mesa Church	L. C. Barnes
30-Nov. 3	N. California		L. C. Barnes
November			
15	Oklahoma	Durant	R. G. Seymour
20-23	S. California	Los Angeles	
10	Dist. of Columbia	Washington	F. P. Haggard
	New Mexico		L. C. Barnes

Missions in the Magazines

"The Passing of the Opium Traffic" in the *Forum* takes up at length the history and results of China's famous opium edict, and Great Britain's agreement in regard to opium exportation from India. The writer maintains that the release of capital, land and labor resulting from the cessation of opium growing will be a great economic gain to India and to China. In this connection it is interesting to read "The Black Gold of Malwa," in the *National Review* for June, in which the author maintains that England's prohibition of opium trade with China will result badly for India in further taxation and will precipitate the coming conflict for fiscal autonomy in which the opposing forces will be the Indian politicians on the one side and the Home Government on the other. By taking away their traffic in opium, a number of native states will find themselves financially embarrassed as well as British India. The same magazine contains "The Doom of the Manchus," which considers the history of the ruling race in China, especially noting the ways in which they have handicapped the Empire's progress. The *Overland Monthly* for June contributes "The Chinese Character," practically a plea for Chinese immigration in America. "Let us open our gates wide to China's captains of industry, — her merchants, her scholars, to her tourists and to her managers of business enterprises. The time has come when the United States must deal justly with China or forfeit America's greatest prospective field of commercial and industrial expansion." Another good article on China, "The Struggle for Existence in China," by Prof. E. A. Ross, is contained in the *Century*. "In their outlook on life most Chinese are rank materialists. The materialism is imposed by hard economic conditions. It is the product of an age-long anxiety about tomorrow's rice." The cause of the mass poverty, according to this professor of economics, is the crowding of population upon the means of subsistence. He takes up in turn the problem of the birth rate and of the death rate, and prophecies Chinese world emigration as the final solution. "What the Orient can Teach us," according to a writer in *The World's Work*, is the conservation of industrial productiveness and racial strength — the saving of natural resources and the elimination of waste." In the *Outlook* of June 3, Bishop Bashford writes of the splended way in which China has coped with the outbreak of plague.

Childhood in Japan is made near and real in the boyhood memories of Yoshio Markino, the London artist, printed in *McClure's*. They constitute a series of little events dear to the artist's memory, the scene being laid in his old home at Koromo.

Blackwood's for June offers "A Word for the Turks," taking up the vexatious problems under Turkey's new régime in a thorough and interesting manner. In the *Fortnightly Review* for June appears a good portrayal of Abbas Effendi — his personality, work and followers. In speaking of the teachings of Bahaism, the writer says, "There is a power, there is a force in Bahaism which may make it one of the elements to be reckoned with in the history of the future. Sooner or later it must become an important factor in the politics of the Near East. It turns fanaticism into tolerance, retrogression into progression." Starting in a little town in Arabia, Bahaism has spread until there are many in different parts of the world who count themselves Bahaists.

Booker T. Washington is contributing to the *Outlook* some good articles entitled "The Man Farthest Down." In the one in the June 3 number, "Races and Politics," Dr. Washington compares racial conditions in southern Europe with racial conditions in the Southern United States, being convinced that "a careful study of conditions as they exist in southern Europe will throw a great deal of light upon the situation of the races in our Southern States," since both "grow out of the efforts of the people who are at the bottom to lift themselves to a higher stage of existence."

The May number of the *National Geographic Magazine* contains good material on Mexico in the two articles, "Our Neighbor Mexico," and "Lower California, Mexico, a Land of Desert and Drought."

Of stories in the magazines there are many containing scenes and motives that make them noteworthy. "The Step Mother," by Julia D. Dragoumis, in the *Atlantic Monthly*, is a pathetic and vivid sketch of Greek peasant life in a convincing setting. *McClure's* offers several stories. "Dreams in Lace" is another Syrian immigrant story, the little lace flower made by Syrian brides recalling to the sad and weary immigrant mother the happy romance of her life. "A Tale of the Coral Sea" is a descriptive sketch of a wreck off the coast of Australia. "The Wolf" is a story of working girls and various forms of charity. *Everybody's* contributes a story of social problems in "Katie Connolly, Criminal." In *Harper's* appears a story of labor conditions in "The Dust of the Wheel." "The Miracle of Pale Peter's" by Norman Duncan is a story of John Fairmeadow, home missionary in the lumber region of the west, and Billy the Beast. It relates how Billy the Beast went home to his mother clean. "Dick," is a sketch of a Virginia negro slave written by Maj. A. R. H. Ranson, late Major of Artillery, C. S. A. The *Century* publishes another Kentucky Mountain story in "Nucky's Big Brothers," which throws sidelights on the mountaineers' idea of law and duty.

✠

Italians

Christian workers in our large cities will appreciate two articles in the *Review of Reviews* for February, one by Edward Hall Brush on "Congestion in Cities and the Housing Problem," the other an abstract of an article by Dr. Albert Pecovini on our Italian immigrants. The former is well illustrated and shows what is being done in some places in this country and in England to help the poor to a better home life. In the other Dr. Pecovini presents both sides of the picture. Among unfavorable items he names the dangers of crowding in cities, illiteracy, and the scorn of a lazy "rising generation" for its uneducated, but industrious parents. He regrets that the better elements among the Italians "have not identified themselves with the community in which they live, and that there is not an Italian holding an important municipal office." This must be changed. Desirable Italians should become American citizens, and the evil influence of dealers in votes be thus weakened. In three distinct fields, truck farming, intensive agriculture and fruit raising, the Italian has proved an unqualified success, and of the future of the Italian so engaged there need be no doubt. He states there are nearly 400 Italian physicians in New York, most of them respectable and able men.

✠

Some Baptist Statistics

TAKEN FROM THE YEAR BOOK FOR 1911

Baptist churches in the United States,	49,753
Ordained ministers,	35,368
Members of churches,	5,283,944
Baptisms in 1910,	298,895
Value of church property,	$138,675,356
Sunday Schools,	34,302
Scholars in Sunday Schools,	2,603,387
Church expenses,	$19,122,361
Foreign Mission receipts,	1,057,418
Home Missions,	835,741
State Missions,	1,415,743
Bible and Publication work,	100,883
Education,	411,511
Miscellaneous objects,	1,700,251
Total amount raised,	25,978,911
Average per member for all purposes about	$5

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$515,384.92	$27,548.12	$487,836.80
Individuals (estimated)	230,000.00	15,113.73	214,886.27
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	23,394.62	154,937.38
Total Budget as approved by Northern Baptist Convention	$923,716.92	$66,056.47	$857,660.45

Comparison of Receipts with those of Last Year First three Months of Financial Year

Source of Income	1910.	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$27,468.83	$27,548.12	$79.29	. . . . .
Individuals	6,149.60	15,113.73	8,964.13	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	17,856.53	23,394.62	5,538.09	. . . . .
	$51,474.96	$66,056.47	$14,581.51	. . . . .

*Previous to 1910 the receipts from individuals were not reported separately from those from churches young people's societies and Sunday Schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$353,792.36	$17,718.36	$336,074.00
Individuals (estimated)	150,000.00	1,605.97	148,394.03
Legacies, Income, etc. (estimated)	175,292.00	43,084.40	132,207.60
	$679,084.36	$62,408.73	$616,675.63

Comparison of Receipts with those of Last Year for three months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$16,128.91	$17,718.36	$1,589.45	. . . . .
Individuals	681.20	1,605.97	924.77	. . . . .
Legacies, Annuity Bonds, Income, etc.	41,856.71	43,084.40	1,227.69	. . . . .
	$58,666.82	$62,408.73	$3,741.91	. . . . .

American Baptist Publication Society

Financial Statement for three months, ending June 30, 1911

Source of Income	Budget for 1911-1912	Receipts for Three months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$111,304.25	$14,980.70	$96,323.55
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	6,034.06	45,239.82
Total Budget as approved by Northern Baptist Convention	$184,378.13	$23,674.09	$160,704.04

Comparison of Receipts with those of Last Year First three months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$13,583.40	$14,980.70	$1,397.30	. . . . .
Individuals	1,967.62	2,659.33	691.71	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	2,283.68	6,034.06	3,750.38	. . . . .
	$17,834.70	$23,674.09	$5,839.39	. . . . .

ROBERT STUART MACARTHUR, D.D.

AS PRESIDENT OF THE BAPTIST WORLD ALLIANCE DR. MAC ARTHUR EXPECTS TO VISIT THE FIELDS ABROAD

THE RUSSIAN DELEGATES, WITH SOME RUSSIAN–AMERICAN FRIENDS. MR. FETLER AND SOME OTHERS ARE ABSENT

TOP ROW, LEFT TO RIGHT: (POWELL); KUSHNIEROFF; ERSTRATENKO; (G. ALF); (E. POWELL); (G. PATMONT); (STRZELEC); BANICH; LIPINSKI; OBOLEWICZ; GAEGER.
2D ROW: PAVLENKO; WASILIEV; (MRS. E. POWELL, MRS. RASHKE, MRS. POWELL, MRS. ALF); MRS. PAVLOFF; (MRS. STANISLAW, MR. STANISLAW, SCHMITT).
3D ROW — ALL SUFFERERS: KOSTROMIN; VINCE; BALICHIN; S. STEPHANOFF; W. STEPHANOFF; GOLAEFF; PAVLOFF; IVANOFF; SAVELIEFF; LEVUSCHKIN; DATZCHO; SABROWIZ.
4TH ROW: HOMIAK; SKORADOKADOFF; (MOSZE, E. ALF, L. R. PATMONT); RUDENKO; (A. PATMONT).

The names in parentheses are delegates and friends from this country, all engaged in missionary work.

MISSIONS
VOLUME 2 SEPTEMBER, 1911 NUMBER 9

Dr. Clifford's Message

CLOSING WORDS OF THE PRESIDENT'S ALLIANCE ADDRESS

WO duties then are before us — one is to keep the stock of human thought enriched by the ideas and principles of the gospel of Christ, and the other is to add to the stock of human energy engaged in the saving of men. Paul's incredible labor was as necessary to his missionary successes as the revelation which came to him, not by man nor from man, but from God. "Send them an enthusiast," said Dr. Price when the first Lord Lansdowne asked what he should do to reform the profligates of Calne. "Send them an enthusiast." A wise reply. Men with sloppy ignorance and sleepless energy often achieve more than individuals crammed with libraries of knowledge, but void of fire and passion. The best constructed engine stands still until the steam is up. The apprehension of our capital ideas will avail nothing unless we are ready to hazard our strength, our money, our efforts for the salvation of men.

¶ The harvest truly is great, but the laborers are few. It is work that is needed. "Come over and help us" is the cry sounding in our ears from all parts of the world and specially from Southeastern Europe. Churches of our faith and order have sprung into existence in Hungary and Austria, Moravia and Bulgaria, Bohemia and Bosnia, and the Russian Empire. Thousands upon thousands have been added to the Lord. They are persecuted, but they take joyfully the spoiling of their goods, and with dauntless courage spread the fire of their evangelism far and near. They need our help. They call upon us for sympathy and guidance in the training of their eager pastors and evangelists, colporters and missionaries. They wait our response. It must be prompt, practical and sufficient. It must be made now.

¶ Let us then humbly accept our responsibility for leadership of the religion of the future and go forward to our place. Pioneers never get the best pay, but they do the best work; the work that lasts and comes out of the fire because it is not inflammable wood but gold that melted in the flames is coined afresh and sent out again into the currency of the ages. Do not wait for others! Do that which costs. Wait for others and you will never start. Tarry till Baptists are socially popular, and ostracism ceases, and the persecutor disappears, and you will do nothing. Keep out of the firing line with your principles and nobody will know that you have them. The bewitched forest heard the lies told by the evil spirit that the first tree that broke into blossom in the spring would be withered and destroyed, and each tree, fearing the threatened doom, waited for the other to begin, and so the whole forest remained dark and dead for a thousand years. Away with fear. Be ready to endure the cross and despise shame. Rise to the courage of your best moments. Push your convictions into deeds. Scorn bribes. Stand true. Be faithful to Christ and His holy gospel, and so help to lead the whole world into the light and glory of His redeeming love.

The Lordship of Christ

WHAT was the dominant note of the two weeks' meetings in Philadelphia? asked one of our laymen who could not go of one who did. The answer was instant and unhesitatingly emphatic, "The Lordship of Christ." And that was true. It was emphasized in the Northern Baptist Convention. It was the significant note in Dr. Strong's theological address at the General Convention. It was the supreme height of Dr. Clifford's address. It was the keynote of the entire fortnight.

This is significant of the temper of the time religiously. Jesus Christ is recognized as the source and center of our aspiration and inspiration, our faith and hope, our loyalty and love. Christ is Christianity. The formula has taken on new meaning. Christian experience is the fact which men cling to. Theories and theologies, doctrines and philosophies, must be subjected to this supreme test—are they in harmony with the Lordship of Jesus Christ?

The Lordship of Christ supplies us with the missionary motive and lays upon us the missionary responsibility. To one who acknowledges it in reality and not simply in name, there will be no question about obeying the commands of Christ, which include the going and giving and gospelizing.

Lordship involves loyalty, not in one thing or two, but in all things. This was finely pointed out by Dr. Crandall in his address before the Northern Baptist Convention on "Some Neglected Implications of the Baptist Position." This is given in full in the *Standard*, and we wish every Baptist might read it. Cold truth may not be as palatable to us as self-satisfied congratulations, but it is more wholesome and needed. "He is the best, the most loyal Baptist who has most of the mind of Christ." That is a good text. "If any man have not the spirit of Christ, he is none of his." Our spirit shows whether we truly acknowledge the Lordship of Christ or only do so professionally.

The Baptist position is based upon supreme loyalty to Christ. We show that by adherence to his ordinances. How do we show it with regard to His direct commands? Our missionary zeal and service and giving will make answer for this coming year. Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" That is a terrifying "Why?"

The Deputation to Russia

THE fear expressed by Dr. Conwell at Philadelphia that words might be spoken which would make it harder for the Russian Baptists when they got back home is likely to be realized, and the work of the deputation bound for St. Petersburg is also in danger of being hampered if not thwarted. A

able from St. Petersburg to a
k daily, dated July 29, says:

tement of the Rev. Dr. Russell H.
f the United States and the Rev.
yer of London on behalf of the
ody that they intend to visit St.
; and appeal to the Czar to sanc-
tablishment here or in Moscow of
tional seminary for the training of
eachers has evoked a formidable
n the Holy Synod. Not only will
ot receive them but not an inch of
ll be given for the seminary.
oly Synod explains that all con-
ade to others would be granted to
the Ministry of the Interior re-
n from the lists of politically sub-
ts, but they are not regarded by
lox Church as forming a religion
nwhile the Prefect of Moscow has
police to exercise special vigilance
ttempts of sectarians to inveigle
Russians from the State Church.

st sentence of the dispatch is
t. Under the peculiar laws of
is now permissible for a mem-
e Greek Church — the State
- to change his religious affili-
o do so he must notify the
d register his new denomi-
He is not persecuted for this,
sked why he desires to change
led him to his new views.
nes any individual, then the
ve their chance, and woe to
st or other minister or dis-
erson through whose word or
or even tract or Testament
g the so-called proselyting
ht about. For proselyting is
offence; nor does the charge
e specific or proved in court.
he rest, we shall hope for the
ough it is true that reported
in daily papers were suffi-
rouse feeling on the part of
le. If announcement were
a number of Baptists were
ngland to reform that nation
, the result might be amuse-
ment or contempt, but the deputation would not probably meet with over-warm welcome. The Russians would still less welcome such assumption from without. In all such cases we have to use utmost caution. The situation is admittedly delicate at best. The deputation goes on a simple and specific religious mission. The Czar is unquestionably a fair-minded ruler, earnestly desirous to improve the political and social conditions of his people as far as lies within his power. What he will decide to do, if he is properly asked to receive Dr. MacArthur, Dr. Meyer and Dr. Conwell, is not to be determined by a cablegram. The Holy Synod may be brought to see that the Baptists are not a "politically subversive sect," but quite the contrary, and that they deserve to be placed on the list of religious bodies of the best class.

Meanwhile, whatever happens, the telling out of the story of the Russian Baptists at Philadelphia, confining that story merely to the facts, must in the end work for good to the entire Russian people. No nation today can be indifferent to the good opinion of other nations. We believe that the Russian government, as Mr. Fetler says, intends to make good its grant of religious liberty, and that if the high officials learn that such persecutions exist as are described in this issue, they will see to it that the laws are not nullified by the police or other under-administration. The first thing is to convince the government that the growth of the Baptists will mean only increased loyalty and improved life.

Nearing the Goal

ALL of our Northern Baptist missionary work presented under one cover — that is the goal. A great step was taken toward it when the Home, Foreign and Publication societies united

in a single magazine. The manner in which MISSIONS has made its way into denominational favor has proved the advantage and success of that combination.

Now another great step has been taken toward the goal. The following paragraph we quote from the August number of *Tidings:*

> As it seemed to be the feeling of the majority of our constituency as represented at our annual meeting that we should unite our publication, TIDINGS, with that of *Missions*, it was voted at the Board Meeting, June 28, to so unite, and the details of the arrangements were referred to our Publishing Committee.

This is the best news we have chronicled since MISSIONS began its career in January, 1910. It means that the Woman's American Baptist Home Mission Society, under its splendidly progressive leadership, has sensed the unquestionable denominational desire for a single, comprehensive missionary magazine. It means that the co-operation of the societies, which has been close, is to be still closer. It means that every subscriber to MISSIONS will know what the Woman's Society is doing and planning in the home mission field, as well as what the general Home Mission Society is doing and planning. It means that the women will have the home mission work in its full scope and significance.

Does it mean loss of distinctive and compact presentation of the women's work, a merging of the special into the general that will weaken interest? No. The proposition made by MISSIONS, and accepted, is to create a Woman's Department, in which will be given the specific field news and official and other matter desired by the Woman's Home Mission Society, as prepared by its editorial secretary, who becomes a contributing editor of MISSIONS. This department will maintain the character that has made *Tidings* helpful and successful. The full substance of *Tidings* will continue. In addition the woman's work will find place also in general articles which will appear with the others in the body of the magazine. In a word, the women will be getting what they now get, with vastly more added, and all without increase in the subscription price of MISSIONS, since our aim is to place the magazine in every Baptist family.

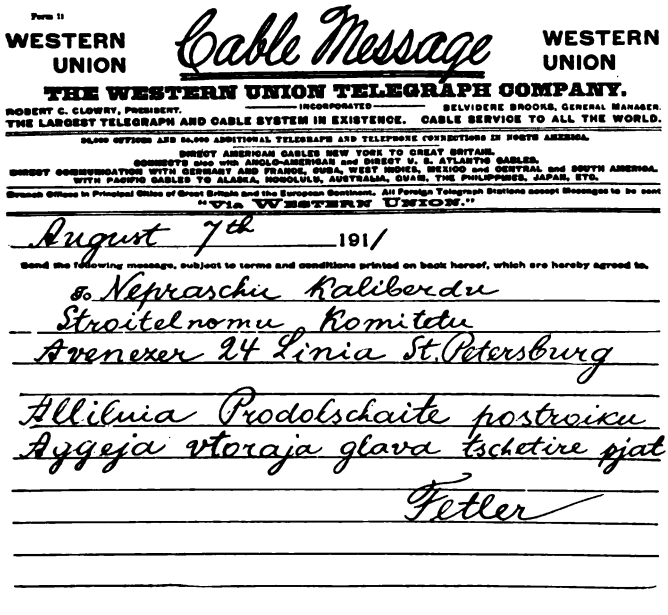
The same proposition has been made to *Helping Hand*, and we hope for a similar reply. When we can make that desired announcement, the goal of missionary publication for our denomination will be reached, and we shall set an example to all the great denominations. We shall also be able to present a Baptist magazine of missions that will be worthy of us, and be without a second as an illustration of denominational oneness in the prosecution of the great work of world evangelization. The Woman's Home Mission Society has taken the inspiring lead. And not the least gratifying thing about it is the fine and hearty way in which the union has come about — so that it is a union of heart and hand.

Now let the new subscriptions come pouring in, so that we may begin the new combination with sixty thousand subscribers, at the least, on the way to that other goal — ONE HUNDRED THOUSAND SUBSCRIBERS BY 1912!

Ⓜ

A Needed Reform

A national divorce law is one of the imperative needs of this country. Divorce is not only the scandal but the peril of our social life today. The Christian home is the safeguard of the state and the hope of the church. The disruption of the American home is the sign of moral decadence. Now is the time to create a public sentiment that will demand a national law and stop this disgraceful business.



Form 11

WESTERN UNION **Cable Message** WESTERN UNION

THE WESTERN UNION TELEGRAPH COMPANY.

ROBERT C. CLOWRY, PRESIDENT. INCORPORATED BELVIDERE BROOKS, GENERAL MANAGER.

THE LARGEST TELEGRAPH AND CABLE SYSTEM IN EXISTENCE. CABLE SERVICE TO ALL THE WORLD.

50,000 OFFICES AND 50,000 ADDITIONAL TELEGRAPH AND TELEPHONE CONNECTIONS IN NORTH AMERICA.

DIRECT AMERICAN CABLES NEW YORK TO GREAT BRITAIN.
CONNECTS 2000 WITH ANGLO-AMERICAN and DIRECT U. S. ATLANTIC CABLES.
DIRECT COMMUNICATION WITH GERMANY AND FRANCE, CUBA, WEST INDIES, MEXICO and CENTRAL and SOUTH AMERICA.
WITH PACIFIC CABLES TO ALASKA, HONOLULU, AUSTRALASIA, GUAM, THE PHILIPPINES, JAPAN, ETC.

Branch Offices in Principal Cities of Great Britain and the European Continent. All Foreign Telegraph Stations accept Messages to be sent "Via WESTERN UNION."

August 7th 191/

Send the following message, subject to terms and conditions printed on back hereof, which are hereby agreed to.

To Neprashin Kaliberdu
Stroitelnomu Komitetu
Avenezer 24 Linia St. Petersburg

Alliluia Prodolschaite postroiku
Aggeja vtoraja glava tschetire pjat

Fetler

Mr. Fetler's Message to Go Ahead with the Church Erection

Letters used in text were Roman.

Translation: To Neprast (my assistant pastor), Kaliberda (our architect), and the Building Committee, Avenezer 24 Linia No. 11, St. Petersburg:

Hallelujah! Continue the building. Haggai 2: 4, 5. FETLER.

Now Is the Time to Help

THERE will never be a better time to help build the First Russian Baptist Church in St. Petersburg than just now — never a time, indeed, when a gift will go so far to save Rev. Wilhelm Fetler, the evangelist whose work has been so wonderfully blessed in Russia, from physical breakdown. Something of his story is told in the Alliance report in this issue. Mr. Fetler is remaining in this country for a little while in the hope of raising $45,000 with which to complete his church building, now half erected, with work at a standstill for want of money. He will not run into debt. He has given all he had, and mortgaged himself besides. His people have given to their limit and are nobly sustaining the work. English Baptists have bought the ground for him, with two buildings used for the manifold church work which is impressing thousands of Russians by its philanthropic character. Now the question is, What will American Baptists do for this enterprise?

A note from Mr. Fetler, who would undoubtedly raise the money if only he could in person get before enough churches and reach the men who are at present on vacations, says he has about $7,000, and something more in sight. One Christian woman in Rochester, N. Y., gave him $3,000 of the total, and the First Church in Cambridge, Mass., gave him another $1,000 and more. Not least, the Lettish brethren in Boston, financially weak as they are, raised more than $400 for him, and he held a week of evangelistic meetings with them, resulting in much blessing.

The Foreign Mission Society is acting as treasurer for this fund, and all money or pledges sent to the Treasurer for this purpose will be promptly acknowledged. The time in Russia is strategic. The $100,000 for a training school is pledged to a large extent. The immediate need of the Russian work, in order to place the Baptists in the proper rank with the officials, is to give Mr. Fetler a place in which he can preach to the thousands who wish to hear him.

Note and Comment

THIS is decidedly a World Alliance number, but it is missionary in its inspirational influence all the way through, and presents the matter in a form suitable for presentation in prayer meeting, missionary meeting or from the pulpit. We hope the description of the Russian session will be read in thousands of meetings. Let us not lose the opportunity to spread the new Baptist world consciousness regarding our position and mission. The number is full of interest and brings news of varied character. Now is the time to make a special effort to increase the subscription list. Do not fail to read Dr. Stackhouse's report of an overheard conversation. But then, if you begin, you will read the number through. One subscriber, a busy minister, brings the charge against MISSIONS that when it reaches him he opens it and is led to neglect everything until he has read it from cover to cover. MISSIONS pleads guilty and hopes to be convicted often on the same count.

¶ Our cover presents the picture of a Tagalo maiden, a Filipino, who represents the class of young women eager to learn the ways of a new life and ready to accept the Christian religion. The girl in her native dress is linked to a new civilization by the kerosene lamp on the table—the Philippines and America brought into relationship; and the light significantly coming from this country.

¶ A correspondent of a New York paper, writing of the prohibition campaign in Maine, says the prohibition forces are making a strenuous and most ably managed fight for victory over those who would overthrow constitutional prohibition in the state which originated the idea and has so long stood as its conspicuous exponent. Credit is given to Mrs. L. M. N. Stevens, national president of the W. C. T. U., and a resident of Portland, for the masterly conduct of the campaign, which has made Maine ring with the slogan, "Rum against Righteousness." All Christian people will hope that the state of Neal Dow may remain in the "dry" column.

¶ Against the tendency to herd in great cities must be put another tendency steadily manifesting itself—back to the farms. Nothing could be more wholesome or hopeful. The new agriculture has come and taught the value of intensive farming. It is significant, too, that the census bureau's latest announcement on the subject shows that the value of farms in the United States has doubled within a decade, although their number has increased only by one-tenth and the acreage by one-twentieth. The acre value has gone from $15.60 to $32.50, or 108 per cent, and the value of farm buildings is three-fourths more than in 1900. Trolley lines, telephone, rural delivery, modern improvements of all kinds, are bringing the rural districts into competition with the cities.

¶ The address of Governor Woodrow Wilson at the Denver Tercentenary of the English Bible was a noble utterance, one of the finest we have seen. It puts the Bible at the base of all we are or hope to be as a people, and is full of spiritual stimulus. Copies of it may be had free by applying to F. P. Stockbridge, 42 Broadway, New York. If every young man would read it there would be more backbone in the country.

¶ The Methodist Church in the Philippines has grown in ten years to 30,000 members and 10,000 adherents. A deaconess training school, hospital, theological seminary and orphanage have been built, and 500 Filipinos are under appointment to preach.

BAPTIST PRESS BUILDING IN ILOILO, P.I., WHERE THE OLD TESTAMENT IS BEING TRANSLATED INTO THE PANAYAN AND OTHER LANGUAGES. THIS WILL COUNTERACT SUCH FALSE WORK AS THAT DESCRIBED BELOW BY DR. LERRIGO

A Bible of Filipino Manufacture

By Rev. P. H. J. Lerrigo, M.D.

MEDICAL MISSIONARY AT CAPIZ, PHILIPPINE ISLANDS

THE Independent Philippine Church, commonly known as the Aglipayano Church, has been widely heralded as a Protestant movement; and in the beginning, when the new College of Bishops was the fence, with its doctrine ormulated, the movement was upon quite favorably by the al missionaries in the Philip- nd much was hoped for its On one of our trips to an town in Capiz province, where ayano priest was established, very kindly received by him, n his house, and in the evening oint open-air meeting in front ing for our theme the Word of God. The young priest followed Mr. Robbins and the writer by a few words of a friendly nature, indorsing what we had said.

Some eight years ago, Archbishop Gregorio Aglipay replied, in response to a question as to the doctrine of the then new church, that the bishops had not yet formulated a body of doctrine, and added that they were first to make a strong effort to get hold of a considerable portion of the most influential people, and intended afterwards to decide upon the doctrines which were to be taught them, which appeared to us rather an unusual missionary program.

Naturally the development of the church has been watched with some curiosity, and especially as regards the

promulgation of doctrine. The ideals for which a church stands are an index of its power and fitness to a place in the world. It may frankly be said that Bishop Aglipay has disappointed his friends of the evangelical missions. When, after several years of consideration at the hands of the "Holy Office," or College of Bishops, the doctrines which were to be duly received by all faithful Aglipayanos were promulgated, they came in the form of a volume as suggested by its elaborate title, purports to be an authentic Gospel based upon the Gospel of St. Mark (as being the oldest and most reliable of the evangelists), and carefully purged of all thaumaturgic errors. The sublime self-confidence with which these few half-educated parish priests of a remote island have calmly undertaken to correct, modernize and adapt to a scientific basis the greatest literary monument of the ages, to say nothing of its divine

REV. ERIC LUND AND FERNANDEZ TRANSLATING THE OLD TESTAMENT INTO PANAYAN

written in Spanish and entitled, "The Newest Gospel, Harmonized, Explained and Expurgated of the Thousand Interpolations and Contradictions which are Carried by the Canonical Texts, in the Light of the Writings of the Prophets and Apostles, and other Ancient Codices which are Conserved in the Libraries of Jerusalem, Rome, England, France and Spain."

The book is divided into two parts, the Gospel and the Missal. The first, authorship, causes one to catch one's breath. Eliminating the trinity, the resurrection and the atonement, they seem to show a great desire to eliminate also the whole of the miraculous element, while yet inconsistently retaining the divine incarnation.

One cannot hope much for the future of a church which has for its Savior nothing more than an exemplar, for its devil a gentlemanly Roman, for its worship a misfit Roman missal, and for

vation a sublimated "be good and
vill be happy." However, one
Aglipayism certainly has: it is
ming a function in the land by
; loose the firmly adherent hosts
manism, inducing a spirit of more
l inquiry, and thus preparing the
of many for a positive gospel and
ion.

: following are some extracts from
lipino bible:

: General Gospel of the Inde-
nt Philippine Church, carefully
gated of heresies and other inter-
ons.

'The Eternal, by virtue of His
ss omnipotence, was incarnated
: bosom of the Blessed Virgin
without intervention of any man,
most especial nature, sinless and
. Although He had the appear-
of a man He did not cease to be
He was not a man as we are, but
with us. . . . The soul of Jesus
ie very God, and it is not certain
iere exists another whom Platonic
ians call the Holy Spirit, much
iree divine persons, because in
ase there would be three essences
hree distinct spirits, and conse-
y three gods.

"And Jesus, as always, full of
spirit, remained in the desert
lays in order to take part in those
al exercises which the disciples
n practised, thus teaching us that
ould imitate always the good
us acts which we see. But a
a tempter or freethinker, noticing
ety, said to him: Thou art still
for these things; thou oughtest
taste life which smiles upon thee;
d drink. But he, answering, said:
ritten, Man shall not live by bread
but by every word which pro-
h out of the mouth of God. Then
mpter, who seems to have been
the Roman soldiers, who accord-
St. Luke came to the Baptist,
ly from curiosity, laughed at his
piety and at the Jewish religion, saying: If you Israelites say you are the children of God, throw yourself down from a pinnacle, for it is written in your sacred books, He shall give his angels charge over thee, to bear thee up in their hands, lest thou dash thy foot against a stone. Jesus said to him: It is also written, Thou shalt not tempt the Lord thy God. Again the Roman, enumerating and pondering all the magnificent kingdoms which are embraced in the great Roman empire, said to him: It would be better that thou shouldst leave this false god of the Jews and adore the statue of our Emperor, and make for thyself a career in our great empire. Then Jesus said to him: Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the poor devil left him and behold, pious and just men who had heard the wise answers of Jesus to the importunities of the Roman, came and served him.

48. "*By an ingenious proceeding Jesus demonstrates the admirable advantages of the community of goods:* And the passover, the feast of the Jews, was near; and as the day was advanced, his disciples approached him and said: The place is desert and the day is advanced, send them away that they may go into the villages and towns around to buy bread, because they have nothing to eat. And answering, he said: Give ye them to eat. And they said to him: Shall we go and buy two hundred pennyworths' of bread and give them to eat? There was a veritable conflict: here were thousands of men and women, and although some had brought food (bread and fish for the most part) a great many other hungry ones had not. And he said to them: Bring here all the bread and fish of those who came with food. And they did so. Then he commanded that they should be made to recline in parties upon the

green grass. And they reclined in parties of fifty and a hundred. And taking the bread and fish, looking up to heaven, he blessed them and break the bread and gave it to His disciples that they should put it before them. And He parted to all the fishes, and they all ate and were filled. . . . With which prodigy the divine Master demonstrated how with sweet charity and the community of goods might be remedied the hunger and misery of many without prejudicing the rich. And with this also was instituted for the first time the *agape*, or feasts of love between Christians, which were first called the Lord's Supper, afterwards *agape* (charity), and finally Eucharist, which signifies, giving of thanks."

123. "And at the ninth hour Jesus sweetly expired (so far as one may be permitted to say God expires), at least apparently. And the centurion who was before him, seeing that he expired as a heroic martyr who offers us an admirable example of sublime abnegation, having suffered all without opening his lips, without fear, without fainting and without pride; but with majestic serenity and edifying resignation, exclaimed: Truly this was a just man."

125. "But Mary Magdalen remained without near the sepulcher; and standing thus weeping, she stooped down to look in the sepulcher; and not finding her idolized master, but only those painful souvenirs which were left (his body having been moved to another grave), there came upon her, in face of the desperate idea that she might never again see her well-beloved, a crisis or an infinite anguish, and in the intensity of her bitterness she lost consciousness and became as one seeing a vision of angels, as says St. Luke xxiv. 23, and she saw two angels dressed in white seated the one at the head and the other at the foot of the place where the body of Jesus had lain. And they said to her: Woman, Why weepest thou? She answered: Because they have taken away my Lord and I do not know where they have laid him. And having said this she turned about and saw Jesus standing; but she did not recognize him. Jesus said to her: Woman, Why weepest thou? Whom seekest thou? She, thinking that it was the gardener, responded: Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said to her: Mary. She, recognizing suddenly the affectionate voice of her beloved was carried away by delirious jubilation, and with all the enthusiasm and tenderness of which a loving daughter would be capable upon seeing her adored father resurrected, exclaimed: Rabbonil which signified Master in a diminutive of affection, and upon attempting to embrace the feet of her fantastic Master, the vision disappeared."

The Baptist World Week in Philadelphia

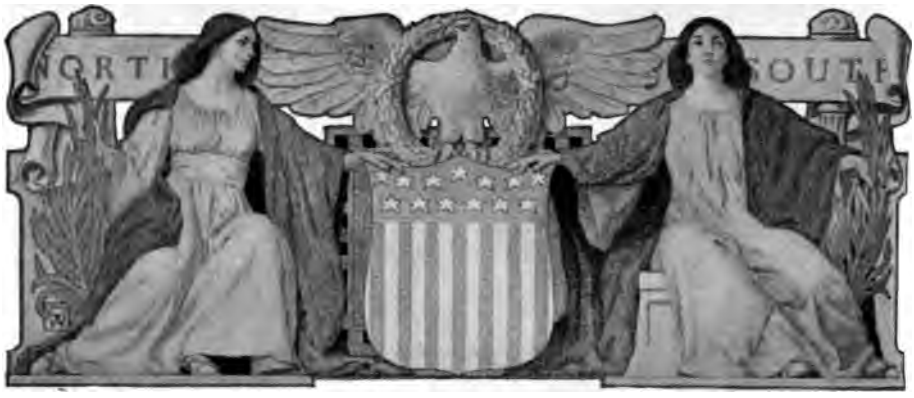
By Howard B. Grose

A GRAPHIC DESCRIPTION OF THE MOST REMARKABLE SESSIONS OF THE GREATEST BAPTIST MEETINGS IN OUR HISTORY — STORIES THAT STIRRED THE SOUL — SCENES THAT WERE DEEPLY THRILLING AND MEMORABLE

BY common consent, the Philadelphia Meetings were without parallel in the history of our denomination. They were truly great meetings, judged by any standard. They were great in their world representative character. They were great in the intellectual and spiritual quality of the denominational leaders who were present and participants. They were great in the breadth and depth and height of the leading addresses. They were great in inspirational effects; they widened the horizon and deepened the consecration of every delegate and visitor; they made the work of the Kingdom preëminent and the gospel principles predominant. They exalted from first to last the Lordship of Jesus Christ.

¶ MISSIONS largely devotes its pages in this issue to this Baptist World Alliance Week, as the best service it can render to the denomination the world over. We most heartily endorse the proposal that the second Sunday in September be made a general Baptist Day for presentation of the Philadelphia Meetings — Northern Baptist Convention and World Alliance — to the people of our churches. This can be made a stimulating day, in church services, in Sunday school, and in young people's meeting. There is matter enough for all.

¶ Pastors and others will find just the material they desire in the August and September numbers of MISSIONS, and we shall be glad to furnish extra copies to those who apply for them. By this means the Baptists generally can share in the inspirations and larger faith that came to those present at the great gathering.



The General Convention of Baptists of North America

MONDAY, June 19th, was a day of expectancy in Philadelphia. It was also a day of events. Its three sessions certainly were wholly out of the ordinary. From early morning there was an animated scene around Grace Temple, and Broad Street and Berks also surrendered to the chatting crowds which filled them. There was a marked difference in the personnel of the groups. Long black frock coats and a professional cast now appeared to a degree not hitherto seen, and the Southern delegates were plainly in evidence. But everywhere was brotherhood and geniality and gladness, the spirit that readily generates enthusiasm. The wonder was where all of the throng could be put, and how much of it would be able to squeeze into the capacious Temple.

The General Convention yielded right of way to the World Alliance, and compressed its triennial into a single session. But that one session was packed to program straining point. It was marked, too, by deep feeling and increasing solemnity as President Augustus H. Strong proceeded with the remarkable address which he announced as his last public utterance of a formal character. This address overshadowed everything else. The plan was to emphasize the Baptist Laymen's Movement, and three speakers were on hand to present the subject, "The Awakening of Men to the Interests of the Kingdom." The program was adhered to, but after the elaborate statement of what Dr. Strong said he hoped might be accepted as a statement of their general belief by the Baptists of North America, it was difficult to fix the attention of the audience, which had been stirred to its depths, upon any other matter. It was Dr. Strong's day, and the recognition of his leadership as the head of Rochester Theological Seminary for a generation was commingled with the consciousness that the results of a lifetime of theological study and reflection were being compressed into the compass of an intense hour. Closeness of thought, beauty of style, strength of personality in delivery—all marked the master. The opening words were characteristically tactful and graceful:

"The General Convention of the Baptists of North America is a significant fact in Christian history. It shows that North and South are substantially one. Slavery, the old root of bitterness, has disappeared; and, as in the war with Spain, South Caro-

d Massachusetts have fought side
so now they fight side by side in the
h the prince of darkness. It is the
reciprocity; and, while our churches
ıe idea of any common government,
most glad to stand in line with our
ı of the Canadian Dominion, and
hands with them in pledging our
ness to a common cause."

brought all into brotherhood, and
t on to say that while there are
ss various shades of belief among us
accord to all the right of private
nt, there is one fundamental truth
ch we all agree—the religion of
ı is the religion of the cross. From
int the statements of belief were
ıted by applause, and the audience
ept along on a gathering wave of
feeling. The culmination came
after a splendid passage in which
ıtest need of the hour was set forth
esh and forcible expression of the
al spirit of Christ by the Church,
ritual body on earth, Dr. Strong
th great solemnity: "This is the
)lic address of my life, and I have
ly made it a personal confession of
An inliving personal present Christ
)nly source of peace and strength.
ıs is the final and complete revelation
ınifestation of deity. To interpret
men is the sublimest aim. He can
ıll the peoples who are coming to
res."

the audience rose as with one
and broke forth into singing, "All
power of Jesus' name." Never
grand hymn sung with greater
It was the channel through which
t-up emotions found vent. Follow-
ıe immediate demand for the pub-
of the address, and it was voted
Publication Society, the Sunday
Board of the Southern Convention,
Canadian Publication Board all
ıe address, in as many languages
ble, and secure for it the widest cir-
.

report of the executive committee
sented by Dr. S. B. Meeser, the
y, and was adopted, together with
nmendation of the appointment of
nmittees, on Christian education,
ıry endeavor, social progress, evangelism and Christian union respectively, each committee to make thorough study of its subject and report survey of these great fields of inquiry at its next meeting. The officers elected were:

PRESIDENT — A. L. McCrimmon, of Canada.
VICE-PRESIDENTS — J. Taylor Ellyson, of Virginia; John Humpstone, D.D., of New York; Prof. A. P. McDiarmid, of Canada.
RECORDING SECRETARY — Prof. W. O. Carver, of Kentucky.
ASSISTANT SECRETARY — J. S. Dickerson, of Illinois.
CORRESPONDING SECRETARY — S. B. Meeser, D.D., of Chester, Pa.
TREASURER — Joshua Levering, of Maryland.
EXECUTIVE COMMITTEE — H. L. Morehouse, New York; Hon. E. W. Stephens, Missouri; J. N. Prestridge, D.D., Kentucky; L. A. Crandall, D.D., Minnesota; E. Y. Mullins, D.D., Kentucky; R. H. Pitt, D.D., Virginia; W. S. Shallenberger, District of Columbia; Rev. Z. T. Cody, South Carolina; W. R. L. Smith, D.D., North Carolina; S. J. Moore, Canada; Rev. E. C. Morris, Arkansas; John S. Stump, D.D., West Virginia; John E. White, D.D., Georgia; J. Milnor Wilbur, Pennsylvania.

A resolution was adopted petitioning the governments of Great Britain and the United States to aid in securing a concentrated action of the great powers that will prohibit and destroy the opium traffic in China and in all other lands.

Then the men's awakening was dealt with by Mr. S. J. Moore of Canada, who retold the story of the successes attending the Laymen's Movement in his country, especially in Toronto. He was followed by Prof. J. T. Henderson, secretary of the Movement for the Southern Baptists, whose excellent address lacked terminal facilities and practically cut out Dr. Stackhouse whom the audience especially desired to hear. With great tact the Secretary of the Northern Baptist Laymen's Movement condensed a rattling speech into ten minutes, thereby making a host of friends and allowing chance for lunch before the afternoon meeting.

That session will live in our history as the occasion of Dr. Strong's great address, just as the session of the next morning will be remembered for Dr. Clifford's address. It was concluded by the singing of Dr. Morehouse's "Baptist Laymen's Rally Song," and the veteran Home Mission Secretary, who was on the platform, not only had merited recognition but never heard his ringing verses sung with such mighty volume.

GENERAL OFFICERS OF THE ALLIANCE

Lower Row: L. A. CRANDALL, D.D., Chairman American Committee; Rev. J. H. SHAKESPEARE, English Secretary; President JOHN CLIFFORD, D.D.; J. N. PRESTRIDGE, D.D., American Secretary; Upper Row: Sir GEORGE MACALPINE, Rev. J. H. VINING, HERBERT MARNHAM, Treasurer; Dr. A. P. MACDIARMID

The Baptist World Alliance

WHEN President John Clifford of London declared the second convention of the Baptist World Alliance open on Monday afternoon, he doubtless faced the most representative and impressive body of Baptists ever assembled. It was a flushed audience, for getting there had not been altogether easy. The ushers had been put to their wits' ends to keep places for the delegates. If the house had been twice as large it would have been filled. It was a wholesome sight for Philadelphians to see this surging crowd trying to force its way in to a purely religious meeting. Intense and eager was the closely packed audience that cheered the leaders as they took their places, with President Clifford in the center, Secretaries Shakespeare and Prestridge on either side, and the speakers in the platform seats. Grace Temple never wore a more attractive appearance. The flags of the nations took on new significance as the representatives of the nations, from Far East to Far West, sat together in Christian fellowship. It was an ecumenical council baptistic. All races and colors—the white, red, brown, yellow and black—were there in Christian unity. A student of types could ask no better place for study. But the impressive thing was not differentiation of personality, though this was strong, but the unity of spirit. The morning session had left its influence in the air. This was a prepared audience; almost overcharged with feeling, so that self-control was not always perfect. But how keen it was to catch the points; how alive to applaud the sentiments it approved; how responsive to appeal. And the contrasts in the speakers afforded opportunity for play of mood. Philadelphia had to welcome a World Alliance with becoming formality and cordiality, and it was done.

Dr. Clifford gave the invocation, Philadelphia Pastor W. Quay Roselle read the Scripture, and President Milton G. Evans of Crozer Seminary offered prayer. Dr. J. H. Haslam as chairman of the entertainment committee was introduced to introduce the presiding officer of the session, Dr.

Conwell, pastor of Grace Temple,
nt of Temple University, founder
aritan Hospital, the man who for
-seven years has been the creating
ntrolling spirit in a unique enter-
all of which Dr. Haslam gracefully
nd then gave way to the lecturer
eacher.

Conwell made a good presiding
He gave a word of warning re-
g frank utterances such as might
lly be expected from liberty loving
joying speakers when the experiences
brethren from Russia were remem-
He hoped no word would be spoken
ight make it harder for these Russian
en when they got back home. "God
our Russian brethren every one."
was a safe sentiment to applaud, and
ussian brethren, when the cause of
utburst was explained to them, could
ad no doubt as to how the audience
Let us remember, said Dr. Conwell,
Russia has millions of good people.
say to Russia and the Czar that we
hese people, and that the establish-
of the Baptist church in Russia means
good to Russia. Then he turned
ly to the brethren from "another
ted land—England," amid loud
er in which Dr. Clifford and Dr.
joined most heartily; for what else
be said of an English-speaking country
levied taxes upon a citizen and made
suffer for conscience's sake as Dr.
d had suffered and still was suffering.
n that hero of heroes gets back to
nd he may find that the sheriff has
the rest of his tea-set because this
e resister has refused to pay taxes
provide funds for public schools to
Baptist children religious views con-
to those of their parents." Now it
e tax-resister's turn to get the applause,
he did right roundly. Then Dr.
ell referred to the Southern brethren,
ejoiced that sectionalism was now
ated. He had met just a little before
g in a brother who said he shot at
me years ago during a little domestic
santness; but that was a bygone
ow we are all one people. But such
ering as this would not have been
le twenty years ago. The hour had
truck for Baptists.

The mayor was due, but as he had not arrived, the eloquent pastor of the First Baptist Church, Dr. George H. Ferris, was presented to speak for the Baptists of Philadelphia, which he did characteristically and with occasional startling effect. The mayor came in meanwhile, and voiced at length the city's welcome, and hoped the convention might advance the interests of civic improvement and righteousness. He was followed by Dr. Strong, who gave the welcome of North America to the Alliance in an address of breadth and felicity. The Alliance, he said, furnishes an opportunity to emphasize the essential unity of the Baptist denomination, which of late years, like our country, has been entering into world relations. He drew frequent applause, and closed with a plea for the solidarity of nations, a solidarity not of ships and armies but of friendship and peace pacts, with Christ behind them.

Welcome, thrice welcome, had been given, and now for the reply. Dr. Clifford rose to make it, whereupon the enthusiasm gave itself full vent. Well may it be believed that never before have such scenes been witnessed in Baptist meetings as these we were passing through. You could feel the thrill in the atmosphere. The veteran statesman-preacher, first citizen of England, was equal to the occasion. He is brimming over with vitality. He has humor, repartee, quick wit, adaptability, and a mastery of sententious speech, saying exactly the right thing. He speaks with simplicity and directness, scorning all devices of speech. He began with tribute to the greatness of the United States, greatest of all in its generosity and hospitality. He had just been visiting Chi-CAW-go—and the laughter-provoking way he pronounced the word will not be forgotten—and had seen and heard there what filled his heart with gratitude. Here in Philadelphia there was a glittering electric sign on the City Hall, "Welcome to the Baptist World Alliance." They've never done such things in Glasgow. Why, if such a sign as that should appear on the Mansion House in London he would think the millennium was coming by the next boat. Baptists are at home in Holland with Smith, in Bedford with Bunyan, in London with Spurgeon. "This, by the way, is Mr. Spurgeon's

seventy-seventh birthday. Let us give thanks to God for that great man, whose influence is still streaming out." Instantly all rose in honor of the world renowned preacher, and after the great wave of recognition the speaker, now warmed to his task and alive in every nerve, proceeded. He said in substance: We ought to be more at home in Philadelphia than in any other city on earth. We remember with reverence William Penn, one of the greatest men God ever grew. Was it not here the Declaration of Independence was written, that greatest charter of liberty ever composed by man, and here began that democratic movement which has gone round the world? If a Baptist is anything he's independent—that has been our chief difficulty. What we want to shape our independence is brotherly love, and this is the city of it. We want to shape our church life so that the weakest church shall get help. It is with this purpose we have come to Philadelphia. The Baptist World Alliance is the latest development of our thought and aspiration. The Alliance is only six years old. It has got put into Westminster Abbey a memorial window to the great thinker, John Bunyan—a thing of beauty and a gospel forever (great applause); and some day Fetler's name will be thought of in the same way (applause). This is to be a gathering for business. We are to determine what our policy shall be. Never has there been a time when the principles for which we stand had such power as now. Baptists have done some things for human liberty. We shall do more. The British budgets of 1910 and 1911 are simply the application of Baptist principles to national life. Those principles were learned from boyhood by Lloyd-George, who is a working Baptist (prolonged applause), in a Baptist church. We've got the House of Lords on its knees. This is a good attitude and there is hope in it (great laughter). Lord Morley, both a lord and a churchman, ventured to affirm that you in America had no state church, yet had vital religion; and we are looking forward in the old country to the same condition. You are looking forward to your tasks, as we to ours. We are all to work together so that the freedom we possess shall be everybody's possession.

It was a noble, spontaneous utterance, from a heart and brain on fire, and only one thing was left to bring the session to a fitting close. That was the brief response,—in behalf of the Russian and other continental delegates who had been brought to the convention by the fund raised from the Northern and Southern Baptists,—by Rev. William Fetler, the evangelist whose remarkable work in St. Petersburg will be more fully known presently to our people. Before this tall, poetical-looking foreigner spoke, however, Dr. Conwell took occasion to introduce for an announcement Rev. Howard Wayne Smith, chairman of the Philadelphia committee of arrangements; which gave chance to recognize the arduous and successful service that had occupied months of thought and overwork on the part of busy men who were still hard at work but not in evidence on the platform. Mr. Smith responded simply, saying that this was the greatest pleasure of his life, the privilege of serving the brethren. The applause was proof of appreciation, not only for the indefatigable chairman but for the entire committee, which had a multitude of details to look after, and was at it through the entire fortnight.

When Mr. Fetler was presented, the audience rose and sang, "Blest be the tie that binds," and saluted and applauded. The evangelist speaks English well, having been at Spurgeon's College in England for four years. He said he would fain withdraw and give place to some of the veterans. All this greeting he would pass over to his brethren who had worn chains and passed through experiences which he had not yet had the honor to suffer. This company had been brought together by nothing less or else than the blood of Jesus Christ. He was pleased to think that it had come together for work, not for pastime. It seemed to him significant that the World Alliance was born in 1905, the same year in which religious liberty in Russia was born. When that ukase of the czar came, many said it would not be carried out. He was glad to say that they had got some of the things they wanted. Some said we will not take part if we cannot get all. But he did not feel that way. "We are enjoying tremendously the black bread after the crusts, and butter and cheese will come by

›y." Just before he left Russia for eautiful land he was put under police of $2,500 for preaching in Moscow, as at last allowed to come. All were ul for the kindness that had brought here. Many had spent all in this counting not their lives dear for the l, and it was much to have brought to this good. He wished Russian ls might be present to see the great- of the Baptists. He believed the an government was earnestly desirous ow religious liberty, but it could not s control the local police. He had ed the best of treatment from those uthority. The Russians liked big s, and that was one reason why the st church in St. Petersburg must have able equipment if it is to make head-

A high Russian official whom he had d to come to the corner stone laying ıe church in St. Petersburg said, ı are so small. The Mohammedans five or six millions." "But I said, y are big, but we are going to be bigger. The rising sun has more admirers than the setting sun.' " Mr. Fetler declared his belief that "Russia is bound to become the first nation in Europe for Baptist work, because there has never been a nation of white people so apt to receive the Christian religion. We look upon you not so much as Baptists as Christians. We want to learn more about Christianity. We have come to this country to learn a better Christianity than we have in Russia. Tolstoi has told us something of Jesus. He has told us Christ died, but not told us He died for our sins. He has told us that Christ died but not that He rose again for our justification. We look to you for the true gospel. We have come to a giant America and a giant brother Baptist. Big brothers, come and help the little brothers. You have so many colleges, we have none. But the power of the gospel is having great sway in Russia. We have had the grip of a good living touch, and we shall have yet stronger grip when the Alliance comes to our help."

It was a most effective address, and kept

THE GERMAN DELEGATION—A FINE BODY OF MEN

SWEDISH DELEGATION, TAKEN IN YARD OF THE SWEDES' CHURCH, OLDEST IN THE CITY

the thrills running to the last. With a burst of enthusiasm the session adjourned, everybody feeling that it had been good to be there. If only enthusiasm would not evaporate but would transmit itself in propulsive power to the church and missionary machinery, what a different world this would be!

A reception to the delegates followed, in the university forum adjoining.

ROLL CALL OF THE NATIONS

It did not seem as though much more could be endured after the intensity of two such sessions, but the evening program fortunately was of a quite different type, with a variety that held the interest without sense of time. This service was to emphasize the international and interracial character of the Alliance, in which sixty branches of the Baptist family were included. Certainly we have had no such roll call hitherto in our history. This meeting was in itself the inspirer of a new Baptist world-consciousness, which was to deepen as the days passed.

The session began promptly at 7.45, with packed auditorium and the full voiced anthem of praise, "All hail the power of Jesus' name." Rev. F. W. Patterson of Canada led the prayer. At the happy suggestion of Dr. Clifford greetings were expressed by a rising vote in recognition of the silver wedding anniversary of President and Mrs. Taft. It was notable that this English leader was just as alive to American affairs as to events passing in his own country, as informed about the President's silver wedding as about King George's coronation. He was the true head of a World Alliance.

There was great enthusiasm as Old England's name was first called. Rev. J. W. Ewing spoke for the throng that arose in response: "We are longing for a new breath of the Divine Spirit."

As Wales lined up a sturdy company, Rev. E. U. Thomas said: "We sent you Roger Williams, the father of Rush Rhees, and Milton G. Evans" (President Rhees of Rochester and President Evans of Crozer).

The minor song of the Welsh brethren was roundly applauded. Rev. George Yuille said for Scotland: "We have 134 churches and bring twenty-three delegates." Rev. J. H. Boyd spoke for Ireland, "land of grievances," as he called it: "We sent you Thomas Duncan, your first preacher here in Philadelphia." "Oh happy day," was his song, and all joined in the chorus. Then all the delegates of Great Britain rose and sang, "God save the king," and at the close everybody joined in singing the chorus, following it with a verse of "America," which sent the enthusiasm running high.

Haiti had a popular representative in Rev. L. Ton Evans, who spoke and sang in the native tongue. Cuba had a fair daughter of the soil to speak for her in Mrs. Molina, wife of one of our missionaries who spoke at the Northern Baptist Convention. Mexico was represented by Rev. J. G. Chastain, of the Southern Baptist Mission, who followed his words with a Mexican song. Bible Agent Hayter pleaded for the five states of Central America, "the Samaria of the United States." Chili found a spokesman in Rev. S. M. Lowell. "We have 700 Baptists now, and the way is open for the gospel." Argentine captured the audience as the speech of Paul Besson was translated. He is called the Martin Luther of Argentina, and his Spanish words shot out like bullets from a gun. Thus the Spanish-speaking peoples had a good hearing.

Canada was present in large and solid rank. Dr. C. J. Holman (who found a noble wife in the daughter of the lamented Dr. M. W. Haigh of Chicago) gave the ringing message, and with the Union Jack and the Stars and Stripes waved together all rose and joined once more in the national anthems of the two countries. This was reciprocity indeed. How can two peoples be separated who can sing their national anthems simultaneously without being out of tune?

Rev. G. O. Gaes spoke for the Grand Ligne Mission (French Canadian), followed by English Missionary Herbert Anderson, who told of India and its hundred thousand Christians. "Nothing but the blood of Jesus" was the song.

Three minutes or less to a speaker and country. How those minutes were packed with life, movement, varied illustration of the power of the gospel and its universal adaptation. Such a session alone would furnish matter for an entire issue. We can scarcely mention names, not to say details.

Hugo Gutsche in musical French brought cheering tidings from South Africa. Rev. A. Gordon spoke for Victoria. Rev. A. N. Marshall had come 18,500 miles to speak three minutes, and used them well. Rev. G. H. Cargeeg said Western Australia now has 64 Baptist churches with 1,000 members. Rev. R. S. Gray of New Zealand said he had come 2,000 miles farther than any other delegate to share in this meeting. Mornay Williams had a word for the Bahamas.

Bohemia, home of John Huss and Jerome of Prague, birthplace of the Reformation, found a spokesman in Rev. J. Novotny, who invited the Alliance for 1915. Moravia, first Slavonic land that accepted Christianity, home of the Anabaptists, had an eloquent representative in Rev. N. F. Capek (Chapek), who said Baptists are springing up everywhere. In Bulgaria, too, said Rev. P. Doycheff, the Baptists are growing in spite of persecution.

Rev. P. Olsen of Copenhagen spoke for the 4,000 Baptists of Denmark; Rev. Adam K. Podin for Esthonia in Russia; Johann Inborr and E. Jannsen for Finland.

There was great applause as Russia was called for, and some thirty Russians stood, while Rev. J. Golaieff spoke eloquently for them, interpreted by Madame Yasnovsky, a Russian lady of rank who is devoted to the work in St. Petersburg. The German-speaking Russians were represented by Rev. F. Bruner, interpreted by an English minister. Poland had a rugged and bright-faced speaker in Rev. E. Mohr. Rev. B. D. Lehmann, speaking for Germany and the successors of Oncken, said the Kaiser's realm numbered 42,000 Baptists today. Rev. P. Vincent, representing the Baptists of France, was one of the most applauded speakers. Domenico Scalera spoke for Italy through a translator. Then Dr. Doane's hymn, "Safe in the arms of Jesus," was sung in Italian. The Letts followed, a large body with tuneful song.

But no speaker stirred the hearers more than the little Japanese, A. K. Kawaguchi, a ministerial student in this country, slight of build, but with voice that carried easily to the last man in the gallery, and eloquence that told for the thirty-five millions of his people without Christ. His closing "banzai" rang out like a big bell, and was responded to with deafening applause.

A group now came in from the big overflow meeting at Memorial Church, where be left out, and so Porto Rico and Brazil were heard from, and Rev. G. B. Howard was suddenly called upon to speak for the Negro Baptists of America, who could not well be overlooked, and whose singing, "Steal away to Jesus," carried the audience by storm and made an encore inevitable. Still one more country, Holland, small but significant in our history and Europe's, was heard from through Rev. G. de Wilde who spoke for 1,600 Baptists. That rounded

THE NORWEGIAN DELEGATION

the program had been repeated. "Norway has women in parliament," said Rev. J. A. Ohrn of Kristiania. Dr. C. E. Benander of Sweden introduced the finest band of singers yet heard. Rev. B. Schlipf responded for Roumania, and Rev. J. Uhr for Spain. And now the world had been heard from with the exception of the United States.

Dr. W. E. Hatcher of Virginia was loudly applauded as he rose to speak for the white Baptists of the South, 2,288,000 strong, who cling to the Bible and believe in the divinity and sovereignty of Christ. President Evans responded for the Baptists of the North, quoting the letter of the Spirit to the church in Philadelphia. Then the audience once more rose to its feet and sang with volume that made the roof ring, "My country, 'tis of thee."

It was the right close, but no one must out the remarkable roll call, and with rejoicing hearts all stood and sang, "Praise God from whom all blessings flow." It was a quarter of eleven, and the people had been listening eagerly and unweariedly for three hours. They realized that these were rare scenes in a lifetime.

Of course we cannot give space like this to all of the sessions, though this seems utterly inadequate to one who was present. Two more of the sessions must be photographed for our readers—the two which may be characterized as the Clifford session and the Russian session—and the remainder of the proceedings will have to be dealt with summarily. The bound volume will shortly be at hand, and those who desire full details will find them there. Ours it is by a picture or two to inspire interest in that complete record, which should have place in every Baptist home.

THE TUESDAY MORNING SCENE, AS DR. CLIFFORD GAVE HIS GREAT ADDRESS

The Temple superintendent and his aids have an idea that some Baptists camped out on the stone steps overnight, in order to be on hand in season for that morning session. By early breakfast time the Baptists seemed to be everywhere, and kept coming from everywhere else. All felt that it was to be a great morning—and it was. An hour before the time set for beginning it was almost impossible to get near the church. The spacious stone steps were packed with people. When the doors at last were opened, there was another "rush hour" scramble, like unto that of the metropolitan subway, and the temple again proved that 3,500 seats will not hold six or seven thousand people, no matter how eager they may be to get in. Too many Baptists for once at once—that was the only trouble.

The opening devotional service was led by Rev. T. H. Martin of Scotland. Greetings from the Baptists of Ireland sent by cablegram from Dr. Hugh Brown were read. Then came the address. It was an audience which any man with a prophetic message might well covet. Such a message Dr. Clifford had. He was charged with a world-word that might influence the development of a denomination numbering more than seven millions. No other man of them all could speak words so weighty and far-reaching as he. Wonderful did he prove himself in his power—power of personality as well as of intellectual and spiritual grasp. His years might number more than seventy-five, but the fire of eternal youth burned in his utterance.

There was a burst of applause as he came upon the platform and in simple way, reminding one of the directness and unconventionality of Moody, started the program; but when he arose to speak the great throng instantly was up and greeting him with Chautauqua salute, cheers and applause long continued. It was a surcharged atmosphere, and he shared in the intensity of feeling. Manifestly not liking to read, hesitating somewhat at the start, soon he got the paper out of mind and poured himself into his speech with the glow of a great soul. At every period the applause broke forth, and for an hour and twenty minutes the tension continued, relieved by the waves of approval as the true position and mission of the denomination and its wider relations and responsibilities were set forth with the power of a master.

We regret that it is impracticable to give in full this address, which would take sixteen pages of small type. It will be published in the Alliance proceedings. The following synopsis, with some of the striking sentences, will convey an idea of its scope and spirit:

THE ALLIANCE

After an introductory passage recognizing the conscious leadership of the Lord Jesus Christ, the representative character of the meeting in Philadelphia, and the essential unity of Baptists, the speaker took up *the Alliance*, its *creation* and *character*, *meaning* and *work*. The constitution was formed in 1905 in London, but this is the beginning of the public work of the Alliance, and the manifestation of the latest phase of our Baptist life. Baptist individualism and the intrinsic catholicity of our fundamental principles have at last resulted in this new creation, this common vehicle of expression. With barriers broken down and all nations and races met together, we hail the Alliance as the morning star of a new day, the opening of a new epoch in our history.

This is a *World* Alliance of Baptists. It is not our numbers (eight millions), nor any edict of human authority or infallibility, but our ideas, that bind us together, and are our driving and inspiring force. Our impulse comes from a common faith, working by a common love, producing a common service, and issuing in a common joy. This is a World Alliance of *Baptists*, and that means that the catholic principles on which we base ourselves we derive straight from Jesus, are accepted on His authority, and involve in all who accept them total subjection of soul to His gracious and benignant rule. Christ's authority is exclusive, absolute, unlimited, indefeasible, admits of no question and allows no rival. His word is final, His rule is supreme.

BAPTIST ROOT IDEAS

The ideas to which we give witness root themselves (1) in the teachings of the New Testament, and (2) in the soul's experience of Christ. In our modern form as Baptists we date from 1611, the same year as the Authorized Version of the Scriptures. The suggestiveness of this synchronism was finely pointed out. The God who inspired William Tyndale to give the Bible to the people of England inspired not less John Smith, Thomas Helwisse and Leonard Busher to discover and promulgate the doctrine of soul liberty. The first gave us the Bible, the second an open road to it; that illumined the mind, this set free the conscience to follow its illumination.

Another cord binding us together is unswerving maintenance of an exclusively regenerated church membership. Therefore we preach soul liberty. Nothing may come between the soul and God. But our insistence upon freedom is not endangered by so

exercising independence as to gain the good of the whole brotherhood. The Alliance is limited in its action by its ecumenical character. Its all-inclusive work is that of bringing in the kingdom of God. That one thing we must do.

UNION AND SEPARATION

From the point of this primary work church union was considered frankly and fully, and the reasons involving separation at vital points were clearly stated. "We rejoice in the efforts now being made on behalf of unity of the followers of Jesus Christ, and gladly co-operate." But a visible, formal and mechanical unity has no charms for us. Besides, we do not think as Christendom thinks on the vital elements of Christianity. The great historic churches are against us on subjects that go to the depths of the soul of the gospel of Christ, and therefore "separation" is one of the conditions of faithfulness to our interpretation of the claims of Jesus Christ. We have to lift up our voice against the magical interpretation of baptism and the Lord's Supper, the treatment of the baptism of the babe as obedience to the will of the Lord Jesus, as expressed in the New Testament and as a way of salvation.

WORK FOR A SOCIAL GOSPEL

Again, we if we are to be true to the earliest Christianity of all, and to the spirit and work of the creators of our modern Baptist denomination, we must also advocate and work for the *Social Gospel*. Baptist ideas carry us with tremendous momentum to the side of the "common man," as a son of God, as our brother. "Liberty, equality, fraternity" were in the heart of the Baptist faith. Poverty must be dealt with in its *causes*. Charity must not be accepted as a substitute for *justice*. Social misery must be extinguished; unjust laws must be repealed. We must grip these problems firmly and courageously or be traitors to that word of God by which we live.

We are held by the most sacred bonds to seek the fullest realization of universal brotherhood. To us *war is a crime*, and the promotion of international peace one of our foremost duties. The duel of nations must disappear in this century as the duel of individuals disappeared in the nineteenth in the English-speaking countries.

THE OUTLOOK

Standing upon this eminence, *what is the outlook* for Baptists all over the earth? What is the position likely to be assigned us in leading and shaping the religious life of mankind? Is the "stream of tendency" with our principles or against them? The reply is unequivocal and complete:

1. Protestantism is to the fore. The races leading the life of the world are either distinctively Protestant as in Britain and the United States, or effectively using Protestant ideas, as in France and Spain. Those who know Romanism most intimately are ashamed of its morals, rebel against its tyranny of the intellect, are indignant with its interdict upon united social service and resent its treatment of leaders in science, philosophy and religion.

2. The leaven of teaching concerning the intervention of the magistrate in religious affairs cast by John Smith and Roger Williams into the three measures of human meal in Holland and England and America has been doing its work. Separation of Church and State is established in the United States, declared in France and Portugal, Welsh disestablishment is at the doors, and although England lags behind, the conviction that separation is just gains strength both within and without the Angelican communion.

3. The reflective forces of the age make against an exclusive and aggressive priestism. It has to go.

4. Nor can prelacy stand against *the divine right of the democracy*. The laity must have share in the administration of affairs even in the prelatical churches. The people cannot be excluded from churches or from nations. Their day has dawned; they are the legatees of the future; this is their reign. Instead of fighting one another, they will make common cause and rule the world in righteousness and peace.

5. But the most outstanding characteristic of our time is the amazing dominance of the idea of *social service*. The age is permeated with the obligation of brotherhood, the duty of self-sacrificing ministry to the needy. The "condition of the people" question is everywhere surging to the front. We cannot escape it. The churches have broadened out so as to embrace it. And all this movement is intensely moral, ennobled by a high ethic. All these are our ideas and principles. Whatever becomes of us as churches, these ideas of ours are working mightily as the formative factors of the future. The free Protestant churches have a *living* voice. Our Baptist churches are by the principles they avow and the ideas they hold charged with a responsibility second to none for inspiring, directing and shaping the religion of the future.

The closing paragraphs will be found on the first page of this number. When the last vehement word was spoken the audience sprang to its feet and applauded and cheered, keeping it up until some one started singing, "Blest be the tie that binds our hearts in Christian love," and the roof rang. Three more cheers for Dr. Clifford, three and a tiger for Lloyd George, whose name had been greeted vociferously several times, and still there was no quieting down until Dr. Clifford gave out the grand hymn, "Faith of our fathers, living still." Then Hon. Joshua Levering of Baltimore was called upon to express the admiration and affection of the congress for the leader, and he had to make a brief response, which he could ill do because of the emotion that overcame him at such an ovation—a rare tribute indeed to the kind of Protestant character that has created the England and America of today. "I owe everything to God. May He return into your own souls abundantly all the good you have done to me." Some one started, "There's a land that is fairer than day," and there was a mighty wave of melody. It was an eventful hour in the denominational life, and so all felt it to be. A new world consciousness had been born for Baptists.

As in the case of Dr. Strong's session, anything that came after Dr. Clifford's unapproachable address must be in the nature of an anti-climax, and that should have been made the one feature of that morning session. It was not the fault of the two following speakers, however, that they were placed in such a position, and they made the best of the circumstances. Rev. Claus Peters of Germany and Prof. Shailer Mathews of Chicago University were to speak on "The Sufficiency of the Gospel," the first considering its sufficiency as concerns the individual, the second as concerns society. Mr. Peters held to his prepared paper; Prof. Mathews left his, "with leave to read," and spoke brightly, briefly and forcibly on the increased demands for social service made upon the church whose saved individuals belong not to themselves alone nor to the church alone, but have a duty to all men.

The brief time left for lunch—that is for those who meant to attend the mass meeting in the interests of young people's work—was probably less devoted to eating than to discussing the great presentation of the morning. "A morning that made Baptist history," was a common remark; and the Baptist historian of the future will probably coincide with that view.

TUESDAY EVENING

An overcrowded house proved that the eagerness to hear was not yet lessened. President Mullins, of the Southern Theological Seminary, presided, and referred in opening to the magnificent Baptist manifesto of the morning. It was worth traveling a long way, he said, to come into touch with the electric vitality of this man of seventy-five, as young as at twenty-five. We had been led to a mountain top, where we beheld a vision and a task. Our task is to build men, and we are to bring to this task the forces that create character—religion and common sense.

THE DANISH DELEGATION

The subject of the evening was "Vital Experience of God," with the subdivisions: (1) No Authoritative Creed, and (2) Spiritual Interpretation of the Ordinances. The first speaker was Rev. J. Moffat Logan, of England, one of the closest thinkers and most logical debaters of his island, who recently engaged in a discussion of Christianity with an infidel socialist, and so wound up his opponent that at the close of the third of the proposed four debates the infidel declared that he had nothing further to say, and confessed he did not know that such a case could be made out for the gospel. The audience soon became aware

that the quiet speaker was giving forth something quite out of the ordinary, and as he progressed the attention was almost painful. Epigrammatic, every sentence like a cut gem, the whole woven together so that not a word could be omitted without injury, this was one of the addresses to be read at leisure and thought over. "A creedless saint is always at the mercy of his sentiments." "To trust a church to a creedless pastor were like trusting a ship to a poet instead of a pilot to take it out to sea." And yet he would admit no authoritative creed. The Bible must remain free to every man's interpretation. Mental honesty was to be prized far above declarative statements held with reservation that paralyzed conscience. It was the thoughtful and reverent statement of a master of speech.

The second address, by Prof. A. T. Robertson of Kentucky, was evidently entertaining, but was disappointing to many, because it was not the spiritual interpretation they were led to anticipate from the announcement of the subject. It was not easy to drop from the exceeding high level of the day.

THE ANNUAL SERMON

The Alliance sermon on Wednesday morning brought everybody to the heights again. It came to many as a surprise, for the preacher, Rev. Thomas Phillips, pastor of a mid-city London church, was only a name; but it left all richer and better, with a profounder sense of the meaning of the grace of God in Christ Jesus. The general verdict placed it among the model sermons, in structure, analysis, treatment and style. It was infused by the personality of the preacher, who was enamored of his theme, and had lived with it until his face shone with the inner light. This was the dignified and serious intellectual work that makes the English preacher so appreciated outside of England. That phrase of Psalm 84:11, "the Lord will give grace and glory," will not seem the same to any who heard the exposition of it. Many of the sentences fairly glowed with light. Grace means glory, and the cross means victory. If we are to regain the glory we must realize the cross. Grace gives significance to the immanence and holiness of God and to the incarnation and sacrifice of Christ. Without grace immanence would produce fatalism. Love is said to be the greatest thing in the world, but grace is greater than love, for grace is love outloving love. Grace is Christlikeness of God. Grace relieves the cross of its gloom. If we can rediscover grace the pulpit will be invested with new power. Grace renews, revives and inspires. Grace adds dignity and charm to the Christian character. When grace is in the heart there will be joy in the life. Grace will add effectiveness to social reform and urgency to missions. By grace we live, by grace we hope to die. The audience was absolutely still under the spell of the speaker, who seemed inspired for his task. The English were doing great platform work.

This was not the first feature of the morning program, by the way, but the last. Another delightfully cool day and another crowded house, with ex-Representative Shallenberger of Pennsylvania presiding. Two representatives of the Presbyterian Church were welcomed at the opening of the session. Dr. W. H. Roberts, ex-Moderator of the Presbyterian General Assembly and chairman of the executive committee of the Federation of Churches of Christ in America, brought the greetings of that great body, and expressed the hope that the co-operation of denominations in the United States might stimulate the foreign delegates to form similar federations in their own countries. Dr. Hunter, of the Philadelphia Presbytery, extended the good wishes of his brethren, and said the Alliance realizes all that was contained in William Carey's historic sermon, "Expect great things of God, attempt great things for God." Here men were telling a lost world of Christ in many more languages than on the day of Pentecost. Dr. Clifford was called on to respond, which he did heartily.

The subject of the morning was "The Christianizing of the World." This was taken first as to non-Christian lands, and Rev. W. Y. Fullerton, of England, spoke on "The Open Door;" while Dr. R. J. Willingham, secretary of the Foreign Board of the Southern Baptist Convention, followed on "Co-operation in Foreign Mission Fields." Subjects and speakers were interesting.

SIGNIFICANT RESOLUTIONS

Dr. Clifford offered the following resolutions, which were unanimously adopted:

To the President of the United States:

The Baptist world Alliance, in session in Philadelphia, begs to express its respectful greetings to the President of the United States as the Chief Executive of the great Republic within whose borders the Alliance meets. It assures him of its grateful appreciation of the welcome which has been accorded to its members in America. It offers earnest prayer for long and useful years of increasing personal and public service on behalf of the great cause of humanity, and gives thanks to God for his great contribution to the cause of Peace.

On the Coronation of King George V:

That this Baptist World Alliance, representing eight millions of members, and now meeting in the City of Philadelphia, hereby expresses its joy in the accession of King George V and Queen Mary to the throne of the British Empire, and begs most respectfully to offer its sincere and hearty congratulations on their coronation in Westminster Abbey, and prays that God will abundantly bless their reign, making it to issue in the increasing happiness and well-being of the people, in the widest sway of justice and purity, in the maintenance and extension of Peace, and the promotion of brotherhood and goodwill amongst all men.

Resolutions on Peace:

That this Baptist World Alliance, representing eight millions and more of Baptists all over the earth, expresses its thankfulness to God for the brightening prospects of the extinction of war and the arrival of universal peace and good will.

I. The Alliance places on record its profound gratitude to the President of the United States for the proposal of unlimited arbitration in all international disputes, and for his repeated and sustained efforts to get that proposal accepted not only by England but by other countries also.

II. The Alliance is also grateful for the cordial and enthusiastic welcome given to that proposal by the British Cabinet and Parliament irrespective of party, and by the representative of Germany and France, and trusts that nothing will be wanting to establish, at an early date, a permanent arbitral court for the settlement of all questions amongst nations which cannot be disposed of by the ordinary methods of diplomacy.

III. Further, the Alliance, recognizing that it is the duty of the subjects of the Prince of Peace to lead in such specific work, rejoices in the response made by our churches all over the world to these endeavors, and urges them to continue to pray for peace, to check everything in the press and in national life calculated to cause strife among the nations, to protest against the extension of the war field into the air, and to promote in every way possible the spirit of brotherhood and love.

WEDNESDAY EVENING

The subject of Christianizing the World was continued at the evening session, the home lands now being considered, with four speakers. The size of the audience equaled that of the Temple again, and apparently there was no diminution of interest. A rich feast was set forth, with variety of topic and treatment. The chairman was Herman Marnham, an English layman of the sturdy type.

"The Influence of Foreign Missions on the Home Field" was treated by Rev. J. H. Farmer of Canada, who held that foreign effort has harmonized, enriched, multiplied and Christianized the churches as nothing else could have done. When the missionary spirit is prevalent the evangelistic spirit flourishes.

"The Evangelization of the City" was spoken on by Rev. J. E. Roberts, long a colleague and now the successor of Alexander Maclaren in Manchester, England. Straightforward, clear, with apt sentences and quick wit, it was plain to see why this man is a power in his own city and why any church might well covet such a minister. Fearlessly he set forth the solution of the city problem, through the five keywords: Passion, co-operation, diagnosis, adaptation, and specialization. The denominations, he said, must stand together if any advance is to be made religiously. The city will never surrender to isolated regiments. He took firmly the position taken by the city mission men in our Northern Baptist Convention, that the task is too big for any denomination to do in isolation. "We may gain denominationalism but we will lose the cities." We must train specialists and specialize churches. Cast-iron methods are as great a mistake as cast-iron creeds.

"The Evangelization of the Rural Districts" was the subject assigned to Dr. Gambrel of Texas, who is in a class by himself and gave the audience relaxation from serious thinking.

Rev. Bruce Kinney, who spoke on "The Evangelization of the Frontier," knew his subject at first hand and was in earnest, making a strong plea for the newly developing sections and showing that the church members there are giving more per capita for all religious purposes than are the eastern members who are supposed to be so much better able to give. Opening of new land is constantly forcing new responsibilities upon the Home Mission Society.

THE RUSSIAN SESSION, NEVER TO BE FORGOTTEN

It was left for Thursday morning to bring the culminating point of power and awakening. Had the week held only this one session it would have repaid all the time spent in preparation and all the money spent in attending. Those who were present were to witness scenes they could never witness again, were to be moved as never before, were to feel the power of the gospel in such wise as formed a new experience. Indeed, that Thursday morning session was to stand by itself, unique and unrepeatable. Its power was to be that of living epistles, appealing as no words could possibly appeal. The people had been aware of the presence of the men and women from Russia, and had read something of their story; had seen them in the gallery and on the street and heard them sing their strong and sonorous songs of faith. But the real significance of their work had in no wise been realized. It was known that Dr. F. B. Meyer was to broach the subject nearest his heart, the founding of a training school in Russia or on the continent where preachers and teachers might be fitted for the leadership of a movement so sweeping in character that it is difficult to believe the facts. The Russians were a magnet, and drew as vast a throng as could be held in the house, with hundreds left out. Once more there was expectancy and enthusiasm, but none quite knew what to look for. Dr. Meyer was in the chair, and was made aware that he was second only to Dr. Clifford in the general regard. In the genuineness of such men lies the secret of their power. English Baptists are fortunate in such leaders.

REV. F. B. MEYER, OF LONDON

The general subject was the Christianizing of the World, and the continent of Europe was the special topic of the hour. A London preacher, Rev. H. Newton Marshall, opened with a passionate appeal for resolution to undertake a great task for the rescue of Europe from a great peril involving the Christian church itself. The opportunity and challenge alike, he said, come from the near East. There were present Christian knights of the knout, and we must stand by them.

Next came Udvarnoki of Budapest to plead for the liberty loving Hungarians, who are eager to hear the gospel and especially favorable to Baptist teachings, which best meet their needs. Starting in 1873, there are already 17,000 members, with 65 churches and over 700 mission stations, 620 lay workers, 210 chapels, and a printing press. There were 2,000 baptisms in 1910. There is a poorly equipped seminary at Budapest, and a trained ministry is the greatest need, for only 15 of the 65 churches have trained preachers, which means peril and slow spiritual growth. They want $50,000 for the seminary and an endowment fund.

Then Capek, a strong and cultured man, spoke for Bohemia and Moravia and the Slav

he very center of Europe, the
ne Reformation. The ten million
ne of the most valuable factors
Austria, are on the eve of a new
awakening. The Roman cor-
re turning the people from the
ion, and the door is open for
Now is the time to help. This
o maintains himself by his pen,
ne impression.

wo direct from the field were
y Rev. C. T. Byford, an English

NORBERT FABIAN CAPEK

vho was from student days led
nission fields at first hand during
periods, and providentially pre-
such a task as the World Alliance
its hands in Europe. From
nowledge he portrayed the new
n which is sweeping through all
rope and changing the religious
movement is broad and touches
ionalities and peoples. Four
there were rumors; now the facts
red thousand Baptists in Russia
a, Hungary, Moravia, Bohemia,
and Bulgaria, had come to
s movement was Baptist through
gh. Attempts to stamp it out
made, but in vain. Russian

exiles have spread the gospel in other lands and learned to love strange tongues. The story was the twentieth century acts of the apostles, and had its record of heroism equal to any in Christian history. These people believe in prayer, are devoted to the Word of God, are sensitive to the Holy Spirit. They obey the plain commands of the gospel and go forth to preach it. They take the gospel literally. One of them, asked to sign a pledge not to preach as a condition of release, said, "I can't sign it; Jesus Christ said you must go and preach; I'd rather rot in prison than obey in this." This whirlwind recital carried conviction

REV. C. T. BYFORD, OF LONDON

to every mind, and the tide was rising high.

THE RUSSIAN ROLL CALL

Now came the first of the Russian heroes who had suffered for the faith, and the enthusiasm broke forth tumultuously. Rev. Vasilia Pavloff is a thickset man with large head, impressive face and long black beard, a personality of great force. He speaks English well, but was rightly dazed by the task of putting a forty years' work into ten minutes. We shall tell his story in full later and let him make his plea for a

great work. No single man has accomplished so much or suffered more. This tragic record must suffice here: "In 1887 Pobydonostseff (cabinet head of Holy Synod) started cruel oppression. I was sentenced without trial to four years in exile. After that, refusing to stop preaching, I was arrested again, chained to a comrade as I went from prison to prison; was in eight prisons before reaching exile. In 1892 cholera raged and I lost all my family but one—wife and three children by the cholera and a daughter by drowning—leaving me only one boy. That was the hardest blow of my life." Amid intense silence he went on to tell of his work; exile was followed by banishment to Roumania where he founded a movement still flourishing; now he is pastor and editor in Russia again. Applause seemed the only way to hide the emotions aroused at this recital by the sufferer himself of inhuman treatment accorded simply because he felt it his duty to preach the gospel. And this in the twentieth century and a professedly Christian—nay most rigorously orthodox—land!

Intense as this had been, it was as nothing to what followed when Secretary Shakespeare, a descendant of the immortal poet, began to call the roll of the Russians and one by one presented them, with brief biography, to the audience. First, after his own ovation, he spoke of the presence of the Russians, and the rejoicing with which all turned to this little one, for they were welcoming the suffering Baptist church. "We thought the day of deep convictions had gone, but lo! these days have come back again. These Russians come out of exile and prison and persecution. We look with veneration upon the men who have clung to the faith and would not let it go. These men are here because of your generosity. All over Europe the message of your brotherly kindness has been an encouragement to all." These men had as much to give, however, as they had to receive. He told of the efforts to get the Russian brethren out of their country; how the apostolic Fetler was arrested, charged with preaching two years before, just as he was about to leave; how the $2,500 bond was furnished from London, and Fetler escaped two hours before another arrest. Pavlof also wrote that he was under charge at Odessa, but he managed to get across the line. Then Byford was sent to get the others off safely, and did not change his clothes for seven days and nights. And finally, "some on boards and some on broken pieces of the ship, they all got safe to" Philadelphia. Russia, he said, is ecclesiastically in the sixteenth, while in czar and statesmen she is in the nineteenth century. She has one of the most enlightened and devout rulers upon the throne. "Ye children of Russia (turning to the group in the choir seats), we hail you. (Great

PETER DOYCHEFF, OF BULGARIA

applause.) Your names will be remembered as today we remember the names of Bunyan, Cromwell and Roger Williams. (Tremendous applause.) I present the men who have been in prisons oft; they have suffered the loss of all things; they have marched in the convict gangs of Siberia. But Russia can only find salvation by suffering. Her progress is over mangled bodies. But when Russia becomes the most Baptist country in the world outside America it will change the life of Europe. We say to the czar: "Do not fear the Baptists; in every country in the world they are the most loyal subjects. Statesmen, rulers of Europe, if you want a tem-

perate, sober, industrious, loyal people, do not fear the Baptists."

REV. WILHELM FETLER

With a tribute to Fetler, as the one upon whom more than upon any other man in Russia our future there depends, the roll call began. Then Capek of Brunn, who had been beaten and stoned in Bulgaria, had baptized more than a thousand Cossacks in Astrachan, and who had just been heard, stood forth as his just due was given. At each presentation there was a ringing salvo of applause.

I cannot hope to make the reader realize the scene. But it was no false emotionalism that brought lumps into the throats and tears into the eyes of strong men. The fact that such things could be in our own time seemed an incredible thing. As rugged man after rugged man stepped forward, stood for a moment while his story was told and the thousands applauded, was grasped by the hand by President Clifford, and then passed back to his seat in the line of "saints, apostles, prophets and martyrs," the atmosphere grew oppressive with feeling. Here are a few of the stories; who could hear them, see the victims, and be unmoved?

SIMON STEPHANOFF: Baptized twenty-five years ago; life twice attempted; hunted from place to place for ten years after conversion; many times in prison, five years in exile in Siberia; has baptized more than 1,000 Cossacks; threatened with Siberia again if he insists on preaching, as he will. No other crime than preaching the gospel.

FEODOR KOSTROMIN: Cossack, fought against Turks in Crimea; member of Greek Church until 1884, when he was converted; three years later banished to Trans-Caucasus in chains, beaten and scourged; family taken from him and scattered so that no member knew where the others were; for nine years without word from family; property confiscated; at last released on condition that he leave Russia; went to Roumania, preached and established churches until ukase permitted his return to his land; has baptized more than a thousand converts, including fifty criminals converted during his prison terms.

MADAME YASNOVSKY: Daughter of a Russian baron, reared in a home of wealth and cultured. She was converted under Lord Radstock, and worked in Russian society for the prevention of the white slave traffic. She is now treasurer for Mr. Fetler's work in St. Petersburg, and is a type of the cultured classes he is reaching.

PAVLIENKO ZANOVIEF: Born of Greek Orthodox parents in 1882; converted nine years ago and baptized shortly afterwards; for his faith cut off from his family; four times before magistrate for preaching; spent two years in preachers' school in Lodz and Riga; will be stationed in Nicolaieff on his return to Russia, and has there a church of 120 members.

ANDREAS ERSTRATENKO: Born in 1863; Greek Orthodox; terrible persecutor of Baptists, as Paul of Christians; a blind partisan of the State Church; converted under Ivanoff in 1890, baptized, and began to preach immediately; spent two years in prison, been beaten and scourged oftimes; has been fined from twenty to forty roubles weekly for holding meetings until absolutely penniless; pioneer Baptist in Siberia, where he has baptized more than 2,000 converts, at times cutting a hole in the ice to baptize; tells of women and men who have traveled 180 miles to be baptized; has about 6,000 church members in his pastoral district, the numbers increasing daily.

BALICHIN: A Molokan (Quaker) born in 1856; converted and baptized in 1882. In 1886 imprisoned for preaching; since then free from persecution; has baptized more than 1,500 converts, majority of them at dead of night in depth of forest; has set apart thirty-two young men for the ministry; visits the prisons to comfort believers in durance vile, and has done great work in this line.

IVAN SAVELIEFF: Born in 1858; belonged to Molokans; baptized in 1883; in 1894 was exiled for five years, and a year after release in 1900 exiled again until 1904; imprisoned many times for short sentences; upon return has to stand trial again; since 1904 pastor of the church in Vladikasvas.

LEVUCHKIN: Born in 1858; Greek Church; converted in 1882, baptized same year; in 1891 exiled by administrative order without trial; given privilege of paying his own fare and that of two police officers who guarded him; spent eight years in exile, and was sent among Tartars to prevent his preaching to Russian people; has been under police supervision since his return. When it was known that he was coming to Philadelphia a charge was brought against him of several years' standing, but he got his passport and cleared across the frontier immediately. He has to stand his trial upon his return home.

PAUL DATZCHO: Twenty-six. Nine years ago was baptized in Kharkoff; his mother has been in prison for the faith, and he spent three months in jail for preaching in Kharkoff; has baptized believers in the forest at midnight; is still in the preachers' school at Riga; is returning to Kharkoff to minister to the church there.

JACOB VINCK: Born in 1876, baptized 1892, began to preach in 1895; for six years past, minister of church in Samara; under police surveillance for years; spent last November in prison; has baptized more than 500 during present pastorate of six years; in May was fined 300 roubles ($150) or three months' imprisonment for baptizing eight people, and on return must pay fine or go to prison.

VASILIA IVANOFF: Born in Baku, Caucasus, in 1848; converted and baptized in 1870; has been twice in exile, has been chained to robbers in the criminal gangs, imprisoned 17 times and had experience in 31 different prisons; in one prison had to work on treadmill; has baptized as many as 86 at one time, his total being more than 1,500.

NICHOLAS SKORADOKADOFF: Son of a Baptist minister who died in exile after many imprisonments; at 27 converted, and baptized eight years ago; has spent two years in preachers' school in Lodz, six months in Riga; upon return to Russia will undertake pioneer work in the Caucasus, where his father met a martyr's death. This shows the Christian spirit of these men. His brother is minister of the church of Baku.

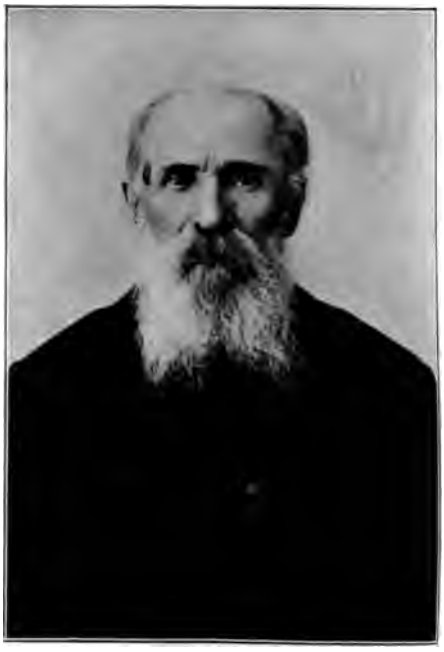
IVAN KUCHNIREFF: Born in 1861, in Kieff; father a priest of the Greek Church; converted in 1892; an advocate, and spends his whole time in the courts defending Baptist brethren without fee or reward. Russian Baptist Union pays his traveling expenses from place to place.

VASILIA STEPHANOFF: Born in 1875, converted in 1890; for four years a soldier in St. Petersburg, and many comrades were converted; started work in Pesky in 1897, and has now church with 200 members, besides twenty mission stations; baptized 250 last year, and has baptized altogether about 700; secretary of Russian Baptist Union.

When the last member of the group had been presented, there was a great scene. The audience rose, and sang "Am I a soldier of the cross," with great volume; after which with another round of applause the great scene closed.

But there was much more to be done. As Dr. Meyer said, if all this emotion and enthusiasm came to nothing practical, better had the session never been held, these wonderful sights not been seen, these emotions not been aroused. He presented Mr. Vining, who sought to deepen the impressions already made, and asked the audience to act there and then, and kindle the beacon fires of hope on the mountain tops of Europe.

Dr. Meyer said they wanted to raise $100,000 on the spot to build a university in St. Petersburg or Moscow. It had been suggested that he and Dr. Conwell be sent as a deputation to ask his Imperial Majesty to let this institution be planted there. He was wanted in his home church, but he would leave all for this (great applause). He called for pledges, beginning with sums of $5,000. The first response came from the Armadale Baptist Church of Australia; second, the Broadway Baptist Church of Louisville; third, an English gift from



NEKETA ESAJOWITCH VORONIN
THE FIRST BAPTIST IN RUSSIAN CAUCASUS

Leicester. For the next half hour or more there was business, and the pledges came in all sorts of sums. There had been no working up in advance, and it was remarkable that, without advance notice and planning, the sum of $66,000 should be subscribed before adjournment. It was noted that $1,000 was pledged in the name of the Hungarian Conference, while $50 was pledged for the Kiowa Indians. The territorial range was from China to the mining camps of the Far West, from New Zealand to Skowhegan, Maine. One person sent up a watch. When the giving was done, the audience rose and sang "Praise God from whom all blessings flow," and the

most remarkable session of any religious meeting of which we have record passed into history.

THURSDAY EVENING

Interest centered in the report of the nominating committee. For some months before the convention discussion had been carried on in the religious papers regarding the presidency of the Alliance, and feeling had been engendered that made selection seem difficult. The two names most prominent were those of Dr. Robert Stuart MacArthur, for more than forty years pastor of Calvary Baptist Church, New York, and President E. Y. Mullins of Louisville Seminary, a leader in the South. Both were recognized as men of ability and character who would honor the office. Other names were also mentioned as compromise candidates. If there was feeling before the convention met, there was a great deal more after it convened, and the nominating committee had anything but an agreeable task. It looked at one time as though there might be two names presented, throwing the decision upon the body. This was regarded as exceedingly undesirable, and finally the committee came to agreement and unanimity, but kept the decision absolutely secret until the moment of the announcement. The time for this was fixed at the opening of the evening session, and the crowded house was alive with interest and not a little anxiety.

Dr. Stackhouse, who was to make the report, gave way while Dr. Conwell on his own responsibility urged the delegates, if the committee should be unanimous, to agree in advance to accept the report by unanimous vote. This was seconded by Dr. Hatcher, and although there was some opposition and many doubted the wisdom of such apparent forcing of the body, the motion was adopted. This proved unnecessary, as it was unwise. Acting in the dark scarcely befits a body of this dignity and intelligence.

The long awaited chairman took the floor and proceeded to tantalize the expectant and eager thousands by beginning at the rear end of the report and coming by steps to the first office. This was strategic, however, and made the scene dramatic. The names were applauded as read, but when at last the announcement came "For President — Robert Stuart MacArthur," there burst forth a volume of applause that left no doubt as to the gratification of the body, and a unanimous vote was recorded. It should be said that when the matter was decided there were no more hearty and loyal supporters of the new president than the Southern brethren who had strongly felt many of them that Dr. Mullins was entitled to the honor. General Harmony had held the forces, the Alliance had acted as a unit, and there was no sting left — only regret that two presidents at the same time are unparliamentary.

Dr. MacArthur, who was presiding but had left the chair while this business was being transacted, simply spoke a few words, saying he would be either more or less than human if he did not appreciate the honor conferred upon him. To be the successor of Maclaren and Clifford is an honor beyond the power of words to describe. He regarded the office of president as a world-wide bishopric for the kingdom of God. He had thought that the president of the Alliance should be a man speaking many languages, and able to travel the world over to forward aims and objects of the Alliance. "With your kind indulgence and hearty co-operation and the blessing of God, I shall do the best I can for Him, for you, and for humanity."

The other officers are as follows:

Secretarie —Rev. J. N. Prestridge, of Kentucky; Rev. J. H Shakespeare, of London.

Treasurers — E. M. Sipprell, of St. John, N.B.; Herbert Marnham, of London.

Executive Committee — British: Prin. W. E. Blomfield, of Rawdon; Rev. D. Witton Jenkins, of Salendine Nook; Herbert Marnham, of London; Dr. W. T. Whitley, of Preston. American: Dr. L. A. Crandall, of Minneapolis, Minn.; Dr. G. E. Horr, of Newton Center, Mass.; Dr. John Humpstone, of Brooklyn, N. Y.; Dr. W. W. Landrum, of Louisville, Ky.; Dr. E. C. Morris, of Helena, Ark.; Dr. R. H. Pitt, of Richmond, Va.; E. W. Stephens, of Columbia. Mo. Canadian: Prin. A. P. McDiarmid, of Manitoba; S. J. Moore, Toronto, Ont. Australian: W. G. Stephens, of Melbourne, Australia. German: J. G. Lehman, of Berlin. Indian: C. E. Wilson, of London. Japanese: Dr. Y. Chiba, of Tokyo. Russian: Pastor L. Brauer, of Riga. Swedish: Dr. C. E. Benander, of Stockholm. Chinese: Rev. J. T. Proctor, of Shanghai.

Dr. Clifford congratulated the Alliance upon the election of Dr. MacArthur, and then the program was carried out, the Christianizing of the Continent of Europe being the subject, with J. G. Lehman of Berlin, Rev. Domenico Scalero of Italy, and Rev. C. E. Benander of Stockholm as the speakers. Dr. Meyer made a further attempt to secure the balance needed to complete the fund for the school in the Near East, but only about $4,500 was secured, bringing the total amount subscribed that day to something above $70,000.

A cablegram from King George V and Queen Mary was received with great applause, the audience standing while it was read: "Their majesties desire to thank the Baptist World Alliance for their telegram of good wishes."

Thus the greatest day of the meeting closed with enthusiasm and good feeling and mental weariness that deserved the restoration of sound sleep.

FRIDAY SESSIONS

Now the effects of the strenuous days became apparent, also the fact that many had found it necessary to turn homeward, especially those who had been in Philadelphia from the beginning of the Northern Convention sessions. The church was no longer crowded, and the feeling of anti-climax was again evident. If the Convention could have wound itself up on this day it would have been just as well, but the program was arranged, and those who remained had much to reflect upon and enjoy. Important subjects, too, were to be considered. Friday morning was devoted to special phases of world Christianization. The first address, by Mrs. Andrew MacLeish of Chicago, president of the Woman's Foreign Society of the West, described "Woman's Work in Missions" in comprehensive and charming manner, following the evolution of woman's missionary work in foreign lands from its small beginnings until now when Christian women raise over three millions a year for missions and support 2,368 missionaries. "Medical Missions" was presented by Rev. C. E. Wilson of England. Dr. E. C. Morris of Arkansas, one of the eloquent leaders of his race, spoke on "Negro Work for the Negro," and received hearty applause. "Laymen and Missions" was the subject of Pres. A. P. McDiarmid of Canada. Pres. George B. Cutten of Nova Scotia closed this series of strong addresses with one on "The Training of the Young in Missionary Endeavor." He would train the boys so thoroughly that we should not have to hear by and by of a layman's movement, because they would all be at it.

Dr. Mullins presented an overture from the Southern Baptist Convention asking for

REV. HOWARD WAYNE SMITH
OF THE PHILADELPHIA COMMITTEE

the appointment of a committee to consider the great unoccupied mission fields of the world and the possible division of these fields for purposes of evangelization among the various Baptist missionary organizations. The appointment of the committee was referred to the Executive Committee.

At the evening session there were four fine addresses before a good audience. Booker Washington doubtless drew many, but all the speakers were of a high order. Rev. J. H. Rushbrooke of England spoke on individualism as a basis of church organization; Dr. R. H. Pitt of Virginia dealt vigorously with the limits of individualism in the church; Booker Washington had for his subject "Baptist Polity and Good Citi-

p" and talked about the progress of his , with characteristic illustrations; Rev. J. T. Forbes of Scotland had a -reasoned address on Baptist polity ternational brotherhood — the general t being the "Spirit of Brotherhood."

SATURDAY SESSIONS

Church and Education was the gen- pic of the morning, with an attendance in contrast to that of the preceding Rev. H. T. Musselman read a paper he Church and Education through nday School." Rev. F. Goldsmith of England spoke on "The Church ducation through the Home," a great President E. M. Poteat of South a aroused all the interest there was his talk on "The Church and Edu- through Schools, Colleges and Semi- "

he evening again there was a pro- hat was exceedingly good, with three best addresses of the week. "The and Industrialism" was the live , and it was treated in a live manner. . S. Gray of New Zealand had "The and the Working Man," and put in erms the fault the workingman had to ith the church and what the church lo. The church must incarnate the of the Sermon on the Mount. Dr. Goodchild of New York knew his , "The Church and the Working n," and made the duty of society and plain, holding that the church is the iend of the working people, and must right industrial wrong. Prof. Walter enbush of Rochester Seminary, spoke he Church and Social Crises," and e resistance of the churches to the rise rue social spirit is the scandal of ndom. Baptist churches have a call to side with the common people. was a grip in this session, and the ce felt it and responded to each r. It was a worthy conclusion of the eek days of meetings occupied with themes of vital interest.

THE CLOSING SUNDAY

Temple had great audiences again on at all three sessions. The Phila- people now took their turn to hear of the distinguished visitors. The morning sermon was by President Mullins, on "The Lordship of Jesus," and was in his best vein, finely wrought out and deeply impressive. The afternoon consecration meeting was addressed by Rev. P. T. Thompson of England, Dr. M. P. Fikes of Michigan, and Dr. Len G. Broughton of Georgia. Again the great auditorium was filled, and the service was inspirational and evangelistic, preparing the way for the closing session in the evening.

There seemed to be no diminution of interest. Dr. Clifford was in the chair, and gathered about him were the leaders who had now become familiar figures. Secretaries Shakespeare and Prestridge were prepared with the resolutions and various matters of business that remained undisposed of. The Temple presented a solid mass of people on floor and in galleries, and the three speakers must have felt the eager spirit of the listeners. The theme was "Baptists and the Coming Kingdom."

Dr. John Humpstone of New York took up the work in non-Christian lands, with which his extended travels had made him familiar. Rev. J. W. Young of England spoke on the conditions in Europe, he also having first-hand knowledge of the countries he treated. What Baptists have to do with the coming of the Kingdom in America was left for Dr. George W. Truett of Texas, who is regarded as the leading pulpit orator of the South, and whose extreme emphasis brought repeated applause.

Then came the resolutions, which were adopted with a round of applause. And after the various items had been disposed of, Dr. Clifford spoke the parting words, leaving the meeting on the heights which his opening address had brought it to, and sending the great company forth with new vision of the Kingdom of God and the work which individual disciples of Jesus Christ have to do in order to make the vision glorious reality.

DELEGATION OF NEGRO BAPTISTS FROM THE NORTH AND SOUTH

Alliance Jottings

Dr. Howard K. Carroll brought greetings from the Ecumenical Methodist Episcopal Conference, and made a capital address. "As a younger brother we glory in your success," he said. "The Baptists and Methodists are the most widely distributed denominations in the United States. They are distinctively American, and are alike in their fidelity to the fundamental truths of the gospel. There are no stronger missions in the pagan field than yours and ours." He invited them to the Methodist Ecumenical in Toronto in October next. A deputation was appointed.

A telegram was sent to the Ecumenical Sunday School Convention in San Francisco, which, by the way, elected as president a Baptist layman, Mr. W. N. Hartshorn, long a Sunday school leader in this country.

Speaking of the problem of the city, Rev. J. E. Roberts of Manchester said that in England seventy-five per cent of the people in the big cities are indifferent to organized religion. What we need first of all is a brainy attempt to diagnose the real conditions.

Mr. Fetler says it is important that President MacArthur should accompany Dr. Meyer and Dr. Conwell to Russia, and Dr. Clifford as ex-president should go also; for the Russians think much of officials, and the deputation would be more likely to succeed in its mission if a letter from President Taft could be secured. Dr. MacArthur is planning to go in October.

The daily *Bulletin*, edited by Rev. J. Milnor Wilbur, was a great help throughout the entire series of conventions. The attention paid to the wants of the press by Rev. Frank H. Smith was highly appreciated by editors and reporters.

Udvarnoki, of Hungary, not accustomed to our style of applause at a religious meeting, said, "Clap if you like, but pray also." All the foreigners took the Alliance as a serious thing, and to them some of our ways were flippant; as indeed some of them were.

Chapek said a Roman Catholic paper in Hungary declared that "the darkest side of America was that she puts women on an equality with men."

One of the interesting Europeans was Johann Rottmayer, among the first to be baptized in Hungary, and the pioneer Baptist to Roumania and Bulgaria. He has suffered scourgings and stripes, and is still a welcome visitor to the Balkan churches.

The Russian brethren were good sightseers. They soon found out the Russian colony in Philadelphia, and fraternized with their fellow countrymen. All seemed to think this a fine country, but Russia was their field of service, and persecution had no terrors for them.

Dr. Crandall reported that among the subscriptions to bring the Russians to Philadelphia was one from a trained nurse for $100, to be paid as soon as she could raise the money; and the check came within six months. The contributions came from every state and territory.

The Alliance appointed a committee of fifteen on Social Progress, which is to memorialize other religious bodies of the world to appoint similar committees to confer together and endeavor to secure such concerted action as shall destroy moral evils of international scope which are delaying the progress of the Kingdom of God, and shall make the impact of Christendom upon the nations of the earth more helpful. The committee is also to study the further duty of our churches to society.

ANDREAS UDVARNOKI OF HUNGARY

An Alliance speaker said, "A man must win a character before he can win a mission." We should rather say that a man must win a motive before he can win a mission. For character winning is a continuous process, and the fulfilling of life's mission is one of the means of its development. As George Eliot somewhere says: "Character is not something cut in marble, solid and unalterable; it is something living and growing, like the bodies that encase it; and like them, it may become diseased." The only kind not diseased is the character that Christianity creates, conserves and crowns.

At the annual meeting of the Young People's Union of America, held in Philadelphia, the following officers were elected: President, Dr. W. J. Williamson of St. Louis; vice-presidents, Dr. George W. Truett of Texas, A. H. Vautier of Philadelphia, and Rev. H. H. Bingham of Ontario; secretary, Rev. H. W. Reed, Rock Island, Ill.; treasurer, H. B. Osgood of Chicago.

Baptists have prospered in proportion as they have suffered for the salvation of the world, as Christ did. — *Dr. A. H. Strong.*

On Thursday afternoon the faculty and directors of Crozer Theological Seminary entertained about two thousand of the delegates who went to Chester by boat or train, and at Uplands were received with delightful hospitality. Crozer has a beautiful campus, and one might be excused for envying the professors their charming homes.

What a press representation there was — forty-four American religious papers, seven British, four continental and a Canadian; twelve American and two English dailies represented at the reporters' tables — besides MISSIONS and three or four other missionary magazines. It took ingenuity and close neighborhood to get them all seated.

One of the social features was the reception given at the University of Pennsylvania Botanical Gardens by the Women's Committee of the Alliance, through the courtesy of Provost Smith. A procession of a hundred and fifty young women bearing the colors of all nations was a brilliant bit of color thrown into the program.

An amendment to the Alliance constitution provides a deputy president, who is to be chosen from the hemisphere in which the president does not reside. It requires a world alliance to talk about hemisphere representation.

There are to be two treasurers henceforth, an American as well as a European, just as there are two secretaries.

The beautiful badge of the World Alliance was designed by the young son of Rev. Howard Wayne Smith, efficient chairman of the Committee of Arrangements. We give a cut of it, but no halftone can give an idea of the richness of color.

CAMP CROOK IS REACHED, 85 MILES OVER THE PRAIRIE, IN THIS OUTFIT

Trained Pioneering at Camp Crook

By Rev. L. M. Hainer

LIKE many of the young fellows who come out of the Seminary, I had looked forward to a city church after my work at Bucknell and Crozer was over. Just before graduation, during that period of suspense when the newly hatched "preacherette" is wondering where he is going to light, the wonderful need of this western land was brought to my attention, and I decided to follow the advice of Greeley.

FIRST BAPTIST CHURCH, CAMP CROOK, S.D.

Truly I found a change. From the life of a city like Philadelphia to the midst of the cattle country, ninety miles from a railroad, was a long jump, but from the very first I was glad that I came. I can truly say that I have never been happier in my life than I am now, while trying to bring the gospel of Jesus to these people. Besides my work here at Camp Crook, where I preach every Sunday evening, I have had during this last year four other regular appointments. Two Sundays in the month I make a thirty-five mile horseback ride and preach three times, but even at this rate I am not able to reach the places where the people want services. A few weeks ago I received a letter from a settlement called Willitt, twenty-eight miles from here. They had asked that I hold services there on several other occasions, and when this last appeal came I decided to go. We left here Saturday at noon expecting to reach there by sundown. Neither my friend who drove nor I knew the road. Soon after we left the mail road, we found several roads branching off and took what seemed to be the most traveled road. All went well for a few miles when it ended abruptly in a coal bank. We retraced our way and took another road, which also proved to be wrong. Finally we found

L. M. HAINER AND WIFE STARTING OUT TO MAKE CALLS

ourselves completely lost, off the road on the prairie. There were no houses in sight and it was about as dark as I have ever seen it. We took turns scouting around for a trail and finally found one. Then followed a couple of hours of driving up hills, across creeks, through bad lands, around steep hills where a few inches off the road would have rolled us to the bottom of the cut, until at last we suddenly came in sight of a light and were soon at the ranch house. Next morning we drove a mile or so further north to the ranch where I was to preach. Soon the people began to come in, though it was an hour before service—on horseback, afoot, in buggies, and in big farm wagons. By the time I started the service, forty-five had gathered and were seated around on boxes, chairs, benches, and everywhere. With a stove for a pulpit I preached to these people, several others coming in during service, and I never had a finer audience. After service they made me promise that I would return. After we had our dinner we started for Crook, where I preached in the evening. On the way we passed through a new settlement on Wagon Creek, twelve miles north

L. M. HAINER JUST DOWN FROM A 35 MILE RIDE, TWO SERVICES, AND ANOTHER TO FOLLOW THE SAME EVENING

BUILDING MY HOUSE—THE MISSIONARY MUST SOMETIMES BE CARPENTER AS WELL

FIRST BAPTIST SUNDAY SCHOOL, CAMP CROOK

of here, and at one point we counted over fifty shacks. All these shacks have God's people in them, people who ought to have the gospel, and who want it. When a man sees such things, it makes him feel how insignificant he is in the face of this awful need.

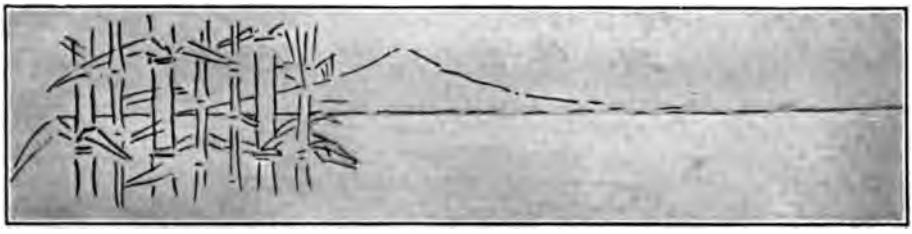
Just before Christmas, when we were

NEW SETTLERS HAVING THEIR FIRST MEAL ON THEIR HOMESTEAD

very busy getting the Christmas entertainment ready, I received a 'phone call from Ekalaka, fifty-five miles northwest of here, in Montana. They wanted me to hold a funeral service there. Of course I said I would go. Though this is a town of 400 people, they have no preacher or service. In a livery team with a driver, I left home Thursday night, at six in the evening. We drove halfway to the Mill Iron ranch, where we woke up the cowboys, fed our team and got a bite to eat, as we had not had supper. After a two hours' rest we started on again, reaching Ekalaka at 3.30 in the morning. I sat up the rest of the night getting out a service for the next day. We buried the man the following afternoon, and early Saturday morning were on our way home. We reached here at sundown. The next morning I was on the road again early, covering thirty-five miles and preaching three times. From Thursday night to Sunday night I had covered nearly 150 miles and held four services.

Possibly this will give you an idea of the need of men, as this is only one of many similar fields. The fellow who takes this kind of work is, in my estimation, a most fortunate man. He gains an experience that he would get in no other way. He gains self-confidence, for he must meet and settle questions without help from other ministers; he has the wonderful satisfaction of knowing that he is telling the story of the cross to people who in all probability would not hear it were it not for him, and he also has the opportunity of laying foundation stones in Baptist history in this wonderful western empire.

"A CRADLE ROLLER" OF THE FIRST BAPTIST SUNDAY SCHOOL OF CAMP CROOK, S.D.



Hopeful Conditions in Japan

By Rev. W. B. Parshley of Tokyo

"WORK overwhelming and hands short!" was the note at our Conference at Arima this year. The Committee on Program decided to dispense with discussions and papers and have the reports from the fields read, which are generally printed. This was a very agreeable variety, for there has not been so hopeful a condition in our work for the twenty-one years the writer has been in Japan as this year presents.

Speaking in a general way a spirit of unity and church consciousness is beginning to dominate the thought of missionaries and Japanese Christians alike. This feeling is not such as to send shivers down the backs of those who desire interdenominational good-will, but it is such as to delight those who are weary of the indurated individualism of the past and rejoice in the hope and inspiration and power that come from united fraternal action.

This sense of oneness is illustrated in all our relations: the Japanese are more firmly bound than ever in their Annual Conference, which is composed of the churches connected with the work of both the Northern and Southern Boards; the Northern and Southern Missions are acting in harmony in matters referring to the Japanese, and in our relations *vis-a-vis* other denominations; our own missionaries are getting less restive under the limitations and more pleased with the successes that attend unselfish team work. Outstanding illustrations of the united action are numerous. A very practical one which might not be so obvious to people at home is the attempt at a uniform schedule of salaries for Japanese pastors and evangelists connected with the two missions, and a less individualistic method in employing and exchanging the same.

This year has been marked by a new attempt at evangelism, which the Japanese call *Shuchu Dendo*, and which means "Concentrated-Effort Evangelism." Pastors and evangelists come together to assist each other in evangelistic efforts, and by this means fifteen centers have been visited during the past year and congregations have been limited only by the size of our small meeting places. From everywhere come reports of an increasing number of inquirers. This movement is being conducted systematically, and up to the present time the larger part of the expense has been met by our Japanese brethren.

Another auspicious event reported at Conference was the union of the theological seminaries of the two missions. This movement has been under way for several years and was at last inaugurated by the opening of the new school in Tokyo on Oct. 12, 1910. The experiment has been most fortunate, the professors and students living and working together most happily.

This year finds our school equipment advancing. Duncan Academy has the largest attendance of its history, and the higher course has been opened with a roll of eight promising men, six of whom have the ministry in view. This school offers a great field of usefulness and Prof. Benninghoff should be given every facility needed. The plant which is building for dormitory work in connection with Waseda University will be finished and occupied before this report reaches MISSIONS.

The Kindergarten Training School has at last secured a new foreign principal in Miss Harriet Dithridge and a Japanese head teacher in Miss Ishihara who has just returned from a course of study in America.

The buildings of the Mary Colby Home, our girls' school which was at 34 Bluff, Yokohama, are advancing on the new site in the suburb known as Kanagawa, and Miss Converse is happy to report a delightful year. The other girls' schools and kindergartens report a year of prosperity.

Our schools are pleading for aid, however. The Bible-Woman's Training School at Osaka has been crying out for buildings, but the cry hasn't reached up into the ear of the givers. The girls' school at Sendai has been promised government recognition, but the money for the necessary equipment is not yet in. Our theological seminary is in a hired house and does not know when the order to move on may come.

Our greatly depleted and insufficient force has been strengthened by the grateful return of Dr. and Mrs. Dearing and of some who were on furlough, and by the arrival of Mr. and Mrs. Holtom, Mr. and Mrs. Ross, Miss Lippitt, Miss Dithridge and Miss French. But we are still sadly crippled for men and women to occupy the territory we are already working, to say nothing of the great unevangelized and inviting fields open to us. When will we arise to the greatness of our opportunities! "Behold I have set before you an open door."

The memorial service is always a sad one. Of our own number we mourned the great loss of Mrs. Tenny, and joined our hearts with yours at home in the memory of Mrs. Harris and Mrs. Gurley. One of the enjoyable features of our Conference is the sight of visitors from home, and this time we were gladdened by the presence of Mrs. Foster of Waterville, Me., mother of Dr. John Foster of Swatow.

WHERE THE MISSIONARIES FIND REST IN THE HOT SEASON

¶ The Japan evangelist reports a meeting in Tokyo of many representatives of the various Christian denominations of the Empire. "The object was the speediest possible organic union of these denominations into one strong, vigorous church." The movement organized as the League for the Promotion of the Union of the Christian churches. The board of managers is to undertake careful investigation with view to practical accomplishment.

¶ Portugal has disestablished the Catholic Church, the state taking title to all church property, but allowing the use of it rent free by properly certified authorities. Priests and all higher prelates must be Portuguese born and trained. Absolute freedom is allowed to all religious bodies, and it is expected that under the new regime Protestant denominations will begin a work of moment in this field.

¶ A Protestant pastor in Ogden, Utah, writes a most amazing defense and eulogy of Mormonism, and what is still more amazing, the *Outlook* gives the article publicity. The credulity of the Methodist pastor is equaled by that of the ignorant Mormons; but people generally will conclude that ex-Representative Cannon, who was brought up in the Mormon faith and is the son of one of its prophets, knows Mormonism and its present deeds better than this strange advocate. We have faith in the testimony of our missionaries who have been long on the field and know the teachings and spirit of Mormonism thoroughly. How a sane man can call Mormonism Christian is a puzzle.

MIDNIGHT MEETING OF RAILROAD MEN AT HERINGTON, KANSAS

The Chapel Car and Its Field

By Rev. J. C. Killian

MR. AND MRS. KILLIAN ARE IN CHARGE OF CAR "EVANGEL," IN KANSAS

SINCE coming East, attending the great meetings in Philadelphia, many questions have been asked: "Does chapel car work pay? Does it measure up to your expectations?" Most emphatically can we answer "Yes!"

chapel car coming into a town, with at and rich appearance, gives the s to be held an advertisement and is it drawing card.

work, up to date, has not taken us iew places but in most cases into i down fields or where there is some ir need. Many of the town people re the denomination by the size of cal church. The coming of the car s us through the press to tell about enomination and explain chapel car he standing of our Publication Society, ow this is one phase of the Baptist at work. It is not only an "eye ." to the people, but it brings them to the car, and to fill it to overflowing is no trouble. We soon must move to the church and I am glad to add that the people drawn to the car follow us. It is gratifying to see the large number of men who come, for the car idea appeals to them, and the majority of the converts are men.

In railroad centers the car can do a work that a man or men alone cannot. At noon (and midnight, if a night force) the men bring their dinners to the car. While they eat we have music, then singing, prayer, and a heart-to-heart talk; and this wins men to Christ.

If the car is near the roundhouse, the men come to it to ask questions and many of them are reaching for better things. Many of these men come to the special services at night and are won to Christ and better living. Some of the best work is the hand-to-hand work in the shop or under a car they are fixing. These railroad men, as a class, are noble fellows, and

REV. J. C. KILLIAN

MRS. J. C. KILLIAN

when won to Christ and the church make valiant workers. The car and its idea touches them and one of the most beautiful sights is to see the tears run down their faces that are soiled with honest toil, and see complete surrender to Christ.

Another side of the work. In one town the Baptists were not coming up to their place, because of a split some three years before, and the town was not large enough for two Baptist churches. Others tried to bring them together but failed. Many

FATHER AND SIX SONS, THE BURDETTES FROM WEST VIRGINIA. FATHER AND THREE SONS WERE CHURCH WORKERS BEFORE GOING TO KANSAS, BUT DID NOT TAKE LETTERS AND GREW INDIFFERENT WHOLE FAMILY NOW IN ACTIVE SERVICE

besides the pastor, a noble man of God, prayed and longed for a union for the sake of the Kingdom and denomination. The part that went out asked for the car and we began work with members of both sides, who had prayer and money interest in the car, and we said: "This car is Baptist property, your property, and we are the servants of our Lord and your fellow servants; to the meetings all of you are welcome." This was the first time many of them worshiped together. The car brought them; we gave them "Christ and His fulness." Bad feeling soon left and visions of larger things for Christ and church came.

We did not "work it up," but the "blessing came down," and it was our joy to see the happiest kind of a union. Our Master used the car to accomplish this to His glory and for the praise of His name.

Space will not allow us to tell of the many open doors the car seems so well able to enter and do great things for our Christ and church. "Yes, chapel car work does pay." Pray for us, your workers, as we enter these needy and worthy places.

MIDDAY MEETING AT HERINGTON FOR RAILROAD SHOP MEN

The Endeavor Convention

The Christian Endeavor International Convention at Atlantic City was one of the largest and best held in recent years, and was distinguished by the presence of President Taft, Speaker Clark and ex-Vice-President Fairbanks. President Taft brought news fresh from Washington of new treaties, and spoke particularly of the peace pact with England and other countries. His reception was most enthusiastic, and his praise of Dr. F. E. Clark was evidently sincere. He recognized the power the young people can exert for universal peace, and said he believed the Endeavor Movement as a peace advocate from the first had exerted large influence. The resolutions passed strongly endorsed the peace pacts, and declared for a saloonless nation by 1920, the three hundredth anniversary of the landing at Plymouth. At the Baptist rally the speakers included English and Free Baptists, and Secretaries Webb and Chalmers represented the general Baptist organization. Dr. Clark was able to announce that the movement to secure a million new members since the last convention had been successful, with some thousands to spare. Those who think the young people's societies are dying out are not acquainted with the facts. The next convention will be held in Los Angeles in 1913.

The Free Baptist Conference Action

THE Free Baptists will probably have transferred their missionary interests to our Home and Foreign Mission Societies before this number of MISSIONS reaches its readers. The date of final transfer was

JOSEPH W. MAUCK, LL.D., PRESIDENT FREE BAPTIST GENERAL CONFERENCE

set for Aug. 22. The decisive action was taken by the General Conference Board at its meeting in July. Henceforth the missionary operations of the Baptists and Free Baptists are one and identical. We take over their work at home and abroad, and they join us in our wider field.

That all may know the present status, we quote the following from an editorial in the *Morning Star* of July 26:

The General Conference Board held one of the most important sessions in its history last week at Ocean Park. It doubtless very nearly marked the close of the history of the Board itself. In the action taken were some of the final steps in the consummation of the union with the Baptists that has been for several years the theme of conference and discussion. It was gratifying to note the deliberation and unanimity which characterized the discussion and the concluding votes on the matters that related to the union. Some of the votes involved radical changes in denominational and personal relations and activities, even the breaking up and passing away of institutions that have coexisted almost with the term of the denominational life. But there was the consoling conviction that the steps taken were forward steps and that they all led into a larger fellowship and a greater service.

The matter of chief interest was the arrangement for the final transfer of the

T. H. STACY, D.D., CORRESPONDING SECRETARY OF GENERAL CONFERENCE

denominational assets, funds, etc., to the Baptist treasuries. The Board took the necessary action in this transfer, and authorized its Executive Committee to complete the action. Meanwhile matters will pursue their customary course, funds will go through the usual channels and our people will look to our own officials for information and guidance. Due notice

HENRY M. FORD, D.D., RETIRING SECRETARY OF GENERAL CONFERENCE

will be given when any change in the remittance of funds should be made, if indeed any such change should be desirable.

The Board voted that the two offices of secretary and treasurer should be combined. This involves the retirement of Treasurer Given and Secretary Ford from offices in which they have served long and efficiently, and established intimate relations of confidence and affection with the whole Free Baptist constituency. This was really the touching part, but the action was taken with unanimity and was recognized by all as the consistent and logical result of the movement for union. Dr. Alfred W. Anthony was elected treasurer and secretary, and he will have charge of the details of the transfer. His knowledge of both the Baptist and Free Baptist field, the esteem in which he is universally held, his connection with the union movement hitherto, and his conspicuous executive ability, made his election to this important work natural and fitting.

It would be premature to try to state now the details of all the action of the Conference Board, but they will appear in due time. These details would include the advice to the young people's societies to merge themselves in the organizations, local or otherwise, of the Baptist Young People's Unions, the appointment of a committee, consisting of Miss Deering, L. M. Webb, Esq., and Miss DeMeritte, to confer with reference to a union of the Free Baptist Woman's Mission Society with the corresponding Baptist societies, the plans to collect and preserve the records of the various Free Baptist organizations, the safeguarding of all funds, institutions, assets and interests of all kinds that might be affected by the union, and all other related matters.

It should be said that the action was taken in a dignified and business-like way. Only once, perhaps, did feeling overflow and that was when the action providing for the retirement of Brethren Given and Ford was taken. Everybody realized that it was the good-bye day of cherished associations, but not too much was said about it. The thought was on the future and on the work that always awaits loyal hearts.

Whatever may be individual preference in this matter of union, we believe it will be

HON. E. P. METCALF, PRESIDENT YOUNG PEOPLE'S UNION

generally acknowledged that Free Baptists in taking the action have given a creditable example of devotion to the great and fundamental principle of Christian brotherhood. They believe that the way to bring about the day when God's people shall be one people is to begin to live that way now in their own day.

R. D. LORD, D.D., CHAIRMAN EXECUTIVE COMMITTEE

DR. ANTHONY'S SUGGESTIONS

In regard to union, Dr. Anthony says that a Free Baptist church may join a Baptist Association and still maintain its standing in General Conference. That is merely ecclesiastical and requires no legal action. The Northern Baptist Convention and the three General Baptist Societies recognize a church which is in good Free Baptist standing as also in good Baptist standing. The last Northern Baptist Convention, by receiving Free Baptist delegates, recognized their churches, while their standing in General Conference was not impaired. Free Baptist churches may now send delegates to any Baptist organization whatever "with a freedom limited by taste and courteous good sense." The chief precaution required is that Free Baptist organizations do not lapse until property interests and trusts have been properly cared for. Transfer will in time be the natural thing, but this need not be hurried. In a word, while new alliances may be made, the old ones can also be retained, and this should be done until all interests at stake have been looked after. Meanwhile the enlarged fellowship and sympathy may be enjoyed by all Baptists.

A. W. ANTHONY, D.D., SECRETARY AND TREASURER

Zion's Advocate suggests that there are some things in which the Baptists and Free Baptists of Maine can get together at once, and thus make the union practical and an object lesson. First, in Sunday school work a union effort could place a Sunday school man on the field and meet a great need; in the young people's work societies in two local churches might unite with mutual benefit; and in associational and district rallies there could be union. So too in evangelistic work, why not one committee instead of two, as now?

A Sane Fourth at Rainy Mountain

By Rev. H. H. Clouse, Indian Missionary

HT sunshine, hot—108° in the e on the north side of house at ood breeze; one does not suffer the shade. Indian picnic in the Rainy Mountain Creek, half of mission. Three hundred Indian than one hundred white people, them uninvited guests. A union ddle Mountain and Rainy Mountches. The work was all planned ted through committees; grounds money raised for refreshments. little friction. Stands conducted s, cold drinks, ice cream, and that please the taste and are in effect. Graphophones, singing and Kiowa, hammocks, groups enjoyment, children playing in A spirit of universal happiness, ces. Ball game in the evening, ountain versus Rainy Mountain. what is a picnic without a dinner? verybody. An Indian Barbecue. t in the ground six feet long, two four inches deep. Willow boughs from side to side and firmly united, re of coals in the opening, meat ad thin slices, placed on boughs d—the way they cooked on the and buffalo hunt. Some had ers spread table-cloths or canvass the ground under trees. Twenty ice cream were served at close All had plenty. Blessing asked ble. Indians are most social at e. Jokes and stories fill the our.

At two o'clock the officer of the day, Deacon Sinco, draws a carriage decorated with flags into the shade of a large tree. This is the speakers' stand. The camp is called, two Jesus songs in Kiowa are sung. Sinco and Clouse are introducers. Missionary Treat gave us a fine talk on the call of the day, impressing us with the purity, beauty and privilege of true freedom. The address was well received.

Sinco, in introducing Gotebo, said, "Look at me! You know what I once was when in the old way; see what I am now and what my work is. It is Christian civilization that has done all this for me."

An interpreter stood by the side of the speakers and gave their talks to the people.

Gotebo said, "I am an old Indian, I was born in the old ways. I did not know only to hunt and kill." Taking a large wolf-skin cap and placing it on his head, he said, "Look at me now; I was just like this animal, snapping and biting. I went anywhere. I lived in every place. I ate everything. Many times hungry. I was in every bad road. I did not know any of the good roads. You see that tree over yonder, all twisted and crooked, growing every way; that is the way I was." Then holding up his beautiful cane which he had made and looking straight along it with one eye closed, he said, "How nice and straight it is; that is the way I am being made now. It is a good road that can do this." Then stretching out his hand over white and red and looking straight at them he said with words of earnestness and fire,

"Give your heart and life to Jesus, you old people and you young people. He can make you straight. He can do for you what he has done for me." I have never heard him more eloquent.

Mr. McGregor, superintendent of our Indian school, told how when a child his

A KIOWA DEACON "OF GOOD REPORT"

people told him stories of good Indians, never allowed him to read about bad Indians, and to this day he did not like to hear about bad Indians. He desired the Indians to help him make the school this year the best it had ever been.

Odelpai, of Saddle Mountain, a son of a famous war-chief and himself a war Indian, said, "I am of the old ways. I liked my old free roaming way. I could live in any place, do as I pleased. Now there are many fences, section line roads. Many laws that tell us you must go this way. At first these things made me sick in my heart. In the old days we did not have the good road, but now we have the Jesus Road and I am walking in it."

Delos Lone Wolf, one of our educated young men, a member of the Indian Council, a helper in the relation of his people to the government, said, "I wish to say something to the white people. There are in this country two races, white and red. We have to live together as neighbors. We want you to treat us Indians right. Some of you cheat us. You are our friends as long as you can get our money. When you have the friendship of an Indian, you have it forever. Not so with the white people. When you meet us Indians we do not like to hear you say, 'Hello, John.' We are not all Johns. To talk that way is not respectful. Another thing that some of you white people do we do not like; we are much opposed to. Some bring in whiskey and sell or give it to our boys and young men. It makes them crazy. You are the stronger people. You should help the Indian. Let us live together and do what is right."

It was a fine picnic. No firecrackers, no shooting, no drunkenness, no profanity. All was peace and happiness and mutual profit.

✠

Dr. MacArthur's Estimate

The meetings in Philadelphia were the greatest in numbers, interest and results ever held among Baptists in any country or century. In numbers present and in nationalities represented they surpassed the Day of Pentecost. The over-sea brethren both inspired and rebuked Americans. These men from abroad gave us their clearest thought as the result of general learning and of careful specific preparation. Some of our American speakers appreciated the significance of the occasion; unfortunately, some regarded the meetings as a time for the utterance of some of the old truths they happened to have left over from former addresses.

The Baptist denomination will never be the same after these meetings. It will stand upon a higher plane, with a broader and diviner vision than ever before. A new day is dawning for Baptists throughout the world.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBERS AS THE MINIMUM FOR MISSIONS

A Strange Conversation

By Secretary W. T. Stackhouse, D.D.

ONE often sees and hears strange things when traveling. Returning from a Laymen's Missionary Meeting a short time ago, I found myself seated directly in front of two well-dressed gentlemen bound for New York on one of the early morning trains. They were both good conversationalists, and gave evidence of possessing more than ordinary ability. They were keen and apparently well-to-do business men. I was forced to hear a part of their conversation because of our proximity, and because of the freedom with which they spoke. After they had exchanged views on several questions of a commercial nature, my attention was arrested by a reference to the church. Three ministers were named, and their preaching, education, appearance and general characteristics were criticised or commended with a fairness and frankness that greatly aroused my interest in the speakers. I soon learned that the church of which they were both members was a young but strong church; that a new pastor was about to be called; that improvements in the property were about to be made; that the Sunday school was large and flourishing; that the membership was growing rapidly; and that these gentlemen represented a congregation of more than ordinary financial ability.

But this church was evidently facing a problem. "How are we going to get our people to meet the current expenses regularly?" was the question asked by one of the gentlemen whom we will call Mr. A.

"I don't know. I am tired hearing about and helping to make up deficits every six months or a year. We have the ability to pay as we go, and should do so," was the answer of the other, whom we will call Mr. B.

"What do you think one of our missionary secretaries said to me the other day?" said Mr. A. "He said if we would organize a Laymen's Movement for Missions in our church, it would mean our salvation."

"What did he mean?" asked Mr. B.

"Why, he meant that if our people got interested in missions they would give more to the local work."

"Absurd!" said Mr. B.

"Exactly!" said Mr. A. "But he poured facts and figures into me, of churches that had tried it and succeeded, until my head was dizzy. The fact is he had the evidence right there, and showed it to me. It was wonderful. There was simply no argument against the facts he produced. More than that, he offered to come out to our church and present this thing to our men. He was confident that if our men would make an every-member canvass for missions and current expenses, and if some of our leaders would give in any fair sense proportionate to their income, we could meet all current liabilities and give thousands of dollars to missions."

"Fiddlesticks, nonsense, I don't believe it," said Mr. B. "How could he or the Laymen's Movement get the money?"

"Search me!" said Mr. A. "But he

showed me the records of little churches with not one-third the wealth of ours, who were in a much worse condition than we are, and by following the methods of the Laymen's Missionary Movement, in two years' time they were supporting missionaries both on the home and foreign field, and were giving more to the local work than ever before in their history. More than that, they were paying off old debts, and had money in the treasury at the close of the year. The whole thing was done with comparative ease. It was simply wonderful."

"What did you say to him?" asked Mr. B.

"I said, 'That may be all true, but we need our money right there in our own church.' And I'll tell you straight, Mr. B., I don't think we should allow anybody to come in just now with the Laymen's Movement, or any other Movement that may divert our money from the home work. It may be all right in two or three years' time to do something along the line of missions, but we should attend to our own needs first."

"Quite right," said Mr. B. "If the women and the children want to do something for missions let them do it. They seem to enjoy that kind of thing anyway—and I guess it's all right too. If this Missionary Movement business comes to our church," continued Mr. B., "you know what will happen. You and I will be among the first to be hit by it. And I'll tell you right now, what I have to give goes to our own church. We can use it all and more too."

"Look here," said Mr. A., "If they bring that Laymen's Missionary Movement to our church, I'll have a business engagement of importance the night it arrives."

"I'll join you," said Mr. B.

"Grand Central!" shouted the brakeman.

"Good morning, Mr. B."

"Good morning, Mr. A."

Thus ended the conversation between these two strong business men, and members and officers of the same Christian church.

I was only a listener, but it started me thinking. I thought first of another listener. I thought of Him, the Great Head of the church, who said, "Go ye into all the world, and preach the gospel to every creature." What did Jesus Christ think of the attitude of these members of His Body to His final orders?

My second thought was, are these men at heart really opposed to missions? How could they be? They owe what they are and have in no small measure to the work of Christian missions. No, they were just what thousands of other men are. They were indifferent to missions. They were selfish. They were ignorant of the facts and refused to investigate. They had never conscientiously tried to relate themselves or their possessions to the claims of their Lord.

My third thought was, what would happen if the minister of that church undertook to organize a Laymen's Missionary Movement? It might result in a minister's movement. I am, however, of the opinion that if he approached the question wisely he could put these very men in the lead in missionary activity. If I were the pastor of that church I would certainly put them *somewhere*. I am convinced that no sane man who has the grace of God in his soul, and the plan of Christ in his thought in any degree, can long continue to block the wheels of the Kingdom. And if he attempts to do so in the face of the facts, then his place is certainly not one of leadership in an organization whose primary purpose is the spread of the gospel. Moreover, it is clear that no combination of men and women can build up a strong, spiritual, healthful, helpful church that cuts out the commission of our Lord. The Laymen's Movement takes the ground that increased interest in missions means increased interest in all the work of the local church; and that better giving to missions means better giving to the local work. In this connection two brief extracts from letters that have reached me since I began this article are pertinent.

The first is from Duluth and reads as follows: "My dear Brother: I came to this pastorate a few weeks after you were in Duluth in connection with the Baptist Laymen's Missionary Movement. I found the men ready to make a canvass of the membership. This they did, with the result of a 50 per cent increase in our current expense income, and a 25

per cent increase in our missionary offerings."

The second letter is as follows: "Dear Brother: After the Laymen's banquet held here in January we inaugurated an every-member canvass for current expenses and benevolence. The close of the first quarter revealed the following results: An increase in benevolent offerings of 145 per cent, and an increase in offerings for current expenses of 42 per cent over the corresponding period last year. The Laymen's Movement is solving many of the problems which confront the local church, in a remarkable way." This is from a pastor in Auburn, New York.

The gentlemen referred to in this article were not Baptists (or there might have been three participants in the discussion instead of two), but Baptist men are not always exceptions to the attitude toward missions represented by the men in question. We have churches that last year gave nothing to missions. It is a shame, if they were able to give at all. Who will for one moment attempt to dispute the statement of the Divine Record: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The Baptist Laymen's Movement aims to make every member a consecrated giver. It claims that an average of ten cents per member per week from the membership of the churches of our Convention is a fair and reasonable minimum. Yet the total annual contribution on this basis would enable us to evangelize the 61,000,000 souls abroad for whom we are responsible, and to lift the home mission work as carried forward by the various home organizations to an efficiency commensurate with the present demands. Let the Baptist men of this great country put themselves behind this great World Movement, and establish a record this year in missionary giving transcending anything that has hitherto been achieved. "WE CAN DO IT IF WE WILL."

There is only one Christian response:

"WE WILL!"

Baptist Beginnings in Germany

BY J. W. WEDDELL, D.D.

We are indebted to Dr. Richard B. Cook in his *Story of the Baptists* for this interesting incident connected with the origin of Baptist missions in Germany:

"In the graveyard of the Welsh Tract Baptist Meeting-house near Newark, Delaware, repose the mortal remains of Captain Calvin Tubbs. He was a New Englander by birth and came to Delaware, where he was baptized into the fellowship of the Welsh Tract Baptist Church in May, 1815. He married Mary, the daughter of Gideon Farrell, who was pastor of the church from 1802 to 1820. In 1830 he became a member of the Sansom Street Baptist Church in Philadelphia, but retained his membership there but a short time. He was a sea-captain by profession, and commanded the brig *Mars*, owned by John Welsh of Philadelphia. In the winter, probably, of 1830–31 he was icebound with his vessel at Hamburg, Germany, where he boarded in the lower part of the city, in the family of a pious German Pedobaptist, who used the English language fluently. This man became the celebrated John Gerard Oncken, D.D., the head of the great Baptist movement in Germany and leader in the wonderful work for the renewal of evangelical religion on the continent of Europe, and in whose conversion to Baptist views Captain Tubbs was instrumental."

Says Dr. J. G. Warren: "While living in this house, an American seaman, Captain Tubbs, a member of the old Sansom Street Baptist Church, Philadelphia, being icebound, was compelled to spend the winter in Hamburg. Oncken took him into his family and during the long winter evenings they talked over the doctrines and practices of the Baptist churches in the United States, prayed together, and together went to the 'upper room' and worshiped God in company with the band of believers. When he returned home Captain Tubbs told his pastor, Mr. Dagg, and afterward Dr. Cone, what a treasure he had found in Hamburg, and how his late 'host' was looking for some one to baptize him. God always has some way to bring to pass His grand designs. Soon after, correspondence was opened between America and Germany and results, whose fame is in all the churches, followed in rapid succession."

WOMEN'S WORK IN MISSIONS

The Woman's American Baptist Home Mission Society

A PRACTICAL SUGGESTION

Speaking in hearty commendation of the resolutions offered by Mrs. Coleman, Mrs. L. A. Crandall of Minneapolis, one of the leading workers of the Society both on the board and in her section, suggested that we patronize only such stores as give a living wage, which, she said, should not be less than seven dollars. That is one way to bring about a needed reform.

MRS. LESTER'S MESSAGE

The president, in her annual message at the Society meeting in Philadelphia, was optimistic and forcible. She said new impulse and inspiration had come from last year's standard. "Like a mighty army, we are not divided, all one body we, and we can sing, 'My faith looks up to Thee,' a great hope filling each heart. We, like the children of Israel, have had our murmurings, the budget and the apportionments, and some have sighed, 'Oh, that I had died in Egypt.' But our faces are set toward the promised land, and, like Moses, our powers have been taxed." Mrs. Lester reviewed the complications that had arisen when we became a co-operating body with the Northern Baptist Convention, and mentioned some of the great tasks that still challenge our endeavor. She then called upon the large assembly to unite in the petition that the entire membership be awakened to this responsibility that the churches become a force for righteousness.

PROGRESSIVE LEADERSHIP

The Home Society is to be congratulated on the progressive and cordial spirit of its leaders. This has made possible steps that would have been deemed impracticable a few years ago; and these steps in the direction of unity and closest co-operation will surely lead to the greatest advance of the Kingdom — the true missionary goal.

TRAINED FOR SERVICE

August *Tidings* contains the portraits of the thirty-seven graduates of the Training School in the class of 1911, and one would have to go far to find a finer group of young women. They represent eighteen States and Canada (one was from the province of Ontario), and a number of races. The Training School has reason to be proud of the workers it is sending out into the various fields of Christian service. Whether they go to mission fields at home and abroad, to schools as teachers, or to churches as assistants, they are demonstrating the thoroughness of the training received in Chicago.

MRS. BARBER RECOVERING

A large circle of friends will rejoice in the progress toward recovery made by Mrs. A. H. Barber, who was stricken with sudden and serious illness at the Philadelphia meetings while speaking at the women's home mission session. She is said to be steadily recuperating.

IN FAVOR OF RIGHTEOUSNESS

The resolutions introduced by Mrs. George W. Coleman at the Woman's Meeting in Philadelphia have received favorable comment on all sides, and should be endorsed in all the churches as heartily as they were by the large gathering in Grace Temple. We give them here:

"As a body of Christian women united in the effort to hasten the coming of the kingdom of God in our own land, we recognize the fact that we are responsible for the use of our personal influence in the furtherance of all efforts for the protection of women and children. We, therefore, desire to put ourselves on record as believing: (1) That every woman in good health who earns a living is entitled to such wage as shall enable her to live a healthful and virtuous life. (2) That

the minimum wage should be established by law. (3) That all child-labor which prevents the development and education of the child should be prohibited by law. (4) That as servants of Him who honored womanhood and blessed childhood we should seek by every means within our power to uphold the hands and strengthen the work of those who are seeking to safeguard the women and children of the land."

✠

Mrs. G. W. Peckham

Mrs. A. E. Reynolds, Field Secretary of the Woman's Home Mission Society, who while secretary of the Eastern Society worked side by side with Mrs. Peckham, writes sympathetically of her life and work. After describing the experiences which led Mrs. Peckham to take up the work of state vice-president of Massachusetts, Mrs. Reynolds says: "She acquainted herself with all the work of the state. Her correspondence with the director and presidents of circles was frequent and helpful. She began to make informal talks to the women's circles. Her ability in presenting the work soon interested the men as well as the women of the churches, and pastors and committees of associational meetings eagerly sought her services. She made several visits to our schools and mission stations and the information gained made her speak with the authority of an eye-witness. In 1903 she became general assistant in the office of the headquarters in Boston. She was a magnetic, sympathetic speaker. Her personality won the hearts of young and old. She never shrank from hard work, and appointments with the smallest circles in remote parts of the country were sacredly kept. Long, tiresome journeys were frequently made to interest weak circles. She loved her work, and it was her delight to speak of it. Her Christian character was deep and strong, and with wisdom and tact she spoke of her Saviour often upon the train and in the homes where she was entertained. Mrs. Peckham made warm friends wherever she went, and the news of her death came with sorrow to many homes in city and country."

✠

The Three B's

We all know of the "three R's," and how the new application of them by Dr. Burchard — Rum, Romanism and Rebellion — was believed to have defeated a candidate for the presidency, but it was left for Miss Nannie Burroughs, principal and founder of the National Training School for Negro Women and Girls in Washington, to invent the "three B's" — Bible, Bath and Broom. Godliness, cleanliness, industriousness — there you have the solution of the much discussed race problem, if you will accept her view. At any rate, Miss Burrough's three B's will stick in the memory — Bible, Bath and Broom. They all belong to Christianity at work — and that is the only kind worth while.

□□□□□□□□□□

A Polyglot Missionary Yell

BY DR. P. H. J. LERRIGO

It evolved under the shade of the spreading maple trees at Mountain Rest, the summer home for missionaries at Lithia, Mass. The carriage had just driven away with a party who had been enjoying the cool breezes of the mountain top for a few weeks. A group of missionary friends stood together in conversation. One of them suggested that an appropriate yell with which to greet newcomers and speed the parting guest would add to the interest of the summer. Representatives of many denominations and countries were present, and each contributed a word taken from the language of his field. The result was a euphonious yell containing ten words and embracing eleven different languages. It reads as follows, English phonetic spelling having been adopted to simplify pronunciation:

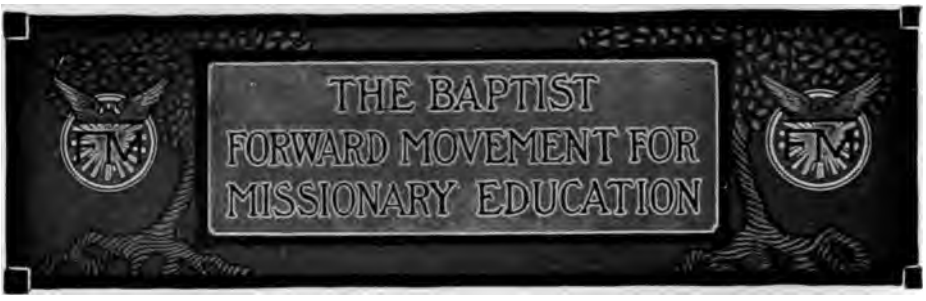
Sok ki ji
San hoo-i
Ji bo, presto;
Mountain Rest.

Here is the translation:

Health and victory,
Mountain Rest,
Victory quickly;
Mountain Rest.

Its component parts involve the following languages: *Sok* — Syriac and Turkish; *ki* (*kai*) — Greek; *ji* (*jai*) — Hindustani; *San* — Chinese, Japanese and Korean; *hoo-i* (*huway*) — Philippine; *bo* — African; *presto* — Spanish; making, with the English words "Mountain Rest," eleven languages in all.

The neighboring farmers and villagers testify to the vigor of missionary lung power.



CONDUCTED BY SECRETARY JOHN M. MOORE

A Standard of Efficiency Approved by the Northern Baptist Convention—A Strong Position Taken on Missionary Education

"Every church should appoint a strong missionary committee composed of both men and women, who, together with the pastor, should inaugurate a vigorous educational campaign for creating greater missionary interest on the part of every member. The various denominational agencies should be utilized in this undertaking. The weekly system of giving to missions should be adopted and an 'every member' canvass of the congregation should be prosecuted with a view of securing a missionary offering from every member."

The "Boston 1915 Movement" two years ago attracted national attention. An Exposition was held and other educational methods employed looking toward the realization by the year 1915 of certain standards of city betterment.

This Movement suggested to a well-known layman in the Middle West the idea of a "Northern Baptist Convention 1915 Movement," through which by 1915 a thousand churches should attain to a certain standard of efficiency. At the recent meeting at Philadelphia the Executive Committee reported such a standard, indicating six features of Christian efficiency which should be held before the churches in the effort before 1915 to secure one thousand churches that should have reached this goal. The pastor of a conspicuous church on the Pacific Coast raised the question as to whether missionary education had received the place to which it was entitled, and proposed an additional section. The attention of the Convention needed but to be called to this point, and it unanimously adopted as another feature the strong policy of missionary education quoted above, and recommended that as a denominational objective we should strive to have by 1915 not less than one thousand churches of the Northern Baptist Convention which have attained to this standard of efficiency.

It will be noted that it is recommended that "the various denominational agencies should be utilized in this undertaking." Happily the "various denominational agencies" have a single agency through which the work of missionary education in the local church is promoted — The Baptist Forward Movement for Missionary Education.

WHAT THE FORWARD MOVEMENT IS PREPARED TO DO

The Forward Movement will render every service in its power to enable the churches to reach this standard. It is prepared to assist in reducing the present somewhat chaotic methods of missionary education to an orderly system.

There are many agencies each with its own distinctive method. Chief among these are the missionary sermon, the church missionary meeting, the young people's missionary meeting, the woman's mission circle, the mission study class, the missionary department of the Sunday school and of the men's organization, the circulation of missionary books and periodicals, the distribution of missionary leaflets, etc. It is proposed that all of these various methods

shall be worked into a system of missionary education, by which each shall contribute to a common end. For this purpose it has been suggested that the year be divided into periods for the consideration in turn of the various forms of missionary work, these periods during successive years to be given to the consideration of our several phases and fields of work.

The Foreign Mission period comes in the autumn, culminating at Christmas. The Forward Movement will send upon request a leaflet showing how all of the above-named agencies may co-operate in making a vivid impression upon the whole church of the needs and the possibilities of the people of India. This leaflet will show how all of these organizations may contribute to the total missionary impression upon the life of the church as a whole.

WHAT THE CHURCHES ARE ASKED TO DO

It is hoped that the churches generally will take seriously this important recommendation of the Convention. Three things should be done at once:

1. There should be appointed a strong Missionary Committee composed of both men and women, whose work should be not simply financial but broadly educational. In many cases a church missionary committee already exists. It will be found necessary, however, to broaden the vision and field of some of these committees if under their leadership the church is to attain to this standard of efficiency.

2. A comprehensive missionary policy should be formulated by this committee and adopted by the church. The Forward Movement will send upon request a brief leaflet entitled, "A Unified Policy of Missionary Education and Giving for the Local Church" and can furnish other help in the preparation of a standard educational missionary policy.

3. It is very desirable that the action of the church in the appointment of a committee and in the adoption of a unified policy should be communicated immediately to the secretary of the Forward Movement, in order that he may thus be able to put at the disposal of the committee the best available material and methods for their work. It is earnestly requested that the names and addresses of all chairmen of existing Missionary committees should be at once reported to the secretary of the Forward Movement, Ford Building, Boston.

The weekly giving propaganda recommended in connection with this educational campaign is being vigorously promoted by the Baptist Laymen's Missionary Movement and the General Apportionment Committee. It is well known to all readers of MISSIONS that the Apportionment Committee has been furnishing double envelopes free of charge to churches introducing weekly giving to missions for the first time and agreeing to conduct an "every member" canvass. Action taken at the Philadelphia Convention provides that the envelopes shall be given free only to churches with a membership roll of less than 200, others paying half price. The address of the General Apportionment Committee is also Ford Building, Boston.

✠

"India Awakening"

The first and most important piece of material provided for the great missionary educational campaign in Baptist churches this fall is this new text-book by Sherwood Eddy. It is doubtful whether there has yet appeared in this series of mission study courses a book that will be more popular and more practically helpful, since it abounds with graphic incidents, and is thoroughly up to date in its description of the marvelous modern awakening in the Indian empire.

Four Popular Programs based upon this book are being prepared for use by mission study classes in extending the circle of those who shall through this book get a vision of the work of the kingdom in India.

"COMMUNITY STUDIES"

The Missionary Education Movement has just prepared for the use of adult Bible classes, brotherhoods, women's clubs, local missionary societies and young people's societies, a series of twelve studies of community problems under the following subjects:

I. The Population
II. Economic Problems
III. Poverty
IV. Class Distinctions
V. Labor Unions and Problems.

VI. Recreation
VII. The Saloons
VIII. The Day of Rest
IX. Young People
X. Immigration
XI. Christian Leadership in Public Life.
XII. The Community Church

It is a practical scheme for the investigation of the problems of the large town or city ward from the point of view of the church and its work. A similar series of studies of rural communities is in course of preparation. It is believed that this is one of the most important advance steps in missionary education. Here in the study of many of our most important home mission problems we may turn from the study of books to the study of life about us. It is to aid in such vital study and to contribute to local church efficiency that these courses have been prepared. Copies may be obtained from the Publication Society at 35c. each.

Suggestions for leaders of groups are being prepared and may be secured when ready from the Forward Movement. They will be free of charge to groups enrolling in the Forward Movement office.

✠

World Baptist Young People's Federation

At this, the first meeting ever held in the interest of Baptist young people throughout the world, assembled at Philadelphia June 20th, 1911, we, delegates and visitors to the second session of the Baptist World Alliance, wish to record our views regarding the work for our young people in the following statement and resolutions:

Whereas, our denomination has always recognized the necessity for training our young people in our history and doctrines, and in methods of Christian work, and *whereas*, we appreciate the good work already done by existing organizations in various secions of our World Field, yet believe the time has come when there should be a closer affiliation of Baptist young people everywhere; therefore, *Resolved*,

1. That we do now appoint a committee of twenty-five persons whose duty it shall be to devise plans by which a world wide movement for combining all our young people may be consummated. 2. That this committee be and is hereby instructed to determine its own officers and organization, and to decide as to how these instructions can best be carried out. 3. That this committee be authorized to present the results of their labor to the denomination at such time as may seem to them desirable, but in any event not later than three years from this date. 4. That those present who may wish to contribute toward the expense of this committee may hand their offering at the close of this meeting to the person designated by the chairman, and that the committee make such further arrangement as may be necessary for their expenses but are not to make any public appeal to the denomination. 5. That the chairman appoint the above committee of twenty-five.

COMMITTEE

Geo. W. Coleman, Mass.; Rev. Howard Wayne Smith, Penn.; Rev. C. D. Case, N.Y.; Geo. Miller, Md.; R. A. Bogley, D.C.; Rev. J. L. Gilmour, Ontario; A. M. Douglas, Ala.; Rev. A. L. Brown, Ont.; Rev. H. H. Bingham, Ont.; Rev. A. H. Vautier, Penn.; Rev. J. M. Frost, Penn.; H. C. Lincoln, Penn.; Prof. J. H. Farmer, Ont.; H. G. Baldwin, Ohio (afterward appointed treasurer); Rev. Walter Calley, Mass.; Rev. J. T. Watts, Va.; Rev. B. W. Merrill, Ont.; H. V. Meyer, Mass.; Pres. E. Y. Mullins, Ky.; R. H. Coleman, Texas; Rev. F. B. Meyer, England; Rev. A. N. Marshall, Australia; Rev. William Fetler, Russia; Rev. G. T. Webb, Penn.; Prof. Ira M. Price, Illinois.

✠

A Catholic Federation

Not to be too far behind the Baptists, the Roman Catholics propose a World Federation of Catholic Societies, one of the objects being to hold every five or ten years an International Catholic Congress. These Societies are unofficial but recognized bodies of Catholic laymen, including the Hibernians, Knights of Columbus and others. The Catholic women, too, have caught the missionary campaign idea from the Woman's Campaign of last winter. Example may have its weight in other directions also.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

October Subject: Reports from India

Hymn: "Hail to the Brightness." Forward Movement Hymnal. No. 44. (Price 15 cents.)

Reading: Isaiah xl:1–10.

Hymn: "Fling Out the Banner." Forward Movement Hymnal. No. 47.

Prayer: Sentence prayers having as central thoughts the strengthening and upholding of the foreign missionaries, the raising of mission funds and the gaining of recruits.

Reports from Burma. Incidents told by the missionaries of their past year's work. Material for this is contained in copies of Missions (price per copy 5 cents), and in the Handbook (price 20 cents), which devotes many pages to the "Story of the Year." Choose incidents representing the many sides of mission work and have different people prepared to retell them in their own words briefly and vividly.

Hymn: "O Zion, Haste, Thy Mission High Fulfilling." Forward Movement Hymnal.

Reports from Assam. Follow the plan outlined for Burma, varying it slightly by having one or two exceptionally telling incidents read in the missionary's own words.

Reports from South India. To be treated in the same way as Burma and Assam.

Resume by Leader, briefly touching upon the various qualities the missionaries have shown themselves to possess in the given incidents, and emphasizing the central idea of their readiness for service.

Hymn: "Jesus Calls Us." Forward Movement Hymnal. No. 74.

Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass.

Devotional

A Missionary Prayer

ALMIGHTY and most Merciful Father, we give Thee humble thanks for the light of Thy gospel. Make us more grateful for this mercy, and more zealous for the salvation of all mankind. Visit in mercy the church, enrich it with the grace of Thy Holy Spirit, unite its members in love and service. O Thou Lord of the harvest, send forth laborers into Thy harvest. Fill with Thy Spirit those who have gone forth. Graciously keep and prosper the missionaries of the Cross who labor abroad and at home. Bless with knowledge and faith all converts made through their labors. Deliver those who are suffering persecution for the gospel's sake. Have especial compassion upon our brethren and sisters in Russia, and put it into the hearts of those in authority to allow liberty of conscience and worship. Cause all Christians, O Lord, to sow bountifully that they may reap also bountifully. And grant that we individually by our lives and influence and faithfulness may do our part to extend the boundaries of Thy kingdom of truth, love and righteousness in the earth. Through the grace of Jesus Christ our Lord and Saviour. Amen.

✠

Your Place

Move to the fore.
God Himself waits, and must wait, till thou come.
Men are God's prophets though ages lie dumb.
Halts the Christ-kingdom, with conquest so near?
Thou art the cause, then, thou man at the rear.
Move to the fore!

—*James Buckham.*

✠

Thoughts to Grow Upon

To find the Great Companion, and the work He gives — this is the sum of all. — *Henry Churchill King.*

God never sends you anywhere that he does not send an opportunity with you.

It is not hardships that make men brave and women heroic. It is the ideas which they mix with their daily bread and butter. — *Henderson.*

Oh, the freedom with which the gates of the divine forgiveness are thrown open! The Bible trembles and burns and overruns with offers! They crowd on one another. Not waiting to be asked, not giving it reluctantly, but following to tempt them with it, in His open hands, the eager Saviour brings His free forgiveness. The great wonder of the Incarnation was the great miracle of that free pardon. — *Phillips Brooks.*

To TRY is better than the thing you try for,
To HOPE is higher than the height attained,
To LOVE is greater than the love you sigh for,
To SEEK is nobler than the object gained,
To "WRESTLE with the angel" — this avails
Although the motive for the wrestling fails.

Just as Syria, once lighted up with the oil made from her own olives, is now illuminated by oil transported from America, so the light of revelation that once burned brightly there, lighting up the whole earth with its radiance long suffered to go out in darkness, has been rekindled by missionaries from America, in the translation of her own Scriptures into the spoken language of her present inhabitants. — *S. H. Calhoun.*

✠

The Point of View

I find earth not gray but rosy;
Heaven not grim but fair of hue;
Do I stoop? I pluck a posy;
Do I stand and stare? All's blue.

— *Robert Browning.*

preciation that Makes Work Light

WOLLASTON, MASS., Aug. 7, 1911.

THE EDITOR: Feeling deeply my obliga-
n MISSIONS for much of the brightness
rowth of my Christian life I wish to
s to you my gratitude. The glorious
of optimism, of living, breathing faith
coming of the Kingdom, which your
ine always manifests, I believe to be
f the greatest forces to stimulate the
ian life, especially that of the man or
n who has just become a Christian.
se intimate sketches of native life,
g as they do from all nations even to
ds of the earth, seem to me to strike
minant note of appeal to our brotherly
vithout which we are nothing.
ould that every Christian might be en-
to read MISSIONS, believing that it
result in the great majority prayer-
repeating with Dr. Woelfkin, whose
letter of greeting appeared in your
t number, in his own glowing words:
interest in missions is the measure of
terest in the eternal purpose of God.
ayer for missions indicates the measure
ability to enter the travail of the spirit
rist."
nking you again for the constant in-
lon MISSIONS is to me, I am,

Yours very respectfully,
ICY L. H. SOULE ("Dorothy King").

✠

"The Orient in Providence"

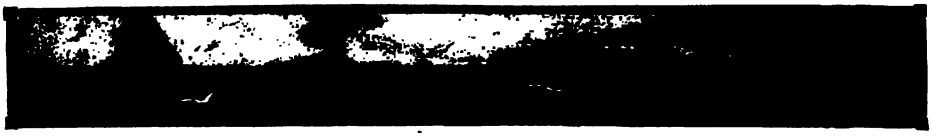
usands of people who have not had
portunity to travel abroad and who
ever see the lands of the far East will
e to get a fair conception of the scenery
ative life in Oriental countries if they
The Orient in Providence Exposition,
held in Infantry Hall, Sept. 21 to Oct. 7 — a partial repetition on a smaller scale of The World in Boston. The sections devoted to China, Japan, Korea and Burma will be enclosed by beautiful scenery, painted in the best studios of New York. Within the section will be found houses, shops, temples and shrines, a school, a hospital, a tea house and other characteristic structures. Men and women, young and old, of Providence and vicinity, dressed in the costume of each land, will populate the scenes, explaining the use and meaning of the sights and telling of the efforts in progress to extend Christian civilization throughout the countries of which the stewards are natives for the time being. There will be frequent demonstrations of events in native life, in which many stewards will participate.

"The Orient in Providence" will have much of the scenery used in Boston, and the same care and thoroughness which marked that Exposition are evident in the preparations now under way to make the Providence Exposition interesting and inspiring.

✠

A Burman Student Volunteer

Some time ago Miss Scott asked Moung Ba Oh, one of the young men from the village of Eé Eé, what he was going to do. In reply he said, "I have promised my Father to become a preacher." She did not understand until later that he referred to his Heavenly Father; yet it was very real to him. Contrary to custom his home church are giving from their poverty from two cents to thirty-two cents each annually for four years to his support, willing that he shall become, if need be, their representative to Siam where thousands of Karens have not heard of Christ. — MERRICK L. STREETER, Tavoy, Burma.



FROM THE FAR LANDS

"WIN ONE"

There is great promise of many baptisms among our school boys this year as well as from the jungle villages. Our Christians have taken hold heartily of the "Win One" movement. — MRS. M. A. TRIBOLET, Myingyan, Burma.

ILLNESS OF FOREIGN SECRETARY

It is a matter of deep regret that Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Foreign Mission Society, has been seriously ill with malaria since his return from his visit to the mission fields in British India. Latest reports indicate a slight improvement, but he will be unable to resume his customary duties for some time and the published report of his visit to the mission fields will necessarily be somewhat delayed.

A FORECAST OF CHINA'S FUTURE

The medical situation here is one of extreme difficulty owing to the conservatism of the people. We expect the railroad, however, in the next few years and then we will go forward in the scale at the remarkable rate that all China, touched by the new spirit of advance, seems capable of doing. It is a wonderful people and we are now in one of its most wonderful periods. If it becomes a Godfearing nation it will live, if not it will make a great struggle and then die. It is a wonderful privilege to be here trying to make the China of the future live for Him. — C. H. BARLOW, M.D., Shaohsing, East China.

FLOURISHING LITERARY SOCIETY AT SUIFU

We closed school at the end of the year with an attendance of 19 as against a total registration for the year of 22. Many of these boys have now been with us for some years and are making remarkable progress. In January, 1913, we hope to have our first class graduate. One of the interesting features of the work last fall was the organization of a literary society. All was in English and very orderly, one of them acting as president. A hymn was sung in English at each session and each person answered roll call with a passage of Scripture memorized for the occasion. There were readings, compositions and debates. Each session also reserved some time for free discussion. The topic for one debate, which was one of their own choosing, was "Resolved that idols are useless and ought to be abolished." The debate was rather one-sided because the negative could find no very strong arguments in favor of keeping the idols. — I. B. CLARK, Suifu, West China.

MOHAMMEDANS ACCEPTING CHRISTIANITY

A year and a half ago a middle-aged Mohammedan came to talk over Christian things with us and has been coming ever since. He lives in the center of the city of Hyderabad. We have been to his house to visit him and his work. He has a reading room and dispensary combined in the lower part of his house. By this he has been able to present the gospel to a large number of Mohammedans. Among them he has won a number to belief in Christ. Now there are about twelve persons ready for baptism. He, as their leader, will come with them all for baptism now as soon as we are ready to take them and care for them. — A. M. BOGGS, Secunderabad, South India.

AN ASSOCIATION MEETING IN INDIA

It was Bapatla's turn to have the Asso ciation this year, but in view of Mrs. Thom sen's illness they asked us to take it. W had only a short time for preparation a therefore had to hurry. The meeting w held with one of the village churches Velagapudi, forty-nine miles from Na ravupet. In every way it was a succes the very best meeting the Association ever had. There were 430 members pre 170 from churches outside of the N

ravupet field. The night meetings were largely attended by non-christians. There were ten missionaries present; but they did not interfere very much and the Telugus felt that the meeting was their own. Many of them have said that it was the best meeting they ever attended. The traveling secretary of the Christian Endeavor Society told the people that he enjoyed their meeting more than he enjoyed the great Christian Endeavor Convention at Agra. The fine success of this meeting with a village church has greatly helped and encouraged our people. Just now they feel that the time for holding such meetings in the mission stations is past. — E. E. SILLIMAN, Narsaravupet, South India.

AN OUTSIDE OPINION

"I am sure that those at home who are adverse to giving funds to foreign missions would be converted to the cause could they be brought to realize more fully the vast amount of labor and good being daily performed by yourselves and your fellow workers." Thus writes a disinterested onlooker, a captain of the constabulary, to one of our missionaries at Iloilo in the Philippine Islands. He adds: "There probably is no country with greater problems confronting those of your noble profession. I am surprised at the results obtained, though I am well aware of the strenuous life you lead to accomplish this. Surely God is with you on those long and dangerous journeys you make on foot into the mountain regions. I wonder that your health is equal to the strain. I wonder what those at home who opine that the life of a missionary is one of repose would say if they could meet your party after one of those trips through the wilderness. If this could be made possible, I am inclined to believe that there would be more loyal supporters to the cause you preach."

A CAMPAIGN WITH A TENT

Rev. Reuben Saillens, one of the foremost Baptist leaders in Europe, was prevented from attending the meetings of the Baptist World Alliance in Philadelphia on account of a tent campaign which he has initiated in Paris. He writes enthusiastically of its success. "It is the first time in France that the gospel is preached in this way. Through the liberality of friends of all denominations, French, Swiss and English, I have been able to purchase a tent holding room for 1,000 people and to pitch it at one of the most frequented gates of the city, with fine results. Sundays we have the tent nearly full at both services and on week nights from 300 to 500 come, mostly people who have never heard the gospel. The attention and heartiness of the people are encouraging and already a large number have professed to believe. One of the most important results is that this effort brings together the Christian forces of Paris and teaches our Christian people how to go to the masses; it energizes the evangelical churches."

A WELCOME PROMISED

A note from Rev. J. H. Franklin, of Colorado Springs, says that the westbound missionaries who go out in September are expected to stop in Colorado Springs for a day, "and we are hoping to give them a warm reception and to receive inspiration from their presence." The outgoing missionaries will be sure of the warm reception, for Pastor Franklin and his people are the kind to give it, and have a great place in their hearts for missions and missionaries.

PROF. CLEMENT RESIGNS

Prof. Ernest W. Clement, principal of Duncan Academy in Tokyo, has severed his connection with that school and the Foreign Society in order to accept a position offered him in a government college in Japan. He will cut short his furlough and start at once for his new work. We regret the change for the sake of the school which he has so efficiently served. We have from him a history of the academy, which will soon appear, with illustrations.

FOOTBINDING REFORM IN CHINA

The campaign for feet of natural size is well under way in China. The imperial government has sympathized with the reform and from the outset the missionaries have vigorously supported it. At Hanyang in Central China an interesting meeting was recently held. Some of those who had joined our mission church there during the past year still continued to bandage their feet, wearing the tiny, sharp-pointed embroidered shoe which every Chinese

woman used to survey with pride. Mrs. Adams, together with Mrs. Tsao, the native pastor's wife, decided that it was time to institute a reform. They called a meeting of the Chinese women and began operations with twelve who had signified their willingness to give up their tiny feet. Mrs. Tsao acted as model and, with cotton, wool and lint, Mrs. Adams showed the women how to help enlarge the feet, filling up the spaces with wool, thus enabling them to stand on the front of the foot instead of upon the heel only. The following week the twelve chosen ones came to the church looking happy and contented, and strutted about to show that they could walk nearly as well as the pastor's wife in her broad and comfortable shoes.

A VETERAN GONE HOME

Rev. M. J. Coldren, who died recently at Hillsdale, Mich., was for thirty-two years a Free Baptist missionary in India, and was greatly loved by the natives. "He was everybody's friend," is the fine tribute paid him. His station was Chandbali.

SOME TAUNGTHU CHRISTIANS

Two weeks ago we had four candidates baptized in Taunggyi; three of them were Taungthus. A few weeks previously we had at one of the Taungthu churches seven others baptized, so this makes eleven within the last three or four weeks. There are also two or three more whom we are looking forward to receive. One is a Burman woman, the wife of a Chinaman. Her husband used to be the rum seller for the town but is now engaged in buying produce. He also is studying the Bible, and his wife has pretty definitely decided to be a Christian. Another one who believes is a man from the Inle Lake, one of the so called Lake people who live in houses built in the water. He is the first of this tribe, is a man of influence and already seems deeply to have interested two men from his village. The opening among them looks to be very promising, for the people are all eager to have tracts given to them which they read as eagerly as they receive. —A. H. HENDERSON, M.D., Taunggyi, Burma.

✠

Assam Conference Report

The 1911 report of the Assam Baptist Missionary Conference has just come to hand. It makes a pamphlet of 76 pages and is full of information. The eleventh biennial session was held at Gauhati, March 4–12. Twenty-nine missionaries were present. The conference recorded "its unbounded appreciation of the helpfulness of the presence with us in our sessions here, and of their visits to several of our stations, of Drs. Barbour and Anthony from America; also of Dr. and Mrs. Downie and Professor Martin from South India, and Missionaries Seagrave and Geis from Burma." The reports of committees show how thoroughly the conference goes into matters. Facts will be drawn from these reports later. The seventy-five years' history by Nettie Purssell Mason is a valuable contribution to our missionary literature.

✠

Garo Christian Pioneers

Out in the center of the hills, three hard days' journey east of Tura, a little more than two years ago a small dispensary and school were started at Rongbinggiri by Jinggin, now in charge of another branch dispensary in Bagmara. After nearly a year he was succeeded by Anondi, another young man trained at the Tura Mission hospital, and his brave young wife Reheni who spent several years here in school. The government gave a little financial help towards the dispensary at the first and the Commissioner, who traveled through the hills, was pleased with Anondi and ordered the people to build him two new bamboo houses, one for the school and dispensary and the other for a dwelling. The main financial support, however, has come from a good man in America who, though not a member of any church, wanted to invest $50 a year in direct evangelistic work.

Dr. Crozier and I visited Rongbinggiri near the close of our tour last winter. We had been traveling three days among the heathen, when suddenly, not knowing the exact location, we came upon arches of banana leaves over the path with "welcome" in large letters on a paper. At the end of this colonnade in front of his gate stood Anondi with his pupils. As we approached he led them in a song of praise composed for the occasion, which brought tears of joy to our eyes. They were all clean and

happy looking. Reheni met us in the yard. She threw her arms around me and we stood silently weeping for several minutes. This modest white-robed Christian girl—how different from the heathen women! Our visit was opportune, for a government surveyor was in camp near by and as large numbers of men were drafted to move his camp from place to place, all the petty government officials and headmen of villages in that region were gathered there. It was a great opportunity to preach Jesus and we found a few almost persuaded. Representatives of five villages interviewed Dr. Crozier in regard to sending teachers to their villages, and some of them said, "We want one that loves like Anondi," and "We want one with a wife." The nearest market is some three days' away and food is often so difficult to procure that our teachers shrink from the hardships involved, but one young couple has since been found to go to Sinsanggiri, a large village eight miles from Rongbinggiri, to open a school. — MRS. MABEL B. CROZIER, Tura, Assam.

✠

Missionary Personals

Mrs. Edith A. Millard was married at Newton Center, on July 6, to Rev. Charles S. Deming, a missionary under the Board of Foreign Missions of the Methodist Episcopal Church. Dr. Frederick L. Anderson of Newton Theological Institution, officiated. In August Mr. and Mrs. Deming sailed for Korea, where Mr. Deming is a professor in the newly formed Union Theological Seminary at Seoul, in which Southern and Northern Methodists co-operate.

Owing to the enforced absence on account of illness of Rev. Thomas Lewis of the English Baptist Mission Society, Principal of the Congo Evangelical Training Institution at Kimpesi, Africa, Rev. Seymour E. Moon of the Foreign Mission Society has again been appointed acting-principal. The exigencies of the situation have caused Mr. Moon to delay his furlough, due this year, until 1912.

To complete the list of missionaries, both those in active service and those formerly connected with the Society, who lent their services to The World in Boston, a partial list of which appeared in July MISSIONS, the following names should be added: Mrs. H. I. Marshall, F. H. Eveleth, D.D., and Mrs. Eveleth, Mrs. W. H. Roberts, Rev. S. R. Vinton and Mrs. Vinton, Miss E. H. Payne, of Burma; Rev. G. H. Brock and Mrs. Brock, Rev. W. L. Ferguson, D.D., and Mrs. Ferguson, Rev. W. B. Boggs, D.D., and Mrs. Boggs, Rev. W. A. Stanton, D.D., of South India; F. W. Goddard, M.D., Mrs. C. E. Tompkins, of China; Rev. W. B. Bullen, of Japan; Mrs. Joseph Clark, Rev. Thomas Moody, of Africa; also Miss H. D. Newcomb, Miss Stella Mason, Mrs. J. E. Case, Mrs. Mary Burhoe, formerly missionaries. Miss Yaba, Mr. Poklay and Mr. Bosin Momin, Christian representatives of peoples among whom the missionaries work, also gave valuable assistance

Nearly two years ago, Rev. Robert Harper, M.D., of Kengtung, Burma, met with a serious injury to his right hand through the bite of a vicious horse. The damage was so severe that Dr. Harper was forced to take a trip to England for treatment by specialists. He now writes that while his hand is still stiff, the operations performed upon it have been practically successful.

✠

Foreign Missionary Record

ARRIVED

Rev. J. H. Giffin, Mrs. Giffin and family, from Kaying, South China, at Duluth, Minn., May 26.
Rev. H. F. Rudd and Mrs. Rudd, M.D., from Ninguenfu, West China, at New York, June 8.
Rev. J. E. Geil, Mrs. Geil and child, from Banza Manteke, Africa, at Granville, Ohio, July 10.
Rev. S. W. Hartsock and Mrs. Hartsock, from Ikoko, Africa, at Yardley, Pa., July 11.
Rev. W. C. Owen and Mrs. Owen, from Allur, South India, at Ridgewood, N.J., about July 17.
Mrs. I. B. Elliott, from Rangoon, Burma, at Winchester, Tenn., July 23.
Miss Martha C. Covert, from Ningpo, East China, at Emporia, Kansas, July 26.
Mrs. David Gilmore, from Rangoon, Burma, at New York, July 29.
Miss Amy A. Acock, from Sendai, Japan, at Chicago, Ill., August 2.

BORN

To Rev. G. A. Huntley, M.D., and Mrs. Huntley, of Hanyang, Central China, on May 4, a son, Leslie Albert Myers.
To Rev. J. A. Cherney and Mrs. Cherney, of Suifu, West China, on June 6, a son, Paul Russell.

FROM THE HOME LANDS

The Field Secretary in Minnesota

Dr. Barnes has been on a missionary tour through portions of northern Minnesota in company with State Evangelist Rasmussen and State Superintendent E. R. Pope, while the party was enlarged at times by the presence of Rev. M. Berglund, Sunday school missionary among the Swedes, and Rev. E. M. Hulett, pastor at large. Nearly 1,400 miles traveled, fifteen churches visited, needy fields prospected, a motor car occasionally brought into service in farming districts, a boat excursion on Rainey Lake, cordial greetings and generous hospitality, were features of an outing that brought great help and cheer to many workers in the frontier fields, and much useful information to the visitors.

✠

A Faithful Servant

Rev. Neil E. Nelson, an able and faithful minister of the Gospel and missionary among the Swedes in this country, died at New Bedford, Mass., April 2, 1911. He was born in Sweden, April 20, 1859, and after preaching in Sweden first settled in Evanston, Ill. He later labored as a missionary in Manchester, N.H., Montclair, N.J., in South Dakota, Colorado, New Bedford and New York City. He was the founder of the Elim Swedish Baptist Church of New Bedford, and its pastor for six years. During his long and successful ministry he led many to the Saviour and the churches prospered under his care. — C.L.W.

✠

A True Missionary

I am United States public school teacher at Iliamna, Alaska, and never intend to neglect my school duties. But if there was not a real love for the souls of these poor darkened beings I'd not stay two hours after I could get a steamer. Every last Indian belongs to the Greek Church and perhaps always will; but oh, if you could realize the utter blank. They have had a few days' visit from priests, sometimes years apart. I have had a good interpreter and have tried to tell "The old, old story" simply, as to a little child. How glad they are to hear it; what will it matter as to denominational ties to them a hundred years hence? But it will make a difference whether these people live in the peace of God or in the fear of the devil. I am not a missionary, but I can help these poor benighted people understand that God is love; and that it is only He who can forgive sin; and that through Christ.

I am alone; no neighbor, not even an Indian, within quarter of a mile, and no doctor within 250 miles; shut in on all sides by great high snow-capped peaks. These Kenai Indians have more backbone than the Alents, as far as I can judge. I have worked among many races of Indians, and in my judgment these are the most superior ones I have dealt with. Not that they are more civilized, for they are not that; but the material seems to be here, something to build upon. — HANNAH E. BREECE.

✠

The Dark and Bright Side

BY A MISSIONARY PASTOR IN WYOMING

The church clerk wrote me, prior to my coming, "The trouble with all the pastors we have had is that they seem to get discouraged upon arrival, and never seem to be able to rise above it, and SOME OF THEM HAVE STAYED A WHOLE YEAR." I replied, "For once you shall have a pastor who will not become discouraged upon arrival, and who will stay for more than a year."

I reached town about midnight. I found no person to meet me and no person who knew a single member of the church to whom I might go. I could not obtain a bed because of the crowded condition of the place, although I was sick and had been

traveling for three days. I tried to sleep in the waiting-room with about a dozen other unfortunates, but could not do so on account of the extremely cold night, although it was in August. I put on a second suit of clothes over my regular suit, and even then had to walk around town to keep warm. Yes, it was discouraging, but I am still on the field. In my four and a half years as pastor of the same church, I have seen the entire pastoral force of our State change, and in some cases several times.

When I came the church had eleven members, three of them men, but only one of these living in town, the second thirteen miles away, the third eight miles, and within three months the latter moved to California. Of the women only three were living in the place, the others at distances varying from a few up to twenty-five miles. To add to the discouragements we found our predecessor had left town owing about $300, which amount is still unpaid. The services were attended by a few faithful women, but outside of this faithful few there was little interest.

One of the most pathetic things in my work is the funerals. My first one was that of a young man who, though his parents were Baptists and his brother a minister, was himself a gambler and bartender. He made a profession of faith in Christ before death. What was my surprise to find every store and saloon shut up tight for the funeral, and proprietors, bartenders, gamblers—in fact the whole town—at the poor fellow's funeral. When I tell you the stores are open seven days in the week, and the saloons never close night, day or Sunday, you will appreciate the loyal spirit which is displayed on such occasions.

Shortly after this I buried a poor fellow shot to death on the range, whose friends we could not locate; then a poor girl, an inmate of a "sporting house," also shot to death; then another girl who had married from the same house; then a Japanese who was drowned; then an only child, also drowned; then a poor gambler for whose funeral I had to get out of a sick-bed; then an old veteran, the father of a saloon keeper, who never came to church and refused to let the minister visit him; then a sweet child, a regular attendant at Sunday school, although her father is a saloon keeper; then several who went from town drunk and met with accidental death or were frozen—all these besides those that might be classed as "ordinary."

What spiritual darkness prevails on every hand, and what magnificent opportunities there are for work in this great State! How delighted we have been to see the church "grow in grace and the knowledge of the truth," in its gifts for home work and for missions, raising last year an average of thirty-five dollars per member; also to see the membership double in a little over a year after these years of patient waiting. Now we have one of the best Sunday schools in the State and a B.Y.P.U., recently organized, composed of as fine a lot of young Christians as you will meet anywhere. Therefore, "we thank God and take courage."

✠

Echoes From South Dakota

REV. S. P. SHAW

The German Baptist church at Herried reports good attendance at its services, and the church edifice with its new electric lights proves too small for the audiences Sunday evenings. Pastor Bens has preached in the neighborhood of Pollock, and ten persons have professed faith in Christ.

The Timber Lake church when seven months old came to self-support. They plan to begin the erection of a church house soon. M. P. Beebe, a member, has purchased two splendid lots which he purposes to deed to this church as soon as they erect their new building. This generosity has greatly strengthened the work here. The pastor, Rev. J. J. Enge, and his wife, deserve much credit for their untiring efforts in these new fields.

The church at Eagle Butte is young, but progressive. They have three Sunday schools, one in town and two in the country, with a total attendance of about 120. Rev. James B. McKeehan is proving his adaptability to this kind of work by the way he is succeeding in these fields.

At Watertown during the first five months of Rev. F. R. Leach's pastorate, the church received sixty new members, and an aggressive campaign is being carried on for a new church building, to cost not less than $16,000. The church is enthusiastic over the progress of the work.

CHAPEL CAR AND COLPORTER

A FAITHFUL WORKER

Rev. L. Walton Terry, for ten years the efficient superintendent of missions for western Washington, has resigned to become financial secretary of Adelphia College, Seattle. Rev. J. H. Beaven, of Walla Walla, succeeds him in the state work.

ROUGHING IT IN BIG HORN BASIN

Colportage Wagon No. 58 — the "George Frear Memorial" — was sent as soon as equipped into the Big Horn Basin, Wyoming, where it has had a varied career. The colporter described some of the difficult mountain driving as "making the horses and driver sweat with fear." The first pair of horses had to be killed by order of the state because of a contagious disease, and the society was left to buy a new pair. The wagon has been kept going and is one of the Basin's institutions.

A JEWEL FROM A MINE

"While engaged in a meeting with a weak church in the western part of Indiana," writes Colporter W. E. Houghton of Franklin, "I was invited to visit the mine in the vicinity, and while going through the mine I fell into conversation with a miner who was noted for his wickedness. I invited him to come to church that night, which he did, and held up his hand for prayer. He came the next night with his wife. They were both converted and united with the church. The man has since become a deacon and a very active church worker. His influence for righteousness is now as great as his influence for wickedness was before his conversion. The church has been greatly strengthened."

FINDING THE PEOPLE

A gulch which a missionary had pictured to be full of wolves and panthers proved, to his surprise, to be a home of Christian people, says Dr. Seymour. Hear what the colporter says: "Our farm where my family lives and works, is at the head of a narrow valley. Beyond the first few miles I have always felt as if there was nothing but wild animals. But I drove into this canon, which I followed for twenty-seven miles; and I found thirty-three families, most of whom were Christians; there were no Baptists, and eight families without the Bible. I left in there forty-four Bibles and a thousand pages of tracts. I tarried and preached for them on Sunday. At the close of the service there was an old-fashioned handshake. We sang 'When the roll is called up yonder,' and when the invitation was given for prayers many came forward, from the gray-haired father to the little children, and amid tears we left them imploring us to come again."

A GOOD APPOINTMENT

It is announced that Rev. W. E. Chalmers will not only be "educational secretary" of the Publication Society, but in addition to supervision of the young people's work will have in charge the teacher training department in place of Rev. H. T. Musselman, who has resigned.

STRENGTHENING THE FORCE

Rev. Geo. L. White, who has been the general missionary for the States of Wyoming, Utah and Nevada for the Home Mission Society, and who was formerly in charge of one of the Chapel Cars, has been appointed by the Publication Society as superintendent of its work in the Pacific Coast States. He began his work August 1, with headquarters at Portland, Oregon.

READJUSTED RELATIONS

One of the most important gatherings in Philadelphia in connection with the anniversaries was a conference of representatives of the Conventions of seven States upon the Pacific Coast and a committee of the officers and representatives of the Board of the Publication Society. There were two pro-

longed sessions and the work of the Society and its relations to the Coast States were thoroughly discussed. Articles of agreement were framed and passed with unanimity. These have been ratified by the Board of the Publication Society, and will be by the Coast Conventions at their coming meetings. The Society will have new force and power in this district and the Conventions will be greatly aided in their work.

✠

What the First Colportage Wagon Did the First Year

The first colportage wagon was provided by the Sunday school children of Michigan, the money being raised by Dr. E. M. Stephenson, then Sunday school missionary for Michigan. The results of the work of this wagon for the first fifty weeks were: 250 days' work: 3,863 miles traveled; 201 meetings held; 434 sermons and addresses; 2,082 families visited; 918 books given away; 499 Bibles sold; 590 Testaments sold; 1,008 books sold; 151 Bibles given away; 161 Testaments given away; 73,795 pages of tracts distributed; 225,565 pages of religious papers distributed.

✠

Colportage Work Among the Foreigners

Besides the colportage wagons, the Publication Society has nearly forty colporter missionaries doing work in various parts of the country, writes Annie L. Barnes. Among them are a number of foreign workers. In Philadelphia we have, in connection with the City Mission Society, a Polish colporter doing excellent work among the Poles, Russians and Slavs; also an Italian colporter who is doing great good among his people. In New York City we have, in co-operation with the City Mission Society, colporters among the Slovaks, the Hungarians, and the Russians in the City and at Ellis Island.

The Society is also co-operating with the Cleveland City Mission Society in the support of a native Hungarian worker. It is supplying these men, as well as a great many others who are working among the foreign population of this country, with Bibles and tracts in their languages.

On the Pacific coast we have a native Chinaman, Sum Sing, supported partially by the contributions of a lady in Massachusetts (Mrs. A. M. Pickford). He is living in Oakland with his family, doing splendid work among his own people. We have also on the Pacific coast a native Japanese colporter, K. Takahashi, who is working in Washington among his brethren.

In the western part of Pennsylvania the Society has, in joint appointment with the Pittsburgh Association, five colporters working among the Croatians, Slavs, Hungarians, Italians and Russians. The value of this work is attested by all familiar with it.

HARD GOING FOR THE COLPORTER ON THIS KIND OF KANSAS ROAD

A Model Handbook

The Handbook of the American Baptist Foreign Mission Society for 1911 so closely approaches the model that it is difficult to see how 1912 can improve upon it. One felt the same way about the issue for 1910, however, so that Secretary Warburton may still surpass himself in arrangement and illustration. First we have the story of the year in 63 pages which are packed with illustrative matter directly from the missionaries on the field. Here is the life of missions ready to hand for program committees, the missionary sermon, or the Sunday school teacher. Then come facts and figures, brief descriptions of the mission stations, the missionary directory, and the maps in colors. Only twenty cents for the whole, which is very artistic. Every young people's society should have the Handbook and MISSIONS on file.

✠

The Church in the Smaller Cities

This pamphlet belongs to the Social Service Series which the Publication Society is bringing out for the Northern Baptist Convention Social Service Commission, under the chairmanship of Dean Shailer Mathews. Rev. F. W. Patterson, of the First Church of Edmonton, Alberta, Canada, is the author, and his thesis is that "loyalty to Jesus consists not in rigid conformity to the methods of a bygone age, but in an intelligent and purposeful effort to adjust ourselves and our methods of work to the demands of today and the needs of the community in which we labor." The smaller cities have their problems as well as the big cities, and these require study. Then smaller cities differ in character and consequently in kinds of work demanded. The author indicates how the study of the field is first to be conducted, and after that various activities in which the church should engage in order to minister to its specific community. The work is practical, and its value not to be gaged by the price—ten cents.

✠

The Social Service Series

Two further issues in this helpful series are "Welfare Work by Corporations," by Mary Lathrop Goss, and "International Justice," by Prof. George C. Wilson, formerly of Brown, now of Harvard. The first gives examples of what corporations are doing abroad and in this country for the welfare of employees, incidentally indicating that some corporations do have souls, or at least some care for them. The second is especially interesting now when arbitration and peace are common topics of discussion. It is well to know just what the international relations are, and young people especially should familiarize themselves with the facts through this brief but clear and comprehensive statement.

✠

Children of Foreign Lands

Charming volumes are these which describe the children of Egypt, Ceylon, India, China, Africa, Arabia, Jamaica and Japan. In the compass of a hundred pages, illustrated with colored plates, they tell of the children's life, conditions, plays, customs, schools—just what not only our children but all of us like to know, for who is not interested in child life? The writers were selected because they knew how to write in an interesting way, and knew what to write about in the different lands treated. Parents will not go amiss in giving these

little books as presents to their children. Among other benefits, they broaden the interest, and awaken the missionary spirit through the touch of human sympathy. They belong also in the Sunday school and church missionary library. (Fleming H. Revell Co. uniform edition.)

✠

Missions in the Magazines

Much interesting descriptive material is contained in the current magazines. The *Century* contributes "Motoring in Algeria and Tunis," the first of two papers, taking us from Algiers to Constantine and describing points of interest along the way. "Samoa and the Samoans" (*Overland Monthly* for July) interestingly gives the character and customs of the Samoans and describes their chief personages. "Isola Bella" (*Blackwood's Magazine* for July) is a similar article with Ceylon for its theme.

The *Century* contains a brightly written story, "The Joyous Adventure of Etta," the tale of East Side children representing a variety of races and their happy trip to Rockaway with their settlement teacher. The racial characteristics of the different children are well brought out. The *Atlantic Monthly* contains another Greek story by Julia D. Dragoumis, — "In the Cave," — the story of a lame little Greek girl's love for her handsome fugitive lover. The scene is laid on the Island of Ægina and the background is rich in local color.

An unusually large number of Anglo-Indian stories are to be found. *Pall Mall* contains two, "A Wedding Day," a story of the Indian Mutiny with scene laid in Golpore, and "The Mystery of an Out-Station," in which the interest centers on the mysterious and the unearthly. *Blackwood's* contributes another Mutiny story in "Robert Dinwiddie;" and *Cassell's* for July contains "His Own People," which is the portrayal of the unceasing devotion of an old and ignorant ayah to the boy entrusted to her by the dying memsahib and the decision made by the boy when he first learns of his race.

For more serious reading, "India's Education and her Future Position in the Empire," by His Highness the Aga Khan, which appears in the *National Review* for July, is noteworthy. The writer considers illiteracy the basic cause of India's wide unrest and asserts that "the salvation of India under British rule rests upon the enlightenment of the masses. . . . If by education the myriads of India can be taught that they are guardians and supporters of the Crown, just as are the white citizens of the Empire, then the realization that India and the self-governing dominions stand and fall together, bound by a community of interests and a common cause to maintain, will have to come."

The Imperial and Asiatic Quarterly Review contains a wealth of valuable material. Among other interesting articles we would mention "The Indian Currency Policy," containing statistics and diagrams, "Race and Color Prejudice in India," "The Architect in India," "India Revisited after Twenty-four Years," "The Renaissance of Islam," and "The Ancient City and State of Kutchar."

✠

Serampore College

This College, founded by Carey, Marshman and Ward in 1818, as the crown of their work for India, was intended to be a Christian University for India, in which Christians of every evangelical communion might join in teaching, and students be received from Christian, Hindu and Moslem communities alike. Through limitation of means, the university lines have not been developed, but the college has done excellent work in the training of preachers and teachers for the Bengal field of the Baptist Missionary Society (English). The College Council decided two years ago to make Serampore College an Interdenominational Theological College for the training of Christian ministers, teachers and lay leaders, with its classes open to non-Christian students willing to pay their own fees and imbibe education in an atmosphere definitely and aggressively Christian. The co-operation of the Christian church at large is asked to raise an endowment of $1,250,000. The Baptists of Great Britain expect to secure $300,000 for the endowment fund, and more than $100,000 has already been raised for land, buildings and equipment, besides $40,000 toward endowment, and $10,000 for working expenses of the next three years. The Baptist Missionary Society has also agreed to maintain four of its missionaries as professors.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for four months, ending July 31, 1911

Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$515,384.92	$42,428.73	$472,956.19
Individuals (estimated)	230,000.00	15,739.48	214,260.52
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	39,695.94	138,636.06
Total Budget as approved by Northern Baptist Convention	$923,716.92	$97,864.15	$825,852.77

Comparison of Receipts with those of Last Year
First four months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$39,307.71	$42,428.73	$3,121.02	. . . . .
Individuals	6,867.10	15,739.48	8,872.38	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	25,464.09	39,695.94	14,231.85	. . . . .
	$71,638.90	$97,864.15	$26,225.25	. . . . .

The American Baptist Home Mission Society

Financial Statement for four months, ending July 31, 1911

Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$353,792.36	$28,253.65	$325,538.71
Individuals (estimated)	150,000.00	1,704.22	148,295.78
Legacies, Income, etc. (estimated)	175,292.00	62,649.91	112,642.09
	$679,084.36	$92,607.78	$586,476.58

Comparison of Receipts with those of Last Year
First four months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$26,102.19	$28,253.65	$2,151.46	. . . . .
Individuals	905.65	1,704.22	798.57	. . . . .
Legacies, Annuity Bonds, Income, etc.	61,218.42	62,649.91	1,431.49	. . . . .
	$88,226.26	$92,607.78	$4,381.52	. . . . .

American Baptist Publication Society

Financial Statement for four months, ending July 31, 1911

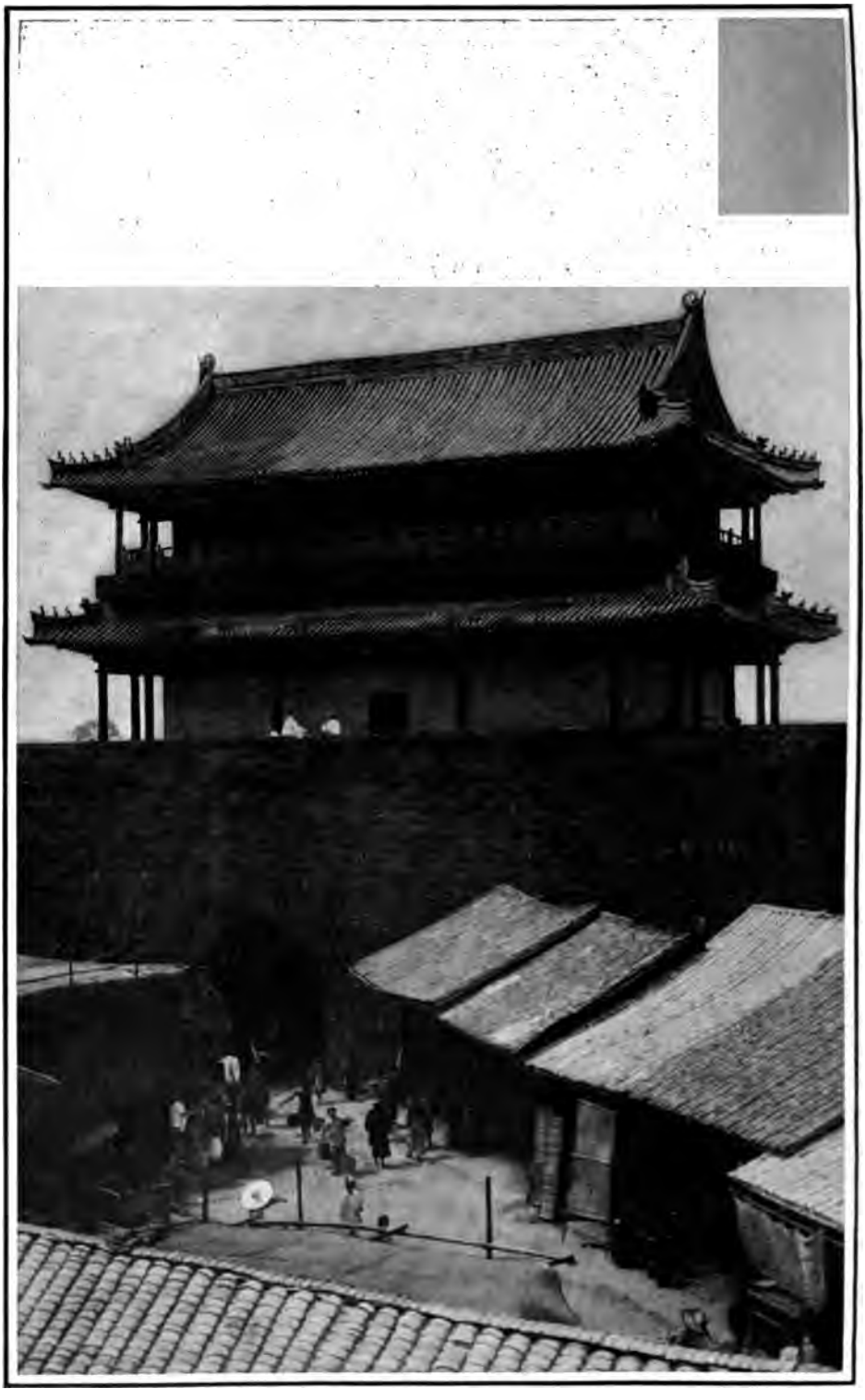
Source of Income	Budget for 1911-1912	Receipts for Four months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$111,304.25	$29,434.68	$81,869.57
Individuals (estimated)	21,800.00	2,659.33	19,140.67
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	8,424.24	42,849.64
Total Budget as approved by Northern Baptist Convention	$184,378.13	$40,518.25	$143,859.88

Comparison of Receipts with those of Last Year
First four months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$29,410.15	$29,434.68	$24.53	. . . . .
Individuals	4,403.95	2,659.33	. . . .	$1,744.62
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	4,486.02	8,424.24	3,938.22	. . . . .
	$38,300.12	$40,518.25	$3,962.75	$1,744.62

STATUE OF ROGER WILLIAMS
THE APOSTLE OF SOUL LIBERTY

DESIRED IT (RHODE ISLAND) MIGHT BE FOR A
HELTER FOR PERSONS DISTRESSED FOR CONSCIENCE"
— *Roger Williams*



GATE OF THE BESIEGED WALLED CITY OF CHENGTU, WEST CHINA

Latest News from West China

LATEST news regarding the perplexed condition of affairs in West China, by cablegram from missionaries on the field, just as MISSIONS is going to press, states that the Suifu missionaries have already arrived in safety at Chungking and that the Kiating missionaries are now on their way. While no word had come from those located at Yachow, Chengtu and Ningyuenfu, they were believed to be safe.

The rioting in the Province of Szechuan, West China, probably caused by the strong Chinese sentiment against the construction of railroads by means of foreign capital and dissatisfaction with the Manchus, the ruling power, seems to have centered around Chengtu, where several missionaries of our own and other Mission societies are located. Shops and schools have been closed and the Province generally has been thrown into unrest. Some skirmishes have taken place between government troops and insurgents, but the government is putting down disorder with a strong hand.

¶ Chungking, a populous city on the Yangtze river, ten days' journey from Chengtu, is the place to which the missionaries have repaired, on the advice of those in authority. Consulates representing various foreign powers are located at this city, and American and European gunboats are stationed there ready to afford protection, if necessary. Confidence is felt, however, in the ability of the Chinese government to cope with the situation.

¶ The missionaries of our Foreign Society now in the field in West China are as follows:

Suifu (where the general work of the Mission is centered and where Munroe Academy is located) — Rev. and Mrs. I. B. Clark, W. R. Morse, M.D., Mrs. W. R. Morse, Rev. and Mrs. J. A. Cherney, Miss Beulah E. Bassett.

Kiating — Rev. and Mrs. J. P. Davies, Miss Pansy C. Mason.

Yachow — Mrs. C. A. Salquist, Mr. and Mrs. H. J. Openshaw, Dr. and Mrs. Edgar T. Shields.

Ningyuenfu — Rev. and Mrs. Robert Wellwood, Dr. and Mrs. J. C. Humphreys.

Chengtu — Rev. and Mrs. Joseph Taylor, D. S. Dye, C. L. Foster.

¶ The imperial government recognizes the gravity of the situation, and has sent a former viceroy of Szechuan, Tsen Chun-Suan, to suppress the rebellion.

¶ For the missionaries it is a time of distress and trial. Let us pray for their safety and spiritual girding.

PASSING EVENTS

Assassination as a Deterrent

ASSASSINATION is never the promoter but always the deterrent of reform. Russia has been peculiarly unfortunate in the use of this savage method. A large measure of liberty was about to be granted when the assassination of Alexander II put an end to that hope of a better day. Now the assassin has taken away the life of Premier Stolypin, who was the man of the hour for progress in the Russian Empire. The Czar and his premier have to cope with difficulties which outsiders can little understand. Those who have most intimate knowledge have regarded Premier Stolypin as a strong leader, wise enough to hold the affairs of empire in balance between the extremists on the one hand and the reactionaries on the other. Certainly the attack upon him at this time must make it harder to accomplish the reforms which the Czar has at heart.

□

A Gallant Struggle

The vote in Maine on the question of constitutional prohibition shows what the increasing growth of cities means. It is significant that every city went for repeal. It is in the cities that the foreign elements are massed which have made it possible to secure a resubmission of the constitutional issue. The Maine people of native stock would never repeal the prohibition clause. The liquor party has known where to appeal, and how to conduct its campaign. All that outside financial aid could do to defeat the temperance party was done. In view of the circumstances the rally for prohibition was remarkable.

□

Laws Imperatively Needed

The pressing of two important measures upon all State Legislatures was agreed upon by the National Uniform Laws Commission at its recent session in Boston. One was a uniform divorce law and the other was a regulation of child labor that should apply to all the States. A uniform divorce law is essential to the maintenance of our Christian civilization. A national divorce law would be difficult to secure, but a uniform law enacted by all the States is possible. Every Christian should advocate this, and public sentiment be aroused until it shall be irresistible. Let us agitate and agitate, in defence of the home life that is being ruthlessly destroyed.

□

The Peace Treaties

President Taft is making strong pleas in behalf of the peace treaties with England and France which the Senate has temporarily held up. He is appealing directly to the people, as Governor Hughes used to do. He declared in an address before the American Bar Association, "We are not going to get ahead in the matter of international arbitration if we are not ready to make

some sacrifice. I want these treaties to mean something, to be fruitful of some accomplishment." It is especially unfortunate that just at this time an ex-President should use his remaining influence in opposition to these measures, which are rightly regarded as the greatest steps towards universal peace yet taken. The opposition is based on the lower motives, and is fallacious in logic. That does not make it less insidious and hurtful. We are confident, however, that the sober sense of the American people will support President Taft in this matter. This is not a political but a moral issue, and every Christian should make himself felt on the right side.

□

The Worthiest "Next" Cause

What we hope for now is that some multi-millionaire will see that no nobler niche of immortality exists than that awaiting the man who will give a fund of twenty millions for a Ministers' Pension Fund, providing for retirement after suitable period of service precisely on the same terms as those provided for professors under the Carnegie Foundation. If the teaching profession is underpaid, much more so the clerical. If the faithful teacher is worthy of provision for old age, surely not less so the faithful preacher. While we are striving for our small starting fund of $250,000, may God inspire some great steward of riches to establish a Ministers' Pension Fund that shall cause the world to recognize the value to all its highest interests of the ministers of the gospel.

□

The Men and Religion Campaign

Soon the initiatory campaign of the Men and Religion Movement will be in progress. The main stress of this movement will be evangelistic, but there will be a missionary emphasis also. And certain it is that no revival can come in the churches that will not increase the missionary interest and resources. In seventy-six cities of the United States and Canada there are committees of one hundred each at work organizing for the meetings. Religion as a life is the point at which this effort aims. We shall hope to see something permanent come from it. Campaigns of inspiration are not sufficient. The work of our own Laymen's Movement should be pushed coincidently with this campaign, with mutual helpfulness. Secretary Stackhouse has planned for intensive work, as his program elsewhere given indicates. Meanwhile, no church should wait for some outside impulse. The real revival comes from within, and faith and prayer are the only essentials.

□

Plague-Swept India

The news is given out from London that the deaths from the plague in India reached the enormous total of 650,690 for the first six months of this year. The epidemic has not only been unusually virulent, but there seems to be no way to check it, and the official figures are not believed to cover the appalling truth. To millions the plague is the direct visitation of punishment from the offended deities, and the people are hopeless of escape. This makes the work of sanitation and prevention more difficult, and greatly complicates the situation. The Christian communities are the bright spots in this terrible situation and form a striking contrast to the Hindus.

□

A Suggestive Example

The First Baptist Church of Jamestown, N.Y., so strongly believes in missionary education that its missionary committee has voted to put a copy of MISSIONS into every home in the church, as one of the best means to accomplish the end desired. Rev. George Caleb Moore, the pastor, heartily believes in this as the ideal plan. Naturally

we agree with him. A number of churches have adopted this method. Why not follow the example and try it in your church?

□

Chinese in Mexico

It appears that the Chinese government has an excellent claim upon the Mexican government for the wholesale massacre of Chinese in Torreon, which was perhaps the worst blot upon the revolutionary movement. The slaughter of 303 inoffensive Chinese, with the destruction of their property, was the act of a mob, impelled by the native hatred of the foreigners, who had been prosperous beyond their neighbors and were doing the banking and mercantile business of the city. Dr. Lim, who represents the Chinese, barely escaped with his life. He was a convert in a Presbyterian mission in Canton, studied medicine in a mission hospital, emigrated first to California and thence to Mexico, taking up his residence at Torreon twenty years ago. Practising his profession, he also became interested in mines and real estate, and associated himself with Foon Chuck, who was put in charge of the railroad hotels on the international railroad lines. The two Chinamen kept bringing over Chinese boys to act as cooks and waiters, educated, Americanized and evangelized them, and established a colony that numbered about 600 before the massacre. They had some sixty stores in the city and practically monopolized the truck farming and Torreon fruit and vegetable market. They had also established a flourishing bank and were building an electric road connecting the center of the city with a suburban residence district owned and developed by them. This explains the Mexican jealousy. The awful blow fell on them unawares, as they had no idea they were objects of hatred. That they were unexceptionable citizens is admitted. Dr. Lim has been one of the chief supporters of the Presbyterian mission in Torreon.

Ⓜ

The Cost of Stimulation

STIMULATION of missionary interest is necessary, but it is expensive. It would be well if those who are criticising the cost of administration would consider this point. The way to decrease one considerable item of expense is to remove the necessity for stimulating missionary giving.

The ideal is simple enough. If all Christians were consecrated stewards the only necessity would be to establish a missionary treasury for missions and publish a statement of the needs of the work. Then the money required would pour into this central treasury, to be disbursed according to the budget made out by the wise men in charge. There would have to be two or three administrators, men of vision and great ability, competent to see the needs and direct the vast work at home and abroad. But all the collecting agencies and all the means of stimulation, except information, could be dispensed with. This would mean a saving undoubtedly of large sums that might go to foreign evangelization instead of home stimulation.

But taking things and church members as they are, it would be fatal to stop the stimulation before the need of it has been removed. It would be poor economy to reduce expenses $30,000 and reduce income $100,000.

The common-sense way to proceed is that which we are now pursuing — develop systematic giving in the churches in place of the old spasmodic way. Every church that adopts the duplex-envelope weekly offering, covering all

the budget items, helps on toward the day when artificial and outside stimulation shall not be necessary.

Be sure that none will hail that day more gladly than the officers and boards and workers of the missionary societies. We do not have complicated machinery because we love to see the wheels go round, but because it is necessary to make the cause go on.

When the highest missionary motive possesses the souls of all the disciples of Jesus we shall see many changes in our churches and in our communities as well. But as yet we are left to wonder, with a foreign missionary who had just passed through an experience not wholly unusual, why it is that there is so much readier a response to physical distress on a mission field than to the spiritual needs. The answer is to be found somewhere in the singularities of our human nature.

By the way, has your church adopted the duplex envelope and the comprehensive budget?

Some Remarkable Beginnings

PERHAPS nothing we have been learning about the Baptist development in Russia and the Balkan States is more remarkable than the way in which the work began and spread in one country and another. That

> God moves in a mysterious way
> His wonders to perform

has rarely been more strikingly illustrated. Take the following instance, for example, which is vouched for by Rev. Mr. Byford, who got it at first hand in his travels for the World Alliance:

Some thirty years ago a colporter came into Kazanleh, Bulgaria, selling his wares. A young man named Gregor Dumnikoff bought a testament and with a companion, Pettero Kirkalauoff, began to read. Others joined them until at length more than thirty young men met regularly to read and study the New Testament. At the end of a year they drew up a community confession of faith which set forth that a true Christian should give one-tenth of his income to the Lord; that he would not swear before a magistrate; that he would be baptized on profession of faith; and that he would preach the gospel to other creatures. They could obey the first two articles in their creed, but the third was a stumbling-block — for who could baptize them? They made inquiries as to where they could get help, and at last they heard from a commercial traveler that there were some people in Tulcea, Roumania, who practised immersion. Rejoiced at this news they addressed a letter naïvely to 'The Church of Strange Practices,' Tulcea, Roumania; but they received no answer, and were bitterly disappointed. They maintained their Bible study and simple meetings, however, and kept three articles of their creed. Fifteen years later they bethought them of publicity as a method, and advertised in the daily press in Sofia, the capital, stating their belief, and asking any one in the world who believed as they did, if there were any such, to come to their help. Two Russian exiles in Rustchuk saw this advertisement, and took the three days' journey over the Balkan mountains, and after staying with friends for eight days baptized twenty-eight of the believers in the river which flows outside the walls of the town. That was the organized beginning of a work that now numbers its churches by the hundreds. For example, in Transylvania this evangelistic work, carried on almost wholly by converted men who earn their living by daily toil, has in the last eleven years resulted in the formation of twenty-five churches with over five thousand members.

Note and Comment

MISSIONS invites you this month to a rich variety of interesting material. Dr. Dearing is a charming traveling companion, and takes us to a district in West China little known, but of especial interest just now because of the floods on the Yangtze and the revolutionary demonstrations. The reader passes easily from one land to another, getting glimpses of Porto Rico, Minnesota, Burma, and Russia. The sketch of Rev. Wilhelm Fetler is a stimulus to faith. Canadian missions come into our nearer view for the first time, and should give us sense of neighborhood with the Baptists across the border. Mrs. MacLeish gives a valuable and comprehensive survey of women's work in missions, and all the departments are full of live matter. The pages could not hold more, but much good material found itself left over. Look out for the November issue, as we hope to have some surprises in it.

¶ President Taft has issued an order forbidding bull fights, dog fights or cock fights within the Panama Canal zone. Cock and dog fights have been much in evidence there. They included the double evil of gambling, and cruelty to animals. It is a pity the President cannot prohibit prize fighting in this country.

¶ If you fail to get a copy of MISSIONS, first ask yourself if your subscription has expired, then write us about it. We stop the magazine after one month beyond the expiration date, which is always printed on the wrapper with the address; but prior to that we intend to give three notifications — the last being a pink slip in the last number of MISSIONS which has been paid for. Of course if we could look through the list personally each month we should know that some of our good friends would not like to have MISSIONS stopped; but with thousands of names that is not possible. We do our best to avoid stopping any subscription, be assured of that; but to continue sending three or four months after expiration entails heavy loss. System means occasional but unintentional error. If this is on our part, give us chance to correct it.

¶ The American Board came through its year, ending with August, with a balance of a little less than $2,000 in the treasury. The total amount raised was $1,032,000 in round numbers. A deficit was feared almost to the close of the year, but some special gifts in July and August relieved the situation.

¶ A Japanese paper contains an account of the lowering of the flag of Rear-Admiral Hubbard and the raising of the flag of Rear-Admiral Joseph Murdock on board the U.S. flagship *Saratoga* in Yokohama harbor. The scene was impressive, and the guns saluted the retiring and new commander of the fleet. Admiral Murdock is the son of Dr. J. N. Murdock, for so many years corresponding secretary of the Missionary Union. He represents the finest type of our naval officers, and is worthy of the high honors that have come to him.

¶ The singing at the Missionaries' Conference in Boston was thoroughly inspiring, and deepened the regret that the great missionary hymns of the church are not more widely known and used. The Missionary Hymnal, published by the Publication Society, contains the finest of these hymns, and it would be an education for any church to get this little book, costing only fifteen cents, and learn the hymns from the first number to the last. There is not one that is not worth committing to memory, not one that it does not inspire the soul to sing. The selections made at the conference

showed a fine taste, and the use of this hymnal in missionary meetings would be most helpful. References to it are made in the missionary programs. With such noble hymns as are at our hand, we have no excuse for not making church music the handmaid of reverence and devotion.

¶ The Japan Baptist Theological Seminary at Tokyo sends out its first annual calendar, for 1910–1911. The faculty numbers seven, with W. B. Parshley as president. Yugoro Chiba is dean and professor of theology. Two other professors are Japanese: T. Takahashi and K. Sato. Among the entrance requirements is one that calls for two years of membership in a Christian church and suitable qualifications for the Christian ministry. A physical examination is required. And aid is "not granted to students other than Baptists nor to those who use tobacco."

¶ At the call of a number of leading laymen, including Governor Foss, about fifty prominent Baptists of Boston and vicinity met at luncheon to listen to Rev. Wm. Fetler and Dr. MacArthur concerning the needs of the First Baptist Tabernacle in St. Petersburg. Mr. Fetler made an effective statement, and Dr. MacArthur added his heartiest endorsement. It is hoped that a very substantial amount may result for the work, although pledges were not asked for at the meeting. Mr. Fetler has gone South in company with Dr. MacArthur, and will have a number of meetings in the larger cities, after which he purposes to return to his work in Russia. First, he will have to stand trial in Moscow, where all sorts of false accusations have been made against him. He has made many warm friends in this country, and we sincerely hope that he may receive the full support needed. We speak of him and his work elsewhere, using largely an article furnished by the editor to the *Congregationalist*. It is interesting to know that some Congregationalists are deeply interested in this movement, which is broadly evangelical in its character.

¶ It is difficult to realize that fifty years ago this country was in the throes of civil war, with "black care" an unwelcome guest in nearly every household and uncertainty prevalent everywhere. As the sad events of those days are recalled a united North and South should constantly voice thanksgiving to God for peace and brotherhood, and the slow but sure wiping out of sectional and factional lines. Denominationally as well as politically, there should be no North or South, as there is no East and West. One great Baptist brotherhood is the goal.

¶ The Home Mission Society has been urged year after year to enter Haiti as a mission field. Undoubtedly the need of mission work there is great enough, but the political conditions are not sufficiently stable to make the undertaking advisable at present, even were the funds in hand. With the revolution now in progress it is not possible to tell from week to week "who is who" governmentally in the ill-fated island.

¶ Those who have insisted that Japan was bound to get into war with us must be sadly disconcerted by the readiness and grace with which the Japanese government volunteered to alter the treaty agreement with England which would have conflicted with the peace pact proposed between England and the United States. Great Britain, under her agreement with Japan, was bound to support Japan by arms in any war that might arise in defense of territorial rights or special interests. Under the amended treaty this does not apply in the case of war with a nation with which either contracting party has concluded an arbitration treaty. Japan has not only voluntarily taken this step, but is desirous of making an arbitration treaty with us.

¶ Tuskegee has received the gift of a hospital to be known as the "John A. Andrew Hospital." Boston friends who do not wish to be known have given the hospital as a memorial to the famous "war governor" of Massachusetts, who died in 1867. He organized in 1863 the first negro regiment to serve in the civil war—the 54th Massachusetts Infantry; and after the war he urged the conciliatory policy toward the South which Lincoln intended to follow.

¶ The United States has a new Roman Catholic archbishop, Edmond F. Prendergast of Philadelphia having been elevated to this office by papal bull.

SUIFU, HIGHEST NAVIGABLE POINT ON THE YANGTZE, WEST CHINA

On the Rim of the World

By John L. Dearing, D.D., of Japan

COMMON it is to call Boston the Hub of the world, and enthusiasts say of the universe. It is easy at least in mission matters so to regard the birthplace of Judson and the headquarters of the Foreign Mission Society, and if we grant this, it makes a convenient starting-point whence so many missionaries have gone out as spokes toward the rim. To those who slowly and laboriously reach points in the West China field, 14,000 miles and more from the Hub, belongs the honor of dwelling as nearly as possible on the Rim of the World.

Let us imagine the long, tedious journey as taken, "approved as written" so many times by others—the journey across America, the 8,000 weary miles across the Pacific, the steam journey of 1,000 miles up the Yangtze and the 800 miles or more of slowly working up against the swift rapids of the Upper Yangtze by aid of house-boat and coolies and bamboo cables, till Suifu is reached, and then still another hundred miles of slow progress up the Ming River to Kiating, where we bid adieu to the boats and take a "chair" for 100 miles more on to Yachow. If we really wished to get to the very Rim we should still journey wearily on for twelve days more till we reach Ningyuenfu, but a tender-foot will begin to feel when he has reached Yachow that he is far enough from home to pause a bit.

At this point what do we find? Had you been there last February you would have seen a company of missionaries meeting at the farthest point from headquarters of any conference ever held by American Baptist missionaries. In point of time it was between five and six months distant. Modern inventions have brought it into close touch

by the cable, but the best mail service — with all the recent improvements introduced by the English Superintendent of Posts, by which coolies take our letters and run night and day overland to Hankow some 1,000 miles distant, where the steam takes them on — still requires some two months at best to reach the Hub. If it be a paper, however, it still must come the wearisome way and slow, up the river, reaching us when so old that its news is no longer of interest. One readily turns from the perusal of such stale news to listen to the fresher and more interesting story of some traveler or missionary who is ever ready to recount his experiences as he has wandered through the hills and mountains of the Thibetan border or among the wild tribes just over the hill-tops.

One need linger here on the Rim of the World but a brief time before the *wanderlust* gets to working in his blood. Everything about him suggests and encourages it. Right through the little town passes the main road or trail over the mountains leading direct from Peking to Thibet. Over this road march the soldiers who are sent to keep order among the wild tribes. Standing on the main street of the town are the mules and little horses which have brought their burdens of hides and musk and wool from Batang and Lassa on their way to Chengtu, or to load onto rafts which take the goods from here down the river to the points where boats may navigate. It may be that the horses of the caravan are headed toward the west, in which case they are doubtless loaded with cotton yarn and cloth and other necessities for Ningyuenfu and interior points. And ever and anon you will note a line of coolies starting out with the gigantic burdens upon their backs of the famous brick-tea packed up in compact packages, so that they may easily carry from 200 to 250 pounds these long weary miles over the mountains into Batang or Ta Thisen Lu, where the Tibetans are eager purchasers. Last February one might have seen the iron-

A TYPICAL CHINESE GATHERING

MISSIONARY HOMES IN CHENGTU OF MESSRS. TAYLOR, DYE AND FOSTER

work of a new modern bridge which a French engineer has been engaged to build across a river some twelve days' journey over the mountains, being laboriously divided up into man-loads, to be taken in single loads or, where impossible, arranged for several coolies to bear. This bridge of some 400 feet in length was estimated to make some 1,700 man-loads as it was slowly carried through the town up the mountain path and out of sight into the great unknown.

About the streets of the town could almost daily be seen the coolies who had brought in from the neighboring coal-mines huge baskets of coal which had been crudely mined and which were sold for but a trifle per basket. The main street was often blocked for traffic by the large number of these coolies waiting for buyers. An interesting place in the outskirts of the town was an old temple which had been requisitioned by the government as a place of manufacture of the famous Peking carts. No such thing as a cart is to be seen in the town away from this temple-ground, nor can a cart be seen within hundreds of miles of this border town. Nevertheless, an order had gone forth from Peking months before that the pathway over the mountains should be made into a cart road. It is claimed that one sole and empty cart drawn by many mules has once been dragged over this road from Peking through to Batang. Had not a missionary vouched for this I should reluctantly believe it. The road does not indicate that such a thing were possible. Nevertheless, it is said to have been done and so reported to Peking, and the central government, which is eager to establish close communications immediately with Thibet, at once sent forward a company of men from Peking to begin the manufacture of carts for this road in this temple. And there they are, the wonder of the populace, who had never before seen a cart or wheeled vehicle of any kind. Two or three are completed and others are slowly in the process of making. It is doubtful if ever they will be wanted, or of any use in this remote town, where every one walks or rides in a chair.

One of the pathetic sights is the Mission Hospital on the main street of the town. Why pathetic? Think what this means. There is not another hospital for hundreds of miles to the north of here, not till one stumbles upon one away to the north somewhere in Russian Siberia. To the west thousands of miles over the mountains, away through Thibet and perhaps in Persia somewhere, one may be found. To the south one may travel long stages through the mountains before in distant Burma medical aid and a hospital may be available. Where in all the world is medical aid more imperative or where will a less occupied field be found? All through this Rim of the World country this hospital at Ya-chow stands alone. And through the apathy of American Baptists, though the building was sometime since erected, it is not yet furnished and the doctor in charge, Dr. Shields, has no suitable equipment with which to meet the sick and needy who come out of the wilds seeking aid. Only a

TEMPORARY BUILDINGS OF CHENGTU UNION UNIVERSITY

short time since the doctor was compelled to send a poor fellow, who had come twelve days' journey from the interior to ask for help, four days further on his journey to the east to Chengtu, for the help that he could not give for lack of equipment. One sees ignorant suffering humanity all about. Ignorant that help is possible. Suffering where medical aid is within bare reach, but that skill cannot be utilized for lack of a few paltry dollars to equip a hospital. Never in my life did a hospital so appeal to me as does this one on the very outskirts of civilization. Nothing beyond to aid human suffering. It must appeal to the sympathy of men as one thinks of the need.

The gospel is being grandly lived as well as preached in this part of the Rim of the World. Men are dying too here for the Master's sake. The sainted Salquist has but just laid down his burden. When I was with him in February he was apparently strong and prepared in training and knowledge of the people and their life for years of service, carrying burdens that no man should be asked to carry, simply because the men of heroic mold seem lacking to stand by the side of such heroes and share the load; conducting a theological seminary and the sole English teacher in it; directing the affairs of the station church and adviser to the Christians, as well as frequently preaching for them; taking charge of the entire evangelistic work in all this section with some fifteen outstations or towns from one to four days distant from Yachow, and often visiting them during the absence of another missionary on needed furlough; mission treasurer for the West China Mission; agent for the transportation of goods for missionaries who needed his help; and other duties too many to name here;—carrying all this is what leaves today but the name and the inspiration of a noble life to the West China Mission instead of the living presence of this man of God so loved by natives and missionaries. And other missionaries, too, are feeling the heavy responsibility to attempt far more than they can do, because they are not supported. These men facing the grand opportunity which is NOW theirs say, with the words that Salquist himself used, "There are times in a man's life when he is called upon to do more than his strength will justify, and this is one of those times."

Will the Christian Baptists let this continue? This territory is peculiarly Baptist ground. Having divided up the field between the different denominations, Baptists alone occupy this vast tract. Although we have but just begun to occupy, yet the good name of our work is widely spread. The traveler and missionary Edgar, who has journeyed all through the mountains, declares that there is scarcely a village where our work is not known about and spoken well of. This opens the way. And then the wild tribes just over the hills, but six days from Yachow, are said to be more than 500,000. These men have yet to hear the first word of Christ and his gospel. To Baptists who border in their work upon these tribes falls the responsibility of reaching them, either by going themselves or by training Chinese Christians who shall go. Thibet attracts the attention of the world, but Thibet is closed. These peoples are open here on the Rim of the World to Christian teachers. Where are they?

SPANISH BRIDGE ON MISSIONARY ROAD

A Sample Sunday in Porto Rico

By Superintendent A. B. Rudd, D.D.

IT is a typical Sabbath day in Porto Rico. The day dawns bright and beautiful in the graceful island hills. Notwithstanding the fact that the missionary has spent on Saturday some six hours in the saddle, made several visits by the way, married two couples (father and son were the bridegrooms, in the same house and married with the same ceremony), and preached at night to a large congregation, as he looks out Sunday morning over the glorious landscape from the balcony of the Don Nicanor Vina's quiet country home, he is living — and living, too, in the midst of such magnificent opportunities. True, his bones are a trifle sore, but the twenty-two years on the mission field have accustomed him to this.

After a cup of superb Porto Rican coffee and a bite of baker's bread, Don Angel (pronounced Ang-hel), the native preacher of this field, and the missionary start on foot (our ponies have earned by their Saturday's jaunt at least a Sunday morning's rest) for the river a mile or more away, where in due time a large crowd of quiet, well-dressed, respectable country folk have gathered to witness the baptism of the new believers. With reverence and intense interest they listen to the songs of praise, the reading of the Word, and the explanation of the Master's last command. It was a beautiful, tender service. Reader, if you had been there, you would have thanked God anew for his gospel of peace and light. This ended, one by one—beginning with Leoncillo Hernandez, a handsome, intelligent lad of fourteen years — the missionary led nine candidates into the silvery stream, where they were buried with Christ by baptism into death. I think the Master was with us. As we left the river a woman who had never before seen a baptism said to the missionary: "This is the truth. I am going to accept it myself and I want my children all taught this religion. This whole barrio will soon be won over to the truth."

Six months before, the writer had baptized seventeen believers at this same spot, and with them organized the Quebrada Grande Baptist Church. Of these one has already been called home. He was thus "absent but accounted for."

The morning of our Sunday in the hills is gone. Early in the afternoon the little folk and the big folk begin to assemble for

ible school, and in such numbers that
he large front room of Don Nicanor's
is overrun, the overflow—a class of
y-three children—taking refuge in the
-room. What a delight it was to tell
interested children the story of Elijah,
el and Ahab, and see how eagerly they
t in. To talk to such a school, all so
to learn, was an opportunity not to
spised.

the missionary is under promise to
nister for the first time to this new
h the Lord's Supper. Accordingly at
lose of the school the congregation
to a sermon on this impressive
ance, and then with hearts full of
ude to God for having led them into
ght, the church commemorates the
ings of Our Lord. Calls for pro-
ns of faith are rarely given on such
ions, and yet the missionary had the
g that there were some among us that
oon into whose hearts the light had
n, nor was he mistaken. Three came
rd to declare themselves on the Lord's
It was good to be there. The Master
d and blessed his Word. There was
mong us, and I am sure there was
joy above. On the previous evening
derly woman, mother of our hostess,
on the missionary's previous visit had
e house in disgust because a Protestant
e was to be held, came forward and
wledged Jesus as her Saviour.

is church and growing congregation
no house of worship. Their services
eld in the home of Don Nicanor, who,
h not a Christian, is deeply interested
e gospel. He offers to give a lot and the little church has secured $30 toward the erection of a chapel. The missionary told them to bring it up to $50, and he would see if the rest could be gotten. Reader, "the rest" needed is $400. WILL YOU GIVE IT?

But our Sunday is not yet over. It is 4.30 P.M. Good-byes have been said, and we must now hurry across the hills to Trujillo Alto (Troo-heel'-yo Ahl'-to), a little town where services are announced for the evening. The shades are falling as we enter the village. There is scarcely time for the slight meal in the unattractive little restaurant before the service hour. We find in the town a very different atmosphere. This is one of the most fanatical towns in all the island. The scant gathering in our little service hall forms a striking contrast to the numbers gathered at the country afternoon service. I find that even here the Master's promise comes true. He again honors his Word, and a young girl at the close of the sermon makes public confession of faith.

With glad hearts and tired bodies we climb once more into the saddle and while away an hour and a half discussing missionary problems, planning the work of the week, and meditating on God's goodness and the rich opportunities which our sample Sunday has brought us.

Home and rest are sweet after such a day. The missionary cherishes the hope that, when the Day of Life shall have passed and we are gathered in that other Home, he shall up there look into the faces of many to whom it was on this busy Sunday his privilege to minister.

Rio Piedros, Porto Rico.

Wolfville, N.S. Showing Basin of Minas & Blomidon.

In the Maritime Provinces

Editorial Correspondence

TAKING the steamer *Calvin Austin* on Thursday morning, August 17, bound from Boston to St. John, N.B., I sailed over a glassy sea, rested through an afternoon, slept as those at sea sleep when all is well and ozone breezes are fresh, and awakened at approach of the New Brunswick capital, set beautifully on its bay-surrounded hill. A walk in early morning up to the central park gave appetite for breakfast on the *Prince Rupert*, the snug seagoing boat that presently steamed down the Bay of Fundy for Nova Scotia, bearing a goodly delegation of New Brunswickians bound for Bridgetown and the Maritime Provinces United Baptist Convention. Acquaintance was soon made with Secretary John H. MacDonald, D.D., of Fredericton, D. McLeod Vince, K.C., D.C.L., president of the Convention, Missionary Clendinning of India, Dr. McIntyre of the Foreign Board, and many others, who gave warm greeting to the visitor from the States. Two hours or so brought us to Digby, favorite resort of summer visitors; and a railroad ride of an hour or two on the "Flying Yankee" finished the trip at Bridgetown, a pleasant village in the midst of heavily-laden orchards. Here we experienced the genuine Nova Scotia hospitality. How the little village managed to stow away the three hundred invaders one could not see, but it was done, and still smiling Pastor Norman A. MacNeill would have welcomed another incursion. It was impossible to feel like a stranger in that cordial atmosphere, and good to experience and witness such generous welcome. Every courtesy was extended to the group of visitors, who were given seats in the Convention and publicly received.

The Baptist church in Bridgetown has a commodious house, well arranged, and its capacity was fully tested. The first day was given to the Institute, which affords the forum where the ministers and laymen discuss all sorts

of questions with the freedom of their opinions. The papers and discussions were anything but dry, and made it evident that the Maritime brethren as a rule hold pretty strongly to sound doctrine and would say "amen" to Dr. Strong's Philadelphia confession of faith. There was just enough injection of critical ginger to keep things moving. The evening session was devoted to Echoes from the Baptist World Alliance, and five of the pastors who were in

time was on the question of making $800 and a parsonage the minimum salary of a pastor. That this was desirable was conceded, but how to accomplish the result was the point around which discussion entangled itself. A proposed plan to assess the membership was finally discarded, and the Home Mission Board was left to wrestle with the problem.

The reports of the home and foreign mission boards were presented in printed

THE MAIN RECITATION BUILDING OF ACADIA UNIVERSITY

Philadelphia proved that they had been attentive and intelligent hearers.

The Convention began its sixty-sixth annual session Saturday morning, and held to its work for three days, the intervening Sunday being filled with three services. The attention to business was marked. The program was made up so as to allow full discussion of the missionary and other work. One or two questions of unusual interest came up, and there was animated discussion, very much like that to be heard at some of our associations and conventions. The debate that consumed most

form, discussed by sections, and subjected to rigid inspection. The evening sessions were inspirational. Foreign missionaries spoke on Saturday evening, and on Monday evening the president and principals of Acadia University set forth ably the work and successes of that institution, of which the Maritime Baptists are justly proud. The closing evening brought addresses from the home mission fields. Rev. F. W. Patterson, of Alberta, represented the western missions, and Professor Gilmore, of McMaster University, the Ontario Baptists. It may be said here that the Cana-

dian Baptists have voted to unite their mission work under a single Board, which will have its headquarters in Toronto, and this centralized plan will come into operation after the October convention in Montreal. Readjustments are now making in consequence, and a general strengthening of the work is looked for.

My purpose in visiting the Maritime Convention, apart from the fellowship, was to propose that the Canadian Baptists, since they have no magazine of their own, should adopt MISSIONS, and thus help in making a North American Baptist missionary magazine. The proposition was most cordially received, and the convention unanimously voted its approval and recommended MISSIONS to pastors and people as a means of gaining the wider missionary vision and stimulus. It is understood that this does not interfere with any plans which the new central body may wish to carry out. MISSIONS believes that it would be good for our people to know what the Canadian Baptists are doing in home and foreign mission work, and equally helpful for the Canadian Baptists to have the full range of our work. We all need to get out of our corners and feel the sweep of the world movements. To increase the new Baptist world consciousness is the aim of MISSIONS in this proposal. The same proposition will be brought before the Ontario Convention, and if MISSIONS can serve the wider cause in this way we shall be most glad to do so. In any event the brotherly kindness of the Baptists at Bridgetown will be gratefully remembered.

Two delightful days were spent with Dr. Stackhouse at his charming home in Wolfville. If one doubts whether a traveling secretary has to make sacrifice, a sight of his family group from which he is compelled to be absent most of the time would be enough. And such an apple orchard! Nova Scotia is said to have a record crop this year, that will bring probably two and a half millions of dollars to the fruit growers of these wonderful Nova Scotia valleys. I hope this will increase the missionary offerings; but prosperity does not always mean added benevolence.

Now I had my day in the land of Evangeline and followed the course of the loyal and hapless French maiden, standing on the site (supposedly) of her father's farmhouse, drinking from her well, tarrying in Grand Pré, inspecting the old church and ancient house, and recalling that tragic history which our Longfellow has immortalized. We went to the beach on the bay of Minas, looked across to old Blomidon's forbidding cliffs, and wondered just where the British ships once lay waiting for their human freight. A summer colony now inhabits the beach. Commerce too has invaded the land, for an Indian entices you to buy fresh-woven baskets, while paleface traders display the amethyst and opal of the neighboring cliffs.

I also had a chance to see the excellent plant of Acadia University, with President George B. Cutten, D.D., as guide. The new science building, Carnegie Hall, is one of the best equipped buildings of its kind. The campus is fine, the location ideal for study and wholesome life. No wonder the Acadians love their *alma mater*. And when Principal DeWolfe, D.D., had taken me through the Seminary, with the homelike dormitory, it was easy to understand one strong attraction which the men find in Wolfville. Acadia has won a remarkable rank for scholarship of the thorough sort; and the new president has raised the $150,000 endowment which the gift of $50,000 from Mr. Rockefeller stimulated. The college students number something over 200, the seminary students 100, and the academy students as many more. The

graduates are found in all our theological, technical, medical and law schools, in our pulpits, and rarely fall into innocuous desuetude. Dr. Stackhouse, our stalwart secretary of the Laymen's Movement, is an Acadian and found his wife in the seminary; and he is just a sample of the sturdy stock of a land as yet unswept by the tides of immigration. Academy Principal W. L. Archibald, by the way, is a University of Chicago Ph.D. Educational reciprocity has long been established. Between Baptists on either side of the line there are no barriers to brotherhood and closer acquaintance will mean increasing fraternity, leading to hearty co-operation.

ACADIA SEMINARY HALL AND DORMITORY

In Connection with the Maritime Convention

It was good to see the welcome given Dr. Stackhouse in his home territory. He was repeatedly called to the platform, and everybody knew him. The *Maritime Baptist*, in its convention report, says :

"Dr. Stackhouse, whose height makes impossible his ever being hidden in any audience, was invited to make a speech. In a short speech the tall doctor told of his interest in the 'magnificent progress" made by the United Baptists of the Maritime Provinces. 'Home Missions in the Maritime Proyinces is a mighty important work.' 'You have enough men and money to man all the churches.' He closed with a few words upon the theme on which his heart is set, the work of the Laymen's Missionary Movement, and pleaded with the churches to live up to the ideal set before them."

The *Maritime Baptist* says, in its excellent Convention report: "The committee appointed to consider the proposition of Dr. Grose, editor of MISSIONS, reported that they heartily recommended the acceptance by this convention of the proposal, believing that the familiarity of our people with the publication will greatly facilitate the missionary enterprise."

The Report on the State of the Denomination gave the following figures: Baptisms, 1,578; baptisms last year, 2,339. Present membership, 64,105; membership last year, 64,865. Addition to the ministry by ordination, 9; total additions, 18; total removals, 18. Number of ministers in Maritime Provinces, 313. Total amount received during year for denominational purposes, $61,975.

Devotional

A Prayer for Benevolence

O GOD, *our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Endue with especial grace, we beseech Thee, Thy church throughout the world. O Thou who lovest a cheerful giver, cause all Christians to minister liberally and cheerfully of their substance to the making known of Thy Name. Enrich with Thy Holy Spirit all who labor for Thee in distant lands. Deliver all Mohammedans from the delusions of the False Prophet. Pity blind idolaters who know not the true worship. Safeguard, we pray Thee, the missionaries in China, and grant peace and new life to the people of that great Empire. Let Thy love be made known, and Thy saving grace, among all men. To the glory of Thy Great Name. Amen.*

✠

The Missionary Import of the Lord's Prayer

BY REV. JAMES A. FRANCIS

A Master was praying, the disciples listening. He ceased. One of them said, "Teach us to pray," and he gave them this outline, so brief that it can be read in one minute, so deep that it has not been fathomed in twenty centuries. It brings together the heart of God and the needs of man and they fit as the ocean fits the shore. Notice, "Our Father, who art in Heaven" — a child speaking to his father; "Hallowed be thy name" — a worshiper speaking to his God; "Thy kingdom come" — a citizen speaking to his king; "Thy will be done" — a servant speaking to his master; "Give us this day our daily bread" — a beggar speaking to his benefactor; "Forgive us our debts" — a sinner speaking to his Saviour; "Lead us not into temptation" — a pilgrim speaking to his guide; "Deliver us from the evil one" — a captive speaking to his deliverer.

Notice how first things come first. The first petitions give us the mighty program of Christ, world wide, age long, and comprehensive as the dream of God. The second three give us God's provision for our needs while we work the purpose of the first three — daily bread, daily forgiveness and daily leading, assured while we work for the hallowing of his name, the coming of his kingdom and the doing of his will. God gives no power to a purposeless life, but all of his resources of grace are behind the man who launches his tiny craft on the Mississippi current of his will.

✠

Thoughts to Grow Upon

Religion is not merely the art of dying well, but of living well. Therefore my prayer is:

Teach me the harder lesson — how to *live!*
Chasten and train me in the sharpest school of life;
Fit me for conflicts still; Thy Spirit give,
And make me more than conqueror in the strife.
Sins are easier kept out than driven out.

Every time a Christian goes wrong he makes it harder for some sinner to go right.

Conscience is the eyes of the soul, and how troublesome is the least mite of dust falling in the eye, and how quickly does it water and weep upon the least grievance that affects it! — *South.*

The calendar of the First Baptist Church of Jamestown, N.Y., has as the top line on its first page, above a picture of its artistic house of worship, these words: "The Church of the Cordial Welcome." If the church lives up to that, its success is certain; and the record of service, including the raising of the generous missionary apportionment, is easily explicable. We have a right to assume that every Baptist church is fundamentally Christian. We wish it were as correct to assume that it is truly social and brotherly.

JORDAN'S GROVE BAPTIST CHURCH — ONE OF THE COUNTRY CHURCHES

What Can We Do for the Country Church?

By Rev. Richmond A. Smith

PASTOR OF THE JORDAN GROVE (IOWA) BAPTIST CHURCH

THIS is the most important subject at present before the denomination. There are one hundred of these country or "cornfield" churches of our own faith in Iowa, with from 5,000 to 10,000 members. The country church is the source of supply for the leading workers of city churches. From it, too, we draw the larger proportion of ministers and missionaries. Hence these churches must be cared for and nourished as of the greatest importance.

THE FARMER IS COMING TO HIS OWN

"Back to the land" is now the great cry among many philanthropists and reformers. The farmer is no longer looked upon as a boor or ignoramus. Everybody cultivates him except the church; the banks want his money, as well as his business sagacity. The stores and railways seek his business, while society and the lodge often court his favors. But the church seems to have forsaken the old paths to the county meeting-house and schoolhouse Sunday school, and the winter revival meetings among the farmers.

One of my friends was a country school-teacher in an Iowa county twenty-five or thirty years ago. He still lives in that county and knows it well. There, he says, in nearly every schoolhouse there was a Sunday school at least in the summer; in many, preaching once in two weeks; often, revival meetings in the winter. Now, no winter revivals or summer Sunday schools. As to preaching, of half a dozen church buildings he has in mind, not even one of them is now used for religious purposes. He says not one farmer in ten goes to church anywhere. Hence it has appeared that increasing material prosperity has actually meant a religious decline.

CHANGING CONDITIONS

Twenty-five years ago most farmers owned and worked their own farms, consequently the population was more stable.

THE ELDER'S WIRELESS MESSENGERS

SNOWFOOT AND TOPSY

A state superintendent of missions said of those times: "The city population is changing; the country population is more permanent." These conditions are now reversed. The town is less changeable than the country. Increasing land values have brought about non-resident ownership and a growing class of tenant farmers. This is the great problem before any country church—how to mould this ever-changing and growing mass of renters in such ways that they may be saved and that the churches may not die out.

The country church can do much for itself. It should teach its members to *give* more; to give more money for religious purposes. Many a Christian farmer, whose land and other property is worth from $10,000 to $50,000 above all indebtedness, thinks he is doing God service in giving for all purposes combined not more than $5 or $10 per year. No other class of Christians gives so little in proportion to ability.

The country church members must be taught to *go* more; to attend more associational meetings, state conventions and Sunday school gatherings, thus gaining a wider outlook. Business and professional men are expected to attend such meetings of their churches. They do so at personal sacrifice and often positive loss. The farmer should assume his proportionate share of such sacrifice.

Members of country churches must be taught to become *personal workers*, and to expect conversions all the year round, even though their church is pastorless. In such ways country churches can do for themselves more than any outside agencies can accomplish. For "there is no help like self-help," and "self-help is the *best* help."

SOCIALIZING EFFORTS

These will be found beneficial, and include the township or neighborhood survey, farm clubs, reading clubs, clubs for the study of scientific agriculture, as well as other lines of special investigation, either helped or directed by the church. Such co-operative concerns as farmers' elevators and creameries sometimes have picnics to which all are invited. Of course there is the basket dinner. Besides, they have a program, with music, recitations, etc. If

the church and its members are actively interested in such affairs, it would be easy to have a brief, pungent address on our duties to religion and God, given between those on crop-rotation and balanced rations. Men who attend no church will give such addresses their careful attention under these conditions.

Farmers need to realize their natural limitations. Many live too strenuous lives. If laborers in mills and factories work too long hours, so do farmers. The latter usually strive to put in more time rather than less. If time is found for the interests of home, church and community, shorter hours must be observed. Likewise there is a great and crying need for more household conveniences in the middle class of farm dwellings.

The parsonage farm has no doubt saved the life of many a country church. However, it needs the most wise and Christian management on the part of the pastor and his trustees, that it may help and not hinder the Master's work.

"IN THE THICK OF THE CORNFIELD"—ELDER HELPING HIS NEIGHBOR

WHAT CAN THE DENOMINATION DO FOR THE COUNTRY CHURCH?

1. Gain a definite *regard* for it. What! Does not the denomination love the country church? If it does, why are some things as they are? It would help the cross-roads church and be to the great advantage of the denomination if its general agents, secretaries and missionaries were instructed to visit and encourage country churches more.

2. Get the *facts* about them: How many country churches now in this state? How many have died out, and why? How many members have the "cornfield" churches now? How many are pastorless? What salaries do country pastors receive? What are present results of country church work in the way of conversions, missionary offerings, student volunteers for missions or ministry?

3. Get *busy* for them. Teach them self-help as already outlined. Have town and country ministers sometimes exchange pulpits. Furnish the Home Mission Society with the means to undertake special work in their behalf, by means of (a) a general representative of country church work, who knows and loves country life thoroughly; (b) by rural evangelists; (c) by co-operating with the extension departments of agricultural colleges in their efforts to improve the moral and material conditions of farmers.

A COUNTY EVANGELISTIC CAMPAIGN

If there is an advantage in having a great simultaneous gospel campaign in a city, how about the same methods in a

township or a county? Let some pastor at the county seat, for instance, be made general manager, with his cabinet, composed of the heads of these departments: Music, press, finance, personal work, etc. If to all available places there were sent at least one speaker and a singer, the results would be marvelous. If all these workers came from within the county, having been drafted from the local churches, there would be no heavy expense. The churches within a given time simply exchange workers. In this way preachers and others develop unsuspected evangelistic gifts. Leaders in music and personal workers are brought out to the great enrichment of the church as a whole. There should be a weekly conference throughout the union effort of as many ministers, workers, singers or others as possible. Finally the time has come for a great and definite advance all along the lines of country church work, the details of which we have only just begun to work out.

THE PARSONAGE AND INHABITANTS

Syrians in the United States

THE *Survey* is publishing a series of four articles by Louise Seymour Houghton, on "Syrians in the United States." The first installment, "Sources and Settlement," covers sixteen pages, including numerous illustrations and bears abundant witness to painstaking research. Mrs. Houghton resided eight months in Syria, and then personally visited all the important centers of Syrian settlement in this country. Her work was done under the auspices of the Carnegie Institution. The number of Syrians in the United States is variously estimated from 70,000 to 100,000. A large number (8,000) are in California. New York contains about 5,000, Boston 3,000, Lawrence, Mass., 2,500, the largest number in proportion to its size. Philadelphia and Pittsburgh have about 1,500 each, Chicago 1,200, and Worcester, Mass., probably less than 1,000. There are several hundred in St. Louis, in Cleveland, and in Albany, and they are found in numbers in numerous places.

The Syrian is not an Armenian or Turk, although a Turkish subject. He is highly sensitive, having a pride of race almost unknown to other immigrants and even to many Americans. The South Brooklyn colony is a residential district of well-to-do Syrians doing business in New York. Unfortunately there is an inferior colony of Syrians along the water front near the principal ferries and steamboat landings in New York which is much observed and has prejudiced many Americans against the race. Many of the colonies in various cities are among the most respected and thrifty immigrants. The author naïvely attributes the unusual clannishness of the Boston Syrians to reaction against "New England reserve." She declares it "unquestionable that even the best Boston people, with a few notable exceptions, appear to be unable to appreciate certain characteristics of the Syrian nature and temperament which differ from their own standards;" but she does not tell us what these characteristics are. In Toledo the Syrians (250) are exceptionally prosperous and respected. Farm colonies of Syrians in the West are very interesting, as also the truck-farming by them in the environs of Lawrence and other eastern cities. This clear, straightforward article should be read by every student of immigration.

The Ministers' Benefit Fund

THE Board of the Benefit Fund of the Northern Baptist Convention for Ministers and Missionaries announces to the denomination that an active campaign to secure $200,000 for this fund on or before December 25 begins at once. The months of July and August were devoted to preparatory work relating to the general policy of the Board, to ways and means for meeting current expenses and to the selection of an Executive Secretary. Rev. E. T. Tomlinson, of Elizabeth, N.J., has been elected as Executive Secretary, and enters upon his work immediately. Dr. Tomlinson was for about twenty-three years pastor of the strong Central Baptist Church in Elizabeth, N.J., is the author of a number of popular historical books for young people, has for many years been an active member of the Board of Managers of the Home Mission Society, is in the prime of life, and is deeply in sympathy with the objects of the Board. His headquarters temporarily will be Elizabeth, N.J.

REV. E. T. TOMLINSON, PH.D.

Special provision for the expenses of the Board for the ensuing year has been made, SO THAT EVERY DOLLAR CONTRIBUTED TO THE PERMANENT FUND WILL BE THUS APPLIED WITHOUT ANY CHARGE AGAINST IT.

Pledges to this Fund may be payable in four semiannual installments, in two years from January 1, 1912.

The general policy of the Board is as follows:

1. To concentrate effort from September to December to secure a fund of $250,000, toward which $50,000 has been pledged.
2. To make a careful and comprehensive inquiry concerning the number, the character and the efficiency of similar organizations and the extent of their work, with the conditions on which aid is granted.
3. To evolve a plan for the coöperation so far as may be practicable of similar agencies, with a view to greater unity and efficiency and a better understanding of all the factors that ought to be taken account of.
4. To ascertain from the most reliable sources the numbers of those for whom some provision should be made and to encourage the appointment in every State of a Standing Committee of Coöperation for this purpose.

It is recognized that most prompt and generous offerings are necessary to secure the $200,000 required by December 25, in order to obtain the $50,000 pledged by "A Man from Pennsylvania."

It will be impossible for the Executive Secretary to see personally a tenth of those who should have a large share in this great enterprise. Let every one, therefore, prayerfully consider his duty in this matter and as promptly as possible send to the Secretary his pledge. Pastors of our churches are earnestly asked to bring the subject to the attention of those who are able to make generous offerings for this purpose.

Pledge cards and literature may be obtained from the Secretary.

H. L. MOREHOUSE, *Chairman.*

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL . . . ."

THE OUTGOING MISSIONARIES WHO LEFT BOSTON SEPTEMBER 15. FOR NAMES SEE PAGE OPPOSITE

"AND I WILL BE WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD"

Departure of the Missionaries

THE NEWLY APPOINTED OUTGOING MISSIONARIES

' Row: Antony Parsons, M.D., Rev. D. C. Graham, C. A. Kirkpatrick, M.D., Rev. F. N. Smith, Rev. J. sen, Rev. H. I. Frost, H. W. Smith.
OND Row: Rev. E. Carroll Condict, Rev. U. M. Fox, Mrs. D. C. Graham, Mrs. C. A. Kirkpatrick, '. N. Smith, Mrs. J. C. Jensen, Mrs. H. I. Frost, Mrs. H. W. Smith, Miss Florence H. Doe.
RD Row: Miss Isabell M. Adams, Mrs. U. M. Fox, Rev. L. C. Smith, Miss M. D. Jesse, S. E. Miner, I. Daisy Woods, Miss Grace L. Pennington, Mrs. C. L. Bromley, Rev. C. L. Bromley, Miss M. Edith Cruff.
TOM Row: Miss L. M. Dounton, M.D., Miss Lucy L. Austin, Mrs. L. C. Smith, Rev. S. C. Sön- n, Mrs. S. C. Sönnichsen, Miss Lena Tillman, Miss Margaret F. Hilliard, Mrs. S. E. Miner, Miss L. Appel.

CONFERENCE — RECEPTION — FAREWELL MEETINGS — DEPARTURE

"THE finest set of missionaries we've ever sent," was the general comment during the meetings of the conference, September 7–12, and the same thought dominated the reception and the farewell meetings later. The meetings full of inspiration and helpful instruc- the topics under discussion being anization of Our Work" (at home broad); "Coöperation with the Home ches"; "Personal Relations of the onary" (with regard to Europeans he government, his fellow missionaries, he natives and their religions); "The onary and His Work," dealing chiefly ideals — evangelistic, educational and al; and "The Spiritual Life of the onary," dwelling on its cultivation by s of study of the Bible, prayer and ul work for the Lord. Much useful nation was given the new appointees, dvice and pointers offered by older onaries being especially helpful, be- of their experience and added knowl- of life abroad. The devotional services lasting for a half hour each morning, and under the leadership of members of the Board of Managers was a feature of the day, giving to all renewed strength and courage for each day's work. The return of Dr. Barbour near the close of the conference gave special pleasure to all present at the meetings.

On Wednesday, September 13, the missionaries were present at the meeting of the Board of Managers, in order that they might have a better understanding of the administration at home. In the afternoon a reception was tendered the missionaries by the Boston Baptist Social Union, and the Woman's Baptist Social Union, when an opportunity was given the public of meeting the missionaries. This pleasant, informal affair served to bring many into closer personal touch and created in them a feeling of firm fellowship with the workers on the foreign fields.

THE FAREWELL MEETINGS

The farewell meetings on Thursday were of an impressive nature. Many friends from Boston and surrounding towns were present

both at the afternoon service for missionaries of the woman's societies, including wives of missionaries, and at the evening meeting for all missionaries. The afternoon meeting was in charge of the Woman's Baptist Foreign Missionary Society, Mrs. M. G. Edmands, president, presiding; Mrs. H. S. Ellis, the Home Secretary, presented an enthusiastic, inspiring message from the churches, while the audience was brought into a sense of closer union with the workers in foreign lands by the message Mrs. G. H. Rouse brought from the field. At the evening service George Bullen, D.D., the oldest member of the Board in point of service, presided. Secretary Haggard introduced the missionaries, each one answering to his name with a concise, pithy statement of his reasons for going to the mission fields. These were moments of deep interest, but the personal note was completely lost in the expression of joyful and triumphant self surrender to the Lord's will. The keynote of the evening was again struck in Secretary Barbour's final words to the missionaries.

THE DEPARTURE OF THE WEST-BOUND PARTY

At 11.30 the next morning a party was gathered at South Station to bid farewell to the missionaries departing for China, Japan and the Philippines via the Boston and Albany Railroad. An itinerary had been previously prepared, arranging for a meeting in Chicago at the Englewood church on Sunday morning, September 17, and a rally in the afternoon at the Second Church, services at Omaha, Colorado Springs, Los Angeles, and several other places in California. Work alternated with play, for the missionaries were loyally entertained in Omaha and Colorado Springs; a ride was taken around Redlands and a visit made to the University of Redlands; a reception was tendered at Los Angeles by Mrs. Scott, honorary president of the Woman's Baptist Foreign Missionary Society of the West. On Wednesday, October 1, the party sailed from San Francisco on the Pacific Mail Steamship *Siberia*.

THE SAILING FROM BOSTON

The party bound for Burma, Assam, India, and Bengal Orissa sailed at three o'clock on Friday, September 15, on the Leyland Line Steamship *Bohemian*. Many friends gathered to bid them farewell, and all assembled for a most impressive devotional service aboard the boat. Then amid the smiles of friends and the prayers for God's richest blessing upon them, our missionaries sailed away.

LOCAL FAREWELL MEETINGS

To many of the missionaries receptions were tendered by their home churches before their departure. The church at Fairport, N.Y., had a farewell service for Mr. and Mrs. D. C. Graham, who go to West China. These friends are practically supported by their home church. The farewell service for Miss Mary Kurtz, who returns to South India, tendered by the Calvary Baptist Church at Williamsport, Pa., took the form of a church supper with a public meeting thereafter. Miss Margaret F. Hilliard was tendered a reception at the First Baptist Church in Haverhill, Mass., shortly before sailing to fill her position as teacher in the kindergarten at Tokyo, Japan, established by the Woman's Baptist Foreign Missionary Society. The young people of the church presented her with a beautiful silk flag, and after an interesting program, Miss Hilliard and her parents received their friends in the church parlors. Similar farewells were given the other missionaries.

STUDY IN PHONETICS

Preceding the conference a course of study in phonetics, as a preparation for the study of the native languages, was given at Ford Building for the newly appointed missionaries. The class began on Wednesday, August 30, under the direction of Rev. Thomas F. Cummings of New Wilmington, Pa., formerly a missionary of the United Presbyterian Board in India, and continued through September 6. The course included (1) grounding in English phonetics; (2) the application of the principles of English phonetics to the special problems of the Asiatic languages; (3) the exposition of the true method of language study for mastering both pronunciation and idiom; and (4) the exemplification of a phonetic inductive method on the basis of John 4, using some modern language as a guide. This course

of instruction was unique in that it was the first time it was ever offered to the missionaries, but it is believed that it will simplify the difficulties of language study and will make them more successful both in learning and in teaching the language.

SOMETHING OF IMPORTANCE

During the year 109 missionaries have sailed, a large number you will say. Just think, however, of the number that have returned this year, and remember that a large proportion of those going out are sent to fill these vacancies. Note this, too, that of the fourteen newly appointed men, only eight are going for general or evangelistic work. And these eight are to be divided among the mission fields of Burma, Assam, South India, Bengal-Orissa, China, Japan, the Philippine Islands, and Africa. Such extensive fields of work, such urgent need of workers, and so few to go! Young man! Young woman! there's a big place for you in the mission work. Are you going to heed the call or let it pass you by?

Sowing the Gospel Seed

By Missionary A. W. Hanson, Canton

ABOUT 9.30 on Sunday morning, July 23, several of the missionaries of our compound, the Chinese foreman of our printing establishment, our Chinese proof-reader and myself, with about 300 copies of tracts, took our boat and went for several miles down the river to give the gospel to the Chinese in the villages that have as yet been untouched by the missionary. We had a very good reception at all the places we touched. At the first village we anchored our boat and began singing "The Light of the World is Jesus," and before we had finished more than a hundred of the villagers had gathered on the shore near to our boat — men, women and children of all classes,— and from that time until we left the number grew until more than two hundred had gathered to hear the message, all listening with great eagerness and much interest for more than an hour, most of them for the first time having seen a foreigner, or heard the name of Jesus. The glad news of salvation was told by Bro. R. E. Chambers, Bro. John Lake, Bro. P. H. Anderson, and the Chinese brother, Mr. Chow. This was followed by an earnest prayer that God's blessing would rest upon these people, and then as I did not know sufficient of the language to talk to the people I had the privilege and pleasure of giving away nearly 100 copies of a tract that has been blessed of God and has been the means of leading many a Chinese into the light of Jesus Christ.

Leaving there we stopped at another village some three miles further down the river called Tung Po, where we anchored our boat and walked into the village with the intention of getting a crowd together to speak to, when we arrived at a place where a number of Chinese were busily engaged in gambling. After talking with several individuals who expressed a desire to hear what we had to say, our brethren again began to tell of the love of Jesus which taketh away the sin of the world. Gradually many of them left the gamblers' table and came over to hear the gospel message. After several brief talks we moved on leaving them to think of what they had heard and trusting and praying that God's spirit would work in their midst and that some souls would be led out of darkness into light. As we reached the shore where our boat was anchored we had another opportunity of telling the story that never grows old, at the same time giving away more than 100 copies of a tract, "The Truth Manifested," a little book that God has blessed so much among the Chinese, and we trust it may still be the means of leading some souls to Him.

Our hearts are filled with joy as we have these opportunities of going in and out among these people, and though we may not see the immediate results of our feeble efforts we believe that God is willing to bless all that is done for the unconverted. Pray for us that our work may not be in vain.

Wilhelm Fetler, Russian Evangelist

By Howard B. Grose

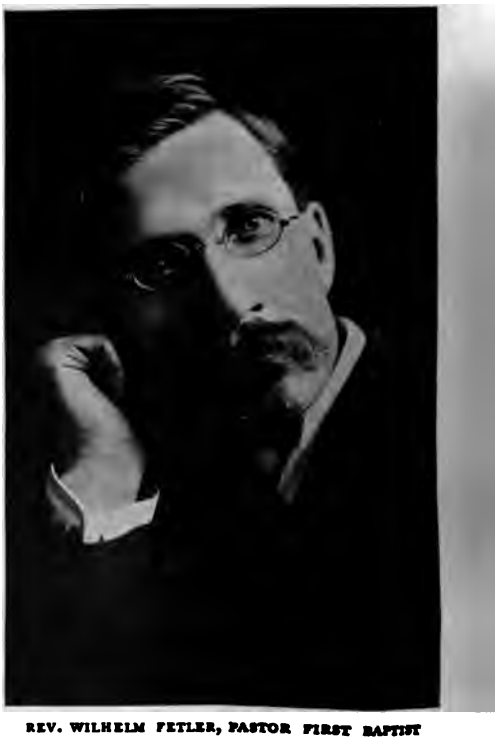
THE sudden springing up of the Baptists in Russia reads like a romance. It taxes one's credulity to be told that there are more than 36,000 Russian Baptists today, when five years ago it was not known that there were any. Yet that number is doubtless far too small, since new discoveries of unrelated groups of the same faith are constantly being made.

DISCOVERIES FOUR YEARS AGO

It is little more than four years ago that news came to English Baptists of a singular work in progress in Russia, which was plainly Baptist in its character. The Baptist Union of Great Britain sent out Rev. C. T. Byford to investigate, and the result was electrifying. He found that not only in Russia, but in all the countries of Southeastern Europe, there were many churches founded by men who had never come into touch with Baptist organizations, but who had embraced the Baptist faith through the reading of the New Testament which had reached them through colporters, some from Germany, some representing the British and Foreign Bible Society.

RESEMBLANCES TO MOODY

The most conspicuous work at present in Russia is that of Rev. Wilhelm Fetler in St. Petersburg. Because of his evangelistic power Fetler is frequently called the Moody of Russia, although he is in physique and personality the opposite in most respects of the lamented, sturdy, businesslike, common-



REV. WILHELM FETLER, PASTOR FIRST BAPTIST TABERNACLE, ST. PETERSBURG, RUSSIA

sense American evangelist. Fetler is of the gentle, dreamy, poetical type, a mystic, impressionistic, swayed by the spiritual influences which seem to play constantly upon him. He is like Moody in absolute faith in God and His promises, and in his belief in the indwelling, guiding, impelling Holy Spirit. He is like him also in control of an audience. Personality played a large part in the magnetic power of Moody, as it does in that of this preacher of a simple gospel who has had Russians of high degree and office among his hearers and counts some of the most influential men of the country among his friends and well-wishers.

I will give the main points of Wilhelm Fetler's interesting life story as he told them to me during an hour's chat. There is a charm about the man, and it comes in part from his lack of self-consciousness. He is too absorbed in his work to think of himself, and talks about his work and life with a singular impersonality. He has a sense of humor, too, and speaks English fluently, as he took a four years' course at Spurgeon's College in London.

He is a Lett, not a Russian by birth. His father was an itinerant preacher and colporter in Livonia, one of the three Baltic provinces, making a dubious living and suffering many things at the hands of people opposed to his views. Wilhelm was converted before he was fifteen. In company with his sisters and some others he was baptized at midnight, in order to escape persecution and arrest. While bookkeeper in a factory, he preached as occasion offered and taught in Sunday school. Then his pastor began to speak to him about studying for the ministry. But how could he do it? He was helping his parents to the amount of $100 a year. He had no definite call, but was restless and dissatisfied.

GOES TO LONDON

The pastor one day mentioned Spurgeon's College and that impressed him. Getting the address of the college, he took a dictionary and wrote to Thomas Spurgeon for advice. A reply came telling him to come, and he went at once. That was in 1903, and he remained in London four years and graduated. He wanted to do some Christian work there, and went to the docks and spoke to the Russian sailors. Soon this work grew and the British and Foreign Sailors' Society

THE FIRST BAPTIST TABERNACLE OF ST. PETERSBURG IN PROCESS

furnished a hall where he had meetings for Russian and Lettish sailors. One of the converts is now carrying on the work. He became deeply interested in China, and wanted to go there as a missionary. His one desire was to put out his life at the utmost. "My motto has always been, one hundred per cent for Christ. Everything for Christ, everything." This was said with characteristic intensity.

RECALLED TO RUSSIA

While studying in London the news came in 1905 of the granting of a measure of religious liberty in Russia. Rev. E. A. Carter, a former Spurgeon student, representing a society called the Pioneer Mission, asked him to go to Russia and open a new field. "I considered the question, prayed over it, and the Lord showed me that I must do this. I had my own language to use, instead of taking two years or more to learn Chinese or some other foreign tongue."

On his way he spent two months with his own Lettish people in the Baltic provinces. In that time he established in the church a foreign mission committee in the interest of India and China. He was soon in the midst of a great revival. Two of the leading churches asked him to become their pastor, which he had to decline. They had meetings from five to six hours long, and these became the talk of the town. Not all the members believed in his methods, but the converts came.

RAPID GROWTH IN ST. PETERSBURG

When he got to work in Russia, he began in St. Petersburg but merely on his way, as he had planned it, to Moscow. First he preached for the Lettish Baptists in St. Petersburg. When he arrived in the capital he had no idea where he should stay. He found a warm welcome, and the church of seventy members asked him to stay with them. He told them that he could remain only temporarily; that he came to evangelize the Russians. This was in 1907. The Letts had a hall where he could preach, but he wanted to reach the Russians. So he telegraphed to Princess Lieven, a noble lady convert of Lord Radstock, and baptized by George Muller, and she gave him the loan of the ballroom in her palace for a Sunday-school service. He got a large company of children together for the first servce: "they fell in love with me and I with them." "My heart grew," he said, "and I had to establish a Sunday school for them."

That was the beginning of a work that was to hold him in St. Petersburg and develop into a church of institutional character and wide influence. Soon he had a preacher's training class, and out of that came a Wednesday evening Bible lecture class, to which five to seven hundred people come of every grade, from peasant and artisan to nobility, even to royalty. He uses the blackboard in the style of Campbell Morgan. He also has a Thursday night lecture for the students of St. Petersburg University and high schools, with large attendance and converts who at once become active workers.

DIFFICULTIES AND SUCCESSES IN MOSCOW

If he had gone straight to Moscow, as he intended, he would have been crushed, because in the center of the Greek church it is difficult to do anything, and they would have speedily exiled him on some political pretext. As it is, because he went down and held a series of most successful meetings, he has been arrested and placed under $2,500 bonds for trial, and it was with great difficulty that he was able to come to America this summer. Further, he said, the Lord had kept him in St. Petersburg so that some of the highest officials should know who the Baptists were. In the beginning of the work spies were sent to every one of the meetings, but seeing that he never spoke of making people Baptists, but only preached the pure gospel for the good of the people, he got favor, and often had been protected against attacks from the enemies of evangelistic effort. Indeed, members of the Russian court had been present at his meetings.

When he went to Moscow the opposition was fierce and bitter. The church dignitaries and papers attacked his meetings. The governor of Moscow closed his halls and sent in a report against him. "But the officials in St. Petersburg examined the reports and said they knew me and did not believe the reports. The government declared my work at St. Petersburg and Moscow to be good and not bad." Hence he is now known as the government's man, and

as a man who loves the government and the people he has wide influence. A great help to the cause has been the recent conversion of a Nihilist, who has become a great worker. This was of course known to the officials, and they feel that if this type of religion can make a loyal citizen out of a Nihilist, it is a good thing to have. So the Baptists have more freedom than any other outside religious party. A church was organized in Moscow and now has a pastor.

pastor also lives in one of these buildings. A dozen hired halls are used in different parts of the city for the gospel work, in which a devoted band of young men assist. But the building work is now at a standstill. To raise the $45,000 needed to finish the plant Mr. Fetler is now making his appeal in characteristic fashion.

FETLER'S APPEAL TO AMERICA

"We have the Tabernacle half-way up, and Ebenezer, thus far the Lord has helped

HOW THE PEOPLE GATHER TO HEAR THE GOSPEL OF LOVE

A RAPIDLY DEVELOPING GOSPEL PLANT

The evangelist holds meetings in all sorts of places, and has crowds greater than can be accommodated. His plans call for a "Prayer House" that will seat 2,000 people, besides a parish house and parsonage. An eligible site was secured, by permission of the Czar, through the gifts of English Baptists. Two buildings that were on the property are used for the work of the press which has been set up to print tracts and a paper, and for institutional work, which includes a great restaurant that is a practical philanthropy and draws the interest of thousands of workmen. The

us! But now every kopek has been spent. Personally, I have put everything I could in the work: health and time, strength and weakness, and *all* my money, and over that some 15,000 roubles, or about $7,500, which sum I borrowed on my responsibility. The building has been stopped for lack of funds. 'Wait,' said we, 'we shall go over to our great American brothers, vast in numbers and limitless in their resources, and they, no doubt, will gladly finish what we have begun, to put up the first *Baptist prayer house* in the capital of Russia.' And so I have come as an ambassador of the Russian Baptists in general, and of the First Russian Baptist

THE RIVER NEVA
ST. PETERSBURG IS SITUATED ON THE DELTA OF THE NEVA. IT LIES VERY LOW ON MARSHY GROUND

Church at St. Petersburg in particular. I have not come to you as a beggar, but as a representative of our great King, in the interests of advancing his great kingdom in a great empire. I must soon go back for my trial in Moscow. Besides, my heart is not at ease away from my battlefield and vineyard. I feel myself exceedingly uncomfortable at this collecting work. To speak the truth, I had to compel myself to do it. My business in Russia has always been to gather souls for Christ. Now I have to go about gathering bricks. If much longer, that may lead to my breakdown. On the other hand, if I do not go to get some means there is nobody to do it; and where shall gather the thousands of St. Petersburg who have never heard the gospel if the Tabernacle is not built? What shall I say to my dear people, who have done so much and with such sacrifice?"

Twenty-eight years of age, speaking four languages, consumed with a Pauline passion for the salvation of his countrymen, Wilhelm Fetler bids fair, if his life is spared, to be one of the molding influences in a new Russia.

FINNEY'S INFLUENCE ON FETLER

To come into personal touch with this devoted and fearless evangelist is refreshing and vitalizing to one's faith. His childlike, absolute trust is like the cooling breeze of ocean on a 104-degree day. And you understand the secret of his power when he tells you how the course of his spiritual life was changed by the reading of Charles G. Finney's chapter on the Holy Spirit in his work on Revivals. "That is what I want; I never knew of such a thing in Russia. Coolly, without excitement, I took the Word. The Tempter said, 'That's not for you, only for Moody and such big men,' but from that hour Luke 11:13 has been one of my life verses. I had no manifestation, no feeling, but just took that verse. Add John 7: 37, 39, and you have it all. I believe in God. I find God to be true in everything. I have seen the streams of living water, not because of what I have done, for I am nothing, but because I believe God and take him simply at His word."

On the Northwestern Frontier

By Rev. W. E. Risinger

The Publication Society's Sunday School Missionary for Minnesota

YOU may go to International Falls now by rail if you like, and have a choice between two somewhat different lines. One going the long way round from St. Paul, pausing for a moment at Duluth, then on to Virginia, the Queen of the Iron Range, and from there to Fort Frances, Ontario, and then take the ferry across the Rainy River to the Falls, where you meet the United States custom official, who desires to know how long you have been in Canada; or you may go the more direct route through Brainerd, Bemidji, and on to the Falls without an interview with an official. Owing to my lines of labor for the month, I chose the long way around.

How delightful the morning air on the day I left home! The fresh face of the earth, washed by the tiny rivulets, seemed doubly inviting after the long white veil which it had worn during the winter was removed. The birds flitted to and fro in the branches with an air of expectancy. It seemed good to be alive. Alive to the beauty of the scene, alive to the work in which I was engaged. At last I reached Virginia. At this point Rev. M. Berglund was to meet me, and we were to hold a service in the English and also in the Swedish language in our little Baptist church. The service was well attended, and at its close we took the train northward to Cook, a little village on the Duluth, Rainy Lake and Winnipeg Railway. Mr. Olson met us at the station and with his assistance we carried our baggage to his home, about a half mile into the country. It was midnight when we retired, somewhat exhausted after the day's labor.

A DAY IN THE WOODS

Next morning Mr. F. Anderson came across country with his team to take us to his home where he had arranged a service at eleven o'clock Saturday morning. After a hurried lunch we journeyed leisurely for eight miles, and at last reached the farm home, and there in the cozy parlor was an audience of nineteen adults, and thirteen boys and girls accompanied by their school-teacher.

"MISSIONS"

I told the story of "The Little Indian Lad and his First Book," and at the close of the service a little Swedish boy about twelve years of age said to me, as he pulled me to one side, "You learned that story about the Indian lad from MISSIONS, didn't you, Mr. Risinger? I read it there." And I had to confess to the boy that I had read the story in MISSIONS, and then I told him that I wrote the story and he seemed quite pleased to meet the man that wrote

WESTWARD HO! IN MINNESOTA

WILMAR SWEDISH BAPTIST CHURCH, MINNESOTA

the story. MISSIONS in that far north home in Minnesota? Yes, MISSIONS there, and it is helping to carry the glad tidings of missions everywhere. I was happy to meet that boy, and I hope there are very many more boys and girls who will read the story and become eager to help the Publication Society send out the "Old, old story" that gladdens the heart of a sad and sinful world.

AT THE SCHOOLHOUSE

From the farmhouse in the big woods we drove five miles southward to a schoolhouse at Rices, where at three o'clock in the afternoon an audience which taxed the seating capacity of the building greeted us. In response to an invitation to accept Christ as a personal Saviour, eleven persons raised their hands. It was a touching scene. It brought a glow to older hearts who longed for the redemption of Israel, to see the younger people respond to the invitation.

THE FARMER'S HOME

We were invited to a beautiful home in the forest, the home of Mr. John Edblom. The fine large house with its many rooms stands as a monument to the indomitable will of its owner. Mr. Edblom took a homestead here and the trees were cleared from the sloping hillside, converted into lumber, and the house erected. The little family grew larger and now numbers ten children, all healthy and happy. About all they have to eat is the product of the farm, the potatoes and vegetables, meat both tame and wild, creamery butter, rich cream, cheese and fresh eggs. With all this and the fresh air laden with the odor of the pines, no wonder they are all healthy. A little over a year ago, Mr. Edblom sent for his old father and mother, aged respectively seventy-five and seventy-three years, who lived in Sweden. They came to their son's home and are enjoying the warm hospitality. Their faces beamed with happiness as we sat about the table and ate our evening meal. After supper we all went into the spacious parlor, into which a new organ had recently come, and I was asked to play. I started in with some romping music for the younger folks, and then let my fingers wander over the keys until I could pour out a bit of my own soul in the loved song, "Home, sweet home," to which my own heart turned with longing and from which I was so far removed; and then softly, with the hush of the evening shadows gathering about, I played "Nearer, my God, to Thee," and Brother Berglund caught my spirit and said, "Let us pray," and we all bowed while he led in prayer.

A RIDE THROUGH THE PINES ON A HAND-CAR

We bade our friends good-bye and walked together to the railroad track about half a mile distant. "There they come," said some one, and sure enough a hand-car hove into sight. This was to be our "palace car" for the balance of our journey, and we worked for the price of passage. Five miles in fifteen minutes was the record and we had returned to our starting place, Cook. A fine audience greeted us here at the church and we spent a very enjoyable evening. A journey of eighteen miles and

six sermons — well, that is only one day's record!

ON TO FORT FRANCES

At Cook after the service we were to separate, Mr. Berglund returning to Virginia, while I resumed my journey to International Falls. At eleven o'clock my train pulled in, heavily laden with passengers *en route* for various Canadian places. It was a motley lot. Many were just finishing their journey from the Old World. I searched in vain for a seat alone. There were many sleepers, but they were not in the "sleeper." The foul odor of that overheated coach at midnight was a sharp contrast to the fresh pure air among the pines. Three young Scotchmen were enjoying a game of cards, having made a card table by spreading a genuine home-made Scotch plaid shawl over their knees. One pushed over and said, "Sit down, stranger," so I sat down by his side, and he threw the shawl over my lap, and the three resumed their game. It was soon finished, however, and then they turned their attention to me, anxious to secure bits of information regarding the new land into which they had come. I was glad to tell them what I could. At last it was my turn, so I asked them to tell me of their home land. I have an address on Stories and Story-Telling, which deals with the folk-lore tales. It was an easy matter to get a touch of the Scottish life from the three young men, and for an hour I felt as if I had been transferred to some new land. The grandeur of the scenes, the mountains, the glens, the song and the laughter seem to pour itself through their tales. At last I ventured to ask which of all the stories they loved the best, and strangely enough it was the one which had remained untold, but the fine Scotch lad who faced me said, as his bright eye lighted with an inner flame and the red blood showed through the whitened skin, "Ah, the story of Wallace."

INTERNATIONAL FALLS

Fort Frances and the Falls. An old Indian trading post, whose history goes back nearly a century and a half. The hills about the river are covered with worn and shattered fragments of rock; the lake with its thousand islands lies just up stream; and even today the wildness of it all makes it possible to see during the autumn season the moose and the deer wading out in the lake to free themselves from the bothersome flies. But civilization has laid its hand upon the river, a great dam has been built from the Canadian side to the United States, and the power of the mighty river, so long free, is brought under the dominion of man, made to light his city and convert the wild forest into paper; for a great paper-mill has arisen at an expenditure of about $4,000,000. In the year 1881, Mr. Alexander Baker homesteaded what is now the town site of International Falls. In that early day, and for many years after, the only way to secure anything from the outside world was to pack it on your back. Flour, provisions of various kinds, cooking utensils and small stoves were thus carried through the trackless timber to the settler's camp. The face of a stranger was a welcome sight, and the humble hospitality of the settler's home was his, just for companionships' sake; but today the homestead town site is subdivided into small lots, with a twenty-five or forty foot frontage, which sell as high as a thousand dollars each. Many nice homes are already built, and the promise is great for the building of many more.

PROBLEMS

But this is not God's paradise yet. There may be angels in grass and flower and sky and some that wrap the northern lights as a veil about their form. We know that there are those who assist the noble band of Christian workers with their task and they are doing well, but as is true of any border town, there is plenty to see on the other side of life.

The saloons — and there are many of them — are wide open day and night and Sunday. The lumberjacks come in from the camps only to be made drunk and robbed of their wages. There are quarrels on the thoroughfare and in the buildings, and it must keep God's recording angel busy writing the history of the crime up here. Last Fourth of July a beautiful girl who, because of her environment was sinned against and in despair, climbed to the top of the great conveyer at the paper mills, paused for an instant and then

plunged downward, a fall of one hundred and forty feet. Surely the wages of sin is death. In a town near by I saw a white man arrested with two Indians, having intoxicating liquor in his possession; and turning my eye in an opposite direction, I saw a drunken lumberjack draw a dagger to send to his death, if he could, another fellow-being who pursued him with doubled fists and profane oaths. All this happened in less than half an hour. Yet, may I add, there are many here who are as the salt of the earth in the community life, striving and planning and hoping for the day when such tragedies shall pass with the night and the brightness of a new day will be at hand. For civilization makes its greatest progress when it goes hand in hand with Christianity.

A CHURCH ON THE FRONTIER

Back in the year 1899 Mr. McLean became a missionary pastor in this wild country, serving the Baptist interests across the river at Fort Frances, and ministering to the needs of the few Baptists at the Falls. We as Baptists were the first on the field, and secured fine lots for a church and parsonage. The buildings came later and now our interests are well cared for in this respect, as we have a beautiful little building on a corner lot. Rev. J. Oliver has been for some time on the field and the work is in splendid shape. One of the great forces in the church life is the Ladies' Aid Society. Here is a glimpse at one of their records, which speaks eloquently of the spirit: "The Ladies' Aid came early and labored so industriously upon the work provided by the chairman that it was found necessary to appoint a special purchasing committee to obtain more material." When that sort of a spirit is found the future of the work is quite sure. The services in the church are well attended and there is a cordial spirit manifest. We can only hope that in the progress through the years the church may meet the needs of the community with the spirit of the Master.

Free Baptist Facts and Figures

THE following interesting facts are taken from the Free Baptist Year Book and Register for 1911:

In the General Conference membership there are 1,186 churches, 1,112 ministers, 51,670 resident members, and a total membership of 70,880.

Maine leads in the number of churches, with 182; New Hampshire 83; Michigan 88; New York 122; Southwestern Convention 51; Illinois 71 white, 61 colored; Ohio 63; Wisconsin 30; Minnesota 22; Iowa 27; Rhode Island 34; Massachusetts 16; Vermont 27.

The contributions for State work were $5,663; foreign missions $40,065; home missions $7,972; education $2,411; women's missionary society $9,778; total $60,018.

The educational institutions are Bates College, Lewiston, Me.; Hillsdale College, Hillsdale, Mich.; Keuka College, Keuka Park, N.Y.; Parker College, Winnebago, Minn.; Rio Grande College, Rio Grande, Ohio; Stover College, Harper's Ferry, W.Va.; Lyndon Institute, Lyndon Center, Vt.; Maine Central Institute, Pittsfield, Me.; Manning Bible School, Cairo, Ill.

The United Society of Free Baptist Young People is the general organization. The local societies are Christian Endeavor Societies as a rule.

The officers of the General Conference are: President, J. W. Mauck, LL.D., of Hillsdale College; Vice-Presidents, G. F. Mosher, LL.D., Rev. T. C. Laurence; Corresponding Secretary and Treasurer, A. W. Anthony, D.D.; Executive Committee, Rev. R. D. Lord, G. F. Mosher, Dr. T. H. Stacy, S. C. G. Avery, Harriett A. Deering, L. M. Webb, O. D. Patch.

Women's Work in Missions

Woman's Part in Christianizing the World

By Mrs. Andrew MacLeish

President of the Woman's Baptist Foreign Missionary Society of the West

WOMAN'S part in the Christianizing of the world grows directly out of her obligation to Christianity. This obligation is, of course, the basis of all missionary endeavor, but women owe a special debt to Christ, and therefore there is laid upon them a special obligation to extend to non-Christian lands the Christian conception of womanhood. For it is only under the Christian religion, and its noble predecessor, Judaism, that woman's place in society and in the family is recognized as in any sense co-equal with that of man. Under Confucianism she is a drudge. Her bound feet but symbolize the cramping of her mind. Under Mohammedanism she is the plaything of her master, closely secluded in the harem lest other eyes than those of her lord shall look upon her beauty.

Under Buddhism her only hope of heaven lies in the possibility of her being born a man in some future incarnation. Under Hinduism her condition is most hopeless and degraded, for there the very religion of the land uses woman's body for vile rites. In beautiful, artistic Japan we might look for better conditions, and they are better, but even here the daughter or the sister may be sold into a life of vice to raise money for the needs of an ambitious father or brother. Such were the conditions that gradually came into clear perspective in the minds of our early missionaries a hundred years ago, and conjointly a realization of the fact that men could never change the situation, nor reach these shut-in women. And so the call came from missionaries on the field to Christian women in the homeland, to organize themselves and send out into this heathen darkness women missionaries, bearing with them that light which cannot be hid, but which shineth more and more unto the perfect day.

It was Rev. David Abeel, an American missionary to China, who first brought this message. In the summer of 1834 he was returning home for a much-needed rest. His route took him by way of England, and while in London he was invited to address a company of women in a drawing-room. To them he made his plea, and repeated the message of some Chinese women, "Are there no female men who can come to teach us?" He showed them the tremendous potentialities wrapped up in these untaught heathen mothers who, so long as they remained heathen, were the great force for perpetuating superstition and evil custom. He pleaded with them to extend a helping hand to these their sisters.

His appeal met a swift response. A group of women representing several denominations banded themselves together for foreign mission work, and so was formed "The Society for Promoting Female Education in the East," the oldest women's missionary organization in the world, and still in active service.

When Mr. Abeel reached America he

again addressed large groups of women in New York city. Again the response of the women was prompt, but when it was known that the organization of a Woman's Board was contemplated, the denominational boards rose in stout opposition. At their earnest request the plan was given up, not to be again considered for thirty years, until in 1860 another missionary came home with the same earnest plea. In those intervening thirty years the battle for woman's higher education had been fought and won, her social status had changed, and that which was impossible in 1834 had become by 1860 a thing generally approved. One noted divine of the day voiced the apprehension of many when he wrote: "Some of the most thoughtful minds are beginning to ask what is to become of this woman's movement in the church. Let them alone. All through our history like movements have started. Do not oppose them, and it will die out." What must that good brother have thought as he looked over the parapets of heaven, this past winter, at the Jubilee celebrating the first fifty years of this "Woman's Movement in the Church?"

The only data at hand are the records of woman's work for foreign missions in Canada and the United States. We find that the women of all denominations gave in the year 1909, $3,328,840; that they employed 2,368 missionaries on the field, of whom 930 were teachers, 441 evangelistic and zenana workers, 147 physicians, and 91 trained nurses. In addition they employed 6,154 Bible women and native helpers. They supported 3,263 schools. They conducted 80 hospitals, 82 dispensaries and 35 orphanages.

Surely God has set the seal of His approval upon the organization of women for world evangelization. This record is not one of human achievement, but of God's gracious accomplishment through the humble human channel of organized womanhood. Weak women, shall we say? Yes, but "though weak they became strong," waxed valiant through their faith.

To the conduct of the Home Base of missions woman's work has made a distinct contribution born of its very necessities. The women's work was in every instance started as an auxiliary. Its object was to raise an additional sum to meet the extra, unreached needs of the women and little children. There could be no hope for large donations. What came in must come in small sums. Two cents a week from each woman was the first ideal. With only the little to look to, they must fall back upon the good old adage that "Mony littles mak a muckle," and it was quickly seen that success lay in careful, complete organization and the closest attention to detail. The country has been covered with a system of woman's mission circles, each related to a responsible associational secretary, the associations in turn each related to a responsible State secretary, and presiding over all a general Board. The greatest asset of these organizations has been the unpaid labor of devoted women.

In that union society of women for the conversion of the world, formed back in 1860, just at the outbreak of the Civil War, was the beginning of woman's organized altruistic work, which has since blossomed out all over the country into clubs and societies for innumerable philanthropies and reforms. The conditions which called that society into existence still remain much the same, though the advance of Christianity is breaking down some of the prejudices and customs that secluded Oriental women. The progress of Christianity, however, makes it none the less, but rather the more important that the women shall be educated. As Japan, China, Korea, India, slowly emerge out of the deep darkness in which they have so long lain, a striking fact of the situation is the new conception of woman's place in society. Thoughtful native leaders everywhere are writing and working for the elevation of their women, realizing that no nation can rise higher than its mothers. The wife and mother in the home holds the key of the situation. If she is to train up intelligent Christian children, she must herself be intelligent and Christian. Moreover, experience has again and again shown that the power of a heathen wife and mother is such that it is almost impossible for the husband or the son to remain true to Christianity when under her influence. We cannot realize the grip which superstition, that fabric of belief in which their minds have always been wrapped, has upon heathen people. All this immeasurable power the heathen wife has in her hands to draw her

husband back to the beliefs of his fathers. Here is the strong citadel that must be broken down. The girls of heathenism must be given a knowledge of the true God. Their minds must be trained in clear and reasonable thinking. They must be taught the scientific facts of the natural world as the only corrective for superstitious fear. Large numbers of them must be trained as teachers for their own people. Other large numbers must be trained as Bible women and evangelistic workers.

Another great realm for the woman missionary is the heathen home. Here she enters, gains the love of the children, the confidence of the mother, and becomes the beloved helper and friend. What the settlement worker does in the poverty-stricken homes of our American cities, that the Christian missionary does in the Oriental homes of poverty and ignorance; with this distinction, that the missionary's first business is to preach the Christ, then to perform the offices of human helpfulness as distinctly the embodiment of His loving spirit. To non-Christian homes of wealth and influence, too, the missionary has access, and in such she has need of all the tact and grace and good breeding that she would need in like homes in her own land, that she may in good time commend to these people also her Christ and His emancipating gospel.

The medical work speaks for itself. In some lands it is quite impossible that the physical ailments of women should be treated by men. In no Eastern land is it easy for a woman to place herself under the care of a male physician. There must be women doctors and nurses, not only to care for the countless sick and suffering about them, but also, and far more important, to train native women as doctors and nurses for the work among their own people.

For all this woman's work on the foreign field the wives of missionaries are quite inadequate. They have the care of their own homes and children. They must help in the work of their husbands, and nobly do they do it. They have neither time nor strength for this great distinctive work. There is no solution for this problem but the unmarried woman missionary?

What then of the organization of women at home for the support of these single women and their work abroad?

One of its greatest results is the development and education of a vast body of earnest women. A great feature of the work is the widely reaching plan for missionary education, based upon the well-authenticated belief that missionary interest and missionary giving are co-extensive with missionary knowledge.

In the progress of their work the women's societies have developed a very large constituency, as evidenced by the large contributions which they have received. This contributing constituency may be divided into three classes: Those who give from an intelligent love of the cause and of the Christ whose cause it is; those who give, partly at least, because of a pride and a sense of responsibility which they feel for their own woman's work; those who give because the faithful collector, blessed be her name and work, comes after money. The first class would give under any circumstances. The second might pare down their giving if they did not feel that certain parts of the work rested distinctly upon their shoulders. The third would probably forget all about it, or never rise to the point of actually making their contributions, if the collector failed to come.

One other point might well be made here. The separate women's societies serve to connect with the church and its work many women of ability and experience in affairs, who would otherwise give themselves to the clamorous and fascinating calls of philanthropy outside the church. The various responsible positions of these societies offer a field for all the devotion, judgment, executive ability and general intelligence which any woman may possess, and they return to her an intellectual development and a spiritual growth well worth the cost. If the church does not offer to able women work worth the doing, she has no right to complain if they are drawn aside to clubs, organizations for social betterment, and the splendid philanthropies of the day which, alas, have had to arise outside the church, rather than within it.

Granting, then, that the women's organizations have still their place in the Baptist body, are there any points at which they could become more valuable members?

Can the difficulties of separate organizations be overcome without destroying the strength of either? It is to the answering of this question that we Baptists must set our minds.

Fine and strong as the women's organizations have been and are, they have certain limitations which have grown perhaps out of the very loyalty of the women to them. One of the attributes of woman is her intense devotion to her own. It is what makes her capable of being under all conditions the cherishing mother. It is her most beautiful characteristic, but like all others it needs balance. We have, perhaps, given ourselves too unreservedly and completely to this dear missionary child of ours. We have failed to extend our vision and our knowledge far enough to see that this, though our own, is but a small section of the great whole, and that our loyalty, our interest and our knowledge should include all. We cannot look upon ourselves as a separate battalion in the great struggle with heathenism. We are a part of the vast army which must move as one and present a united front to its mighty foe. In these days of union and coöperation we Baptists all need to often ponder that wise injunction of the Apostle Paul, "Look not every man on his own things, but every man also on the things of others."

The woman's point of view is just as necessary in this great work as the man's, and the man's is as necessary as the woman's. Some way must be found of bringing our general societies and our women's organizations into the closest touch with one another, that the difficulties of each may be known to the other, that they may be mutually helpful, and most important of all — that their work may be a unit on the mission fields, and may be conducted in absolute harmony and with mutual understanding at home.

In the suggestions made to the Edinburgh Conference last summer by the Commission upon the Home Base was this: "That within the same denominations there be formed a Board of Reference and Counsel, consisting of duly elected delegates from the Women's Board or Boards, and the General Board, by which questions of coöperation and even of federation may be discussed, and methods of harmonious work devised." It would seem that some such plan might well fit Baptist polity.

By whatever road it is reached there is little question that the near future will see a closer affiliation of the women's societies with the general societies of the denomination, such an affiliation as shall conserve all that in the past has been noblest and best in woman's work, and shall enable it to make its richest contribution to the glorious whole, the Christianizing of the entire world.

TIDINGS FOR OCTOBER THUS ANNOUNCES ITS MERGER WITH MISSIONS IN THE NOVEMBER NUMBER

"Progress" the Slogan of the Woman's American Baptist Home Mission Society

BY MRS. SMITH THOMAS FORD, CHAIRMAN PUBLISHING COMMITTEE

TO every Baptist woman who loves *Tidings* and believes in all that *Tidings* stands for, we wish to make an announcement so important that we urge an immediate and complete concentration of earnest thought.

The slogan of the Woman's American Baptist Home Mission Society has always been "progress." Consolidation with our eastern society was an epoch in our history and has resulted in increased effectiveness.

And now another important step confronts us, and with firm belief in its leading to advancement, to a wider distribution of missionary intelligence to, for and by women, and with an "eye single to the glory of God," we shall take it.

On June first, this proposition was submitted to the Executive Board of the Woman's American Baptist Home Mission Society by Dr. Howard B. Grose, editor of MISSIONS, authorized to do so by the Publication Committee in charge of the publishing of MISSIONS:

"That *Tidings*, the monthly publication of your society, be combined with MISSIONS as a fourth member of the joint magazine representing our missionary work."

This statement was amplified by different specific reasons why this merging would be to the distinct advantage of every reader of the two publications, and "ways and means" were outlined through which the union might best be accomplished.

The matter was thoroughly discussed at our Annual Meeting, and as it seemed to be the feeling of our constituency, voiced by our official representatives, that we unite *Tidings* with MISSIONS, it was voted at a meeting of our Board, held June 28th, that this be done.

In making this most important change, we wish to take every woman of our denomination into our confidence that there may be a full, fair and free understanding. Our share in the unified publication called MISSIONS will consist of a specified number of pages forming a department entitled, "Woman's Work in Home Missions."

The salient features of *Tidings* will be retained, — field notes, letters from our missionaries, our popular Workers' page, our Baby Band, and work for Juniors and Young Women will all have a place and quite as much helpfulness and inspiration will be received from its pages as heretofore.

We feel convinced that one comprehensive, attractive, splendid magazine, published at a slightly increased cost, and containing and dispensing information and news from all of our missionary societies, is in line with the whole missionary movement of the time.

A single magazine in your home which contains the intelligence of all branches of missionary work and which every member of the family may read with interest, is infinitely more informing than a number of smaller and different magazines, each of which presents only one especial phase.

Nothing vital to our own interests will be omitted and much which belongs to a wider scope will give added effectiveness.

Our present editorial secretary will be a member of the editorial staff of MISSIONS and our Board will be represented by a member on the Publication Committee.

In no limited sense will we look out upon the field of denominational endeavor. That which belongs to Missions in its widest sphere will come to us between the covers of one magazine.

With this issue of *Tidings* we say "goodbye" to the thousands of women who have read its pages since the founding, years ago, by our honored Mary G. Burdette. With the next issue of MISSIONS we say, "All hail!" to these same thousands of women who will greet the same old friend who comes bringing new plans, new inspiration, new pathways to the Throne of God.

Canadian Baptist Missions

The Canadian Missions in India

BY REV. S. C. FREEMAN OF PARLAKIMEDI

ALL the country bordering on the Bay of Bengal extending southerly on the west side of the Bay to Madras and on the east side to Tavoy is Baptist mission country. That part of this great country between Bezuada on the south, where American Baptists are working, and Berhampore on the north, which has been occupied for many years by the English Baptists, is the Canadian Baptist mission field of India (the Canadian Baptists have another mission field in Bolivia, South America). In India the mission field extends for several hundred miles along the coast and has an area of 9,152 square miles.

The country is a plain with low mountains rising in the west. A number of rivers, including the Godavery, which flow from west to east, furnish water for irrigation for a large part of the country. A railroad extends north and south the entire length of the field and there are several branch lines. In the southern part of the field there are extensive canals. The canals and railroads furnish facilities for easy communication between different parts of the mission field and more distant parts of India. There are also many good roads. A daily post and a telegraph system enable all at the larger centers to keep in touch with the outside world.

The population numbers between 3,500,000 and 4,000,000. The Telugu language is spoken by nearly all the people. Hindustani, Oriya and English are spoken by certain small classes of people. Hinduism is the religion of the great majority. Mohammedans are found in all the cities, but in no large numbers.

Vizagapatam, a seaport and also a railway center, with a population of 60,000, is the largest city. Cocanada, also a seaport, and Vizianagram are next in size. The great bulk of the population live in the 6,000 villages which are scattered thickly over the country. Agriculture is the chief industry, and rice the chief product of the soil.

Education receives considerable attention. A number of colleges and high schools and a large number of lower-grade schools are maintained by the government and by private individuals. The country is under the British government, and a number of British officials have their headquarters in the larger towns.

The Canadian Baptists began independent mission work in India in 1873. Previous to that time they had for some years furnished men and money to the American Baptist Missionary Union. When the Canadian Mission was formed, Rev. John McLaurin and Rev. A. V. Timpany resigned their positions under the Missionary Union and began work in Cocanada, where they opened their first station in 1874. The second station was opened at Bimlipatam by Rev. R. Sanford in 1875. The work has steadily grown during the succeeding years until now there is a mission force of 26 ordained mis-

sionaries, who with their wives and 34 single women missionaries make a total of 84 Canadian missionaries. Of these, five are medical doctors. Mission stations have been opened in 22 fields, and by means of touring the gospel has been preached over the whole country.

The work has been developed along evangelistic, educational and medical lines. In-

A TYPICAL POSTMAN IN INDIA

dustrial education has received some attention. Two high schools, five hospitals and a theological school have been established; in addition, 174 day schools, with an average attendance of over 4,000, ten boarding schools and a number of caste girls' schools have been started and maintained in various parts of the mission field. At Ramachandrapuram a very successful leper work has been conducted. A model of the asylum, by request, was prepared and sent to the "World in Boston," where it attracted much attention. Miss Hatch, who has had charge of the leper work for years, recently had conferred on her the Kaiser-i-Hind medal "for public service in India."

The "Ravi," a weekly religious newspaper in vernacular, aids the work of the mission by imparting instruction and holding up Christian ideals before its readers among 20,000,000 Telugus. Mention must also be made of the work in English carried on in Cocanada and Vizagapatam, where English-speaking churches have been established.

The Timpany Memorial High School offers splendid educational advantages to the Eurasian community of a large district.

The last annual report of the Canadian Baptist Mission shows a total church membership of 7,693, of whom 757 were received by baptism last year. Most of the converts have been won from the lower classes, but there are converts from every class of the people. In a country cursed with such rigid caste distinctions it is a great sight to one who understands it to see these converts from different classes united in the common love and service of Jesus.

To a large extent the necessary buildings have been erected. Schools, hospitals and churches have been established. The missionaries have acquired the language and methods of work. There is quite a large Christian community and a band of trained helpers for the various kinds of work. The Bible has been translated and considerable Christian literature prepared for use. Because of these things the near future ought to be a time of rapid increase in the growth of the mission. This does not mean that more missionaries are not greatly needed. A great burden rests upon the hearts of the missionaries as they think of the multitudes on the fields who are largely beyond gospel influence because of their great numbers. For each ordained missionary actually preaching in the mission field there is an average parish of not less than 200,000 souls.

There is also a great need for more Indian Christian workers of strong evangelistic zeal. The harvest is great, the opportunities many. The night cometh and the King's business requires haste.

Field Notes

The people are buying God's word. My Bible women and I sold 500 Gospels in the three months just gone. But the greatest encouragement is that 117 were baptized on the two Kimedi fields last year, and 15 more have been added this year. The converts are coming from new villages, until now there are Christians in 23 villages at least; the Telugu Christians are in only 6 villages. — MAUDE HARRISON, Parlakimedi, India.

Special meetings were held in June in Parlakimedi for the Paidi Christians who came from their villages in the hills. Rev. W. V. Higgins reports a most interesting time and a wonderful movement among these simple hearted, but bright people. Twenty-seven of them were received for baptism, and knew what they believed. The baptisms took place in the large tank in the rear of the Maharaja's palace on a beautiful evening. All the converts were Paidis but one, and he a Savara, the first one from these people in the hills. Mr. Glendinning, who is now on his way back to India, works among the Paidis and Savaras.

Miss Ellen Folsom of Coconada, India, who has been for many years principal of the Tympany Memorial School for English girls in the Canadian Baptist mission, and has been on a furlough in Vermont, is about to return to Coconada. She says : "A large party is expected to go out to our mission this fall; two new families besides three or four new young ladies. Also one family and two or three ladies are returning. We are becoming quite a community out there."

✠

The Canadian West

Rev. F. W. Patterson, of Edmonton, Alberta, who was a close fellow laborer with Dr. Stackhouse in home mission work in Western Canada, says there are at present in that great field 300 Baptist churches with a membership of 13,000; $36,700 was raised last year for home missions and $5,500 for foreign missions. The Baptists have the largest non-English conference in the West. The German work is the largest, having 27 churches, 5 of them organized within eight months. There are also 65 preaching stations in connection with this work, reaching between 2,000 and 3,000 Germans. Of 24 Scandinavian Baptist churches in Canada 22 are in the West. Russian and Ruthenian work is being done under adverse circumstances. The work among the Hungarians is in a position to be opened up, and converts are ready for baptism. There is urgent need of two men in German work in British Columbia, and two men in Scandinavian work in B.C. and Saskatchewan. Of 84,000 Scandinavian people in the Dominion more than a quarter are in Saskatchewan. In English work many communities also need entering at the present time. The Canadian frontier problems are similar to those South of the border.

✠

The Population of China

The population of China as estimated by the Imperial Maritime Customs in the abstract of statistics for 1910, is placed at about 1,000,000 less than the estimated population in 1909, the reduction taking place in Szechuan Province. The total now given for the entire country is 438,425,000 and for the open ports 7,708,500. The population of the Chinese cities is notably increasing.

✠

Praise for Mission Schools

Turkey has come to recognize the value of mission schools and work. The *Orient* (Constantinople) reports commencement exercises of the prominent educational institutions. At one the Catholicos of Sis, one of the two highest spiritual heads of the Armenian church, heartily commended the Christian character and motives of the American missionaries and the work done in their schools. People were urged to imitate their Christianity and avail themselves of the educational advantages. This was in a city where opposition had been especially bitter. At Harpoot, the Turkish vali, Armenian bishop, lieutenant general and other prominent men sat on the platform at Euphrates College during graduation exercises. Similar instances elsewhere show how deep is the impression which Christianity is making upon the people.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

November Subject: Trials and Triumphs in Europe

Hymn: "In the Cross of Christ." Forward Movement Hymnal. No. 75. (Price 15 cents.)

Responsive Reading, No. 4. Page 66. Forward Movement Hymnal.

Brief Prayers for the cessation of persecution of European Christians, the provision of more money and more helpers for their mission stations.

Roll-Call of European Nations.

As the leader calls the names of European countries where Baptists have missions, various people report in a sentence on the progress of the work in each country.

(Material to be found in the pamphlet "Missions in Europe," recently revised [price 10 cents], the Annual Report [free on request, postage 6 cents], and Missions for September, 1911, article on "The Baptist World Alliance" [price per copy 5 cents].)

Hymn: "Onward, Christian Soldiers." No. 9. Forward Movement Hymnal.

What Baptists are Doing for the Russian Empire.

1. A Five-Minute Talk.
   (Material as previously suggested.)
2. Brief Biographical Sketches of Some of the Leaders among Russian Baptists.
   (Helpful information to be gained in sub-article "The Russian Session" in "The Baptist World Alliance" published in the September number of Missions.)

Reading: First two stanzas of Byron's "Sonnet on Chillon" (beginning, "Eternal Spirit of the Chainless Mind.")

Hymn: "Faith of Our Fathers." No. 21. Forward Movement Hymnal.

Material referred to, with the exception of Byron's poem, can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass.

From the Note Book

A University Club has been formed in Peking, with 240 eligible names of Chinese and American graduates on the list. The president of the club is a Chinese, with the American minister and Dr. Lowry of the Methodist mission honorary presidents. The first dinner brought 120 men together in friendly intercourse that is significant.

The American Board has sent out ten recent appointees for life service as missionaries and six others for a limited term as teachers or assistants. They go to Turkey, Japan, China, and India.

Secretary Cornelius H. Patton, of the American Board, is on a missionary tour, and was at Natal during the diamond jubilee of the Zulu Mission. He describes the celebration, with its great closing meeting in the Town Hall of Durban. That single meeting, he says, converted the city of Durban to belief in mission work. An audience of 5,000; Zulu choir of 345 voices; notable address by Lord Gladstone, governor-general, who presided; these were features. The celebration was interdenominational. The native mass meeting was attended by 3,000. The record is inspiring to faith. Dr. Adams, the pioneer, worked for eleven years before a convert was made. Now there are 60,000 church members and fully 200,000 Zulus may be counted as Christians.

Congregational missionaries in Chihuahua, Mexico, report political conditions very unsettled and disorders frequent. Yet order is being restored, and more stable conditions are looked for. Protestant churches suffered in the revolution, especially the American church. Returning missionaries were warmly welcomed, which is a good sign.

The *Missionary Herald* says the Turkish government is still putting its heavy hand upon the Albanians, declining to grant them liberty, and apparently being bent upon the expulsion of missionaries from Albania. The American school at Kortcha, opened and maintained by Americans, claims right to exist without interference. This right the Turkish government denies, and the matter is up for discussion between the American embassy and Turkish officials.

Dr. Caleb C. Baldwin, for nearly fifty years a missionary of the American Board in Foochow, China, died recently, aged ninety-one years. He was author of a dictionary of the Foochow dialect, and he also translated much of the Bible into the colloquial.

Rev. O. E. Davis, superintendent of the British Guiana Mission of the Seventh Day Adventists, whose death at the hands of natives in the interior was announced September 6th, was poisoned. Letters left by the missionary give in detail the circumstances of the crime. It is understood that his campaign against the practice of polygamy exasperated the natives.

The summer conferences of the Missionary Education Movement showed attendance as follows: Asheville 133, Silver Bay 404, Knowlton 70, Whitby, Canada 235, Woodstock, Canada 120, Geneva 240, Cascade 90, a total of 1,292.

THE AMERICAN INDIAN AND JAPANESE BOOTHS

The Orient in Waverly

HOW ONE CHURCH AROUSED MISSIONARY INTEREST AND SET AN EXAMPLE WELL WORTH FOLLOWING

By Mrs. James E. Angell

THE great crowd seated in the auditorium of the church watches a strange procession passing up and down the aisles to seats reserved at the left. By their costume we recognize groups from South India, Burma, Assam, China and Japan, as well as part of a tribe of North American Indians. A short devotional service is conducted by the pastor, followed by an address by Miss N. Ma Dwe Yaba which reaches head, heart and conscience. "I never believed in foreign missions before, but she's got me," says one. After the address the procession of foreign peoples again marches through the aisles, passing out into the adjoining room. The benediction is pronounced, and we follow.

Entering the spacious Sunday school room one is at first almost bewildered by the novel scene. Along the entire length of the room, and in a smaller room beyond, are booths, ten feet square, illustrating life in many lands. Above these are flags of all nations, alternating with the motto charts of the Baptist Forward Movement, and in the center, above all, the Stars and Stripes.

But the object that finally holds our attention as we stand near the door is a large map of the world stretched across the farther corner of the room about nine feet above the floor. It is a map unique, designed by the pastor, Rev. John E. Miles.

From the open Bible at Waverly as a dynamo, wires appear to radiate to tiny electric bulbs of various colors placed at the eight different mission stations to which the school contributes, in Asia, the Congo and the Philippines, with one in our own great West to represent the chapel car work in which the primary department is interested. Of course the real wires are behind the map, which is always illuminated when the room is in use. "What is the significance of your illuminated map?" asks the visitor. Just this—it reminds us to keep the light burning in Waverly and in our stations over there.

INDIA AND ASSAM IN THE EXPOSITION

On the opposite side of the room is a literature table, with a background of charts and pictures illustrating the chapel car work. Here we find the efficient superintendent of missions in the Sunday school, who had charge of the two months of study and preparation, and who enlisted the boys to make the numerous placards and charts of statistics that are seen in all the booths.

But here are some Garo boys who are very anxious to take us to their booth. First we come to the hut of natives of Sadiya, Assam, with an opening below for the pigs, and a thatched roof above. Native Christian girls speak most intelligently of their life and customs, and a Bible woman tells us of mission work. But our guides hasten us to the next booth, over which is the placard, "Our Mission Station, Tura, Assam," and a blue-and-gold banner, "The Boys." Sure enough, the woods are full of boys. They show us a leopard skin, peculiar birds' nests, and many other curiosities; one exhibits the model of a native house made by Garo boys (this came from Boston), and another shows pictures of natives, and missionaries, and mission buildings. Such eagerness! Such enthusiasm! Bless the boys!

"Madira, Deccan, India," reads the next placard, and here are the girls to match the boys,—fascinating little Hindus of every caste, and even a few demure widows. Here is exhibited a model of the mission compound at Nellore, which gives form to our rather hazy ideas as to what a "compound" might be.

It is but a step to Congo and the Philippines, where the Baraca class has a splendid demonstration of medical work and equipment, besides articles from the Jaro Industrial School brought by our W. C. Valentine.

Under a string of lanterns a missionary tells the gospel story to a large group of Chinese women in the next booth. Here are seen rare curios, including the collection of Miss Cornelia Bonnell, one of our members engaged in rescue work in Shanghai.

In the primary room are two interesting booths. The first represents a room in a Japanese house, where several mothers are discussing what their children have learned in the Christian school. A Christian mother enters, tells them of the joy that has come to her through the foreign teaching, and sings in Japanese the song her little Plum

Blossom has learned at the kindergarten, "Jesus loves me." An image of Buddha and a pocket-idol over one hundred years old attract attention in the beautiful collection of curios.

Next door are the picturesque American Indians, with tepee, camp-fire (managed with a red electric bulb), hand-loom, and a fine array of baskets, pottery, arrow-heads, etc. A bright lecturer addresses the crowd of spectators.

Last of all we come to the booth representing our oldest mission field, Burma. A large class of young ladies has a share in the station at Bassein. Our hearts glow as we hear the story of the triumphs of Christianity.

Altogether, this was a great exposition. It was worth while. It was educational, devotional, inspirational. It gave a concrete idea of Baptist missionary enterprise. It was also a revelation to most of us of the superficial character of our knowledge, and many classes will take up the thorough study of these countries during the coming year.

"I invite you to come to Burma in 1913," said Miss Yaba, "to celebrate with us the Judson Centennial. Do you know the life of Judson? Have you ever read it? Come, raise your hand, everybody that is familiar with the life of this great man."

There will be more hands raised in 1913.

✠

The Sagamore Conference

The Sociological Conference at Sagamore Beach was much larger in numbers than hitherto and taxed the hospitality of the hotels and cottages. Perhaps the address of chief value was that of Dean Shailer Mathews of Chicago on the principles of scientific management as applied to church work. The platform presented by Dr. Josiah Strong laid upon the churches large responsibility for leadership along the lines of justice and righteousness.

BURMA, CHINA AND JAPAN, THE PHILIPPINES AND CONGOLAND

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

Victories

By Secretary W. T. Stackhouse, D.D.

WE are asked frequently: What is being accomplished by the Laymen's Missionary Movement? The question is a fair one, and should be answered. If the Laymen's Movement does not do what is claimed for it when its methods have been vigorously operated, we should turn our attention to some other line of action. We are glad, however, to be able candidly to state that our experience during the past year has led us to have greater confidence in the Movement than ever before.

Our policy has been very simple but it hits the nail on the head. Here it is in a nutshell:

1. Every member a supporter of missions according to ability. 2. Every church a missionary church. 3. An active missionary committee in each congregation. 4. A weekly system of giving to missions. 5. An every-member canvass for missions once a year. 6. A minimum financial objective of ten cents per member per week for missions. 7. A unification of the forces in finding the workers and the funds for the meeting of our share of missionary needs at home and abroad.

To show that these methods are succeeding a volume of evidence could be produced. We give below a few quotations received during the past six months, from churches where the movement has been introduced. These quotations carry their own lesson. Read them and then try the Movement in your own congregation.

TESTIMONIES

One pastor writes: "We have tried to push the missionary educational campaign. We have appointed our missionary committee. We have made the every-member canvass. We have not reached the ten cents per week per member yet, but we are improving. Our budget for missions—Home, Foreign, State, and Publication Society—for the year was $2,255. We have made it up, and have $27 left over as a nest-egg for next year. Your meetings were a great blessing and inspiration to us all." Another pastor writes: "We are working vigorously as a church to carry out both the spirit and the letter of the resolutions passed at the laymen's meeting. The church has put into operation the duplex envelope system, and it looks as though ws shall be able to meet our apportionment and more." A pastor from Pennsylvania writes: "Our committee met and heartily agreed that during the coming year conferences should be held in all the local churches with a view to awakening them to their full responsibility in the great enterprise of Christian missions. You will be glad to know that a marked revival spirit has developed in my church since the conference. On the last two Sundays over thirty have confessed Christ publicly. The conference had much to do with this expression."

A pastor of a small church in New York State writes: "In reply to your inquiry as to what our church did after the laymen's rally, would say:

"1. We had a splendid missionary campaign, lasting five Sundays.

"2. We elected a Missionary and Beneficence Committee.

"3. We attempted an every-member canvass, and have covered almost all the ground.

"4. We received pledges from the church and Sunday school, which to date indicate the raising of the whole missionary budget as based on the apportionments of 1910–1911, and probably $75.00 in excess of these apportionments. The Woman's Circle raises its own budgets separately. The church beneficences (not including miscellaneous) will jump from $85 to $248, and the Sunday school from $47.30 to probably $110. Meanwhile the contributions to current expenses in both church and school were never so large as now."

H. B. Dickson writes: "The Baptists of Allentown have made a gain of one hundred and twenty-four per cent for missions this year by the every-member canvass."

The First Baptist Church of New Haven, as a result of the every-member canvass, has increased its giving to missions by $500 and to local work $600. This church last year gave over $3,000 to the benevolences, and the Woman's Society raised $1,000.

A pastor from Rochester writes: "The canvass was vigorously pushed for two weeks. The result, so far, was the raising of nearly $2,000 more than we ever did before. We will meet practically all our apportionments, taken on the two new home missionaries and three new foreign missionaries. I expect that, as a church, we will raise this year $3,600 for foreign missions, as compared with $1,750 last year. Our current expense pledgers increased their givings seven per cent, although we made no appeal on the ground of current expenses to amount to anything."

The Rev. J. S. Stump, of West Virginia, writes that "Fairmont undertook the every-member canvass, and reported very material increase. Only one district of the church had been completed, and that one had made considerable increase, reaching an average of exactly ten cents per member per week. At the same rate of increase throughout the church, their contribution will be double, or more."

Another Rochester pastor writes: "I am glad to report that the special canvass in our church has resulted successfully. We secured a large advance on the benevolence side of our finances, large enough to warrant the confidence that we shall reach the $1,000 increase; and we raised $1,000 additional for current expenses."

✠

Laymen's Missionary Program

At a later date we will be able to give our readers a definite outline of our program and methods in connection with our Baptist Laymen's Campaign. We are planning for mighty things for the Kingdom this winter. Our policy will be far-reaching, definite, and triumphant. This Movement has resources and potentialities that must be unlocked for the Master's glory. The Baptist men hold the key. They are united. Their watchwords are coöperation and consecration. They are assured that the progress of one missionary interest means victory for all. We stand solid ready for a great advance. Let us make it this year. Let us clear out the deficits and gather in the requisites for the greatest year's achievements in our history.

Our program in general will cover the following centers:

Boston and vicinity during the month of November.

Brooklyn and vicinity during the early part of December.

Pacific Coast points during the month of January.

Philadelphia and vicinity during the month of February.

March and April will be given to points in the Middle and Western States, closing up in May with a big men's rally at the convention in Des Moines.

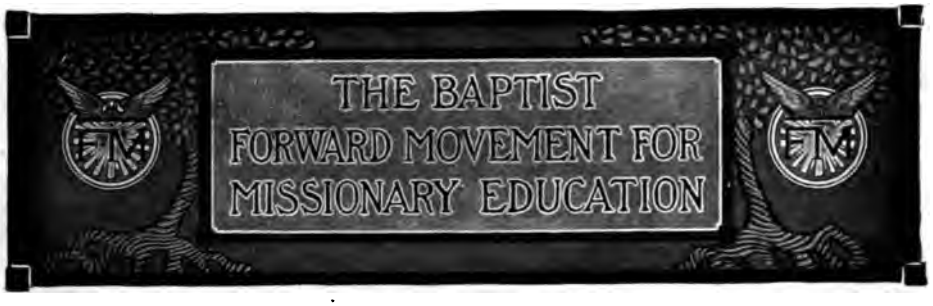
The closest relations will be maintained with the program of the Interdenominational Movement; and meetings will be held in many places by our Baptist forces that cannot now be announced.

The month of October will be given to organization work, preparation of literature for the campaign, and the presentation of the claims of the Movement at the state conventions, in so far as the General Secretary can cover them.

Echoes from the Oriental Press

Progress in the Philippines

WE quote from the *Manila Times'* leading editorial the following from the pen of Martin Egan, the able and far-sighted editor:—"There is a new spirit alive in the Philippines. It is the spirit of modern progress which breathes an inspiration to wider achievement than these islands have ever known, to larger and better accomplishment than ever before seemed possible; and when it shall have wrought all that it pledges, the world will cease to think of the Philippines as a place of medieval romance, or modern Utopian experiment, and claim the country in full brotherhood. America found the Philippines in a condition close to chaos; a people almost prostrate. Authority had broken down, order had gone, and its first work was to reëstablish order and to reënthrone the law. Disorder had impaired the productive capacity of the people, almost ruined business and heavily reduced commerce, but with the resumption of work began a hundred projects for the improvement of the whole people. Popular education was everywhere instituted, not only that the people should be reinspired but trained and fitted for their part in the future. The currency of the country was rescued from the fluctuating system of the Orient and placed upon a stable basis. Political institutions were built up in cities and provinces and hundreds of Filipinos were enlisted in the central government that the people might be trained in political science. The construction of a system of highways and railroads was entered upon and an inter-island steamer service was given the encouragement of subsidy. A scientific war was commenced upon disease and the unsanitary conditions under which a large portion of the people lived. The country was policed, extensive public works were undertaken, and a system of irrigation capable of insuring the people a constant supply of rice, their staple food, was provided for. Postal savings and agricultural banks were organized by the government, the public domain was opened to entry under liberal terms, and the huge hardwood forests placed under a scheme of modern conservation. Legislation, designed to encourage industry and thrift, to free the individual from feudal methods and to uplift the people, was enacted. To the man whose sentiment in behalf of the Filipino people has been touched to the extent of opposing any and all form of American control let it be said, and said with truth, that there is as great a democracy here as exists in any state in the American Union. All of the individual rights and all the common rights except the doubtful one of trial by jury, are here enjoyed to the full. Justice is fair and speedy, the judicial system working infinitely better than it does in most American states. Government is for and in behalf of the people, and their part and voice in it is a large one. The Philippines have been compelled to fight for recognition. Knowledge of them has been slight, ill report of them widespread. Interest in their welfare has at times run to a low ebb in the United States, whose people should give chief support to their upbuilding and advancement. Helpful legislation has come tardily and grudgingly."



CONDUCTED BY SECRETARY JOHN M. MOORE

Timetogetbusy

THIS is the title of a four-page leaflet that has been sent out widely by the Forward Movement during the past month. It contains an outline of the provision that the Forward Movement is making to help churches attain to the missionary ideal in the Northern Baptist Convention's "standard of efficiency." The material for the fall campaign on Foreign Missions is more fully described in three bulletins entitled "Awakening the Church to India's Awakening," which will be sent upon request. (Similar material will be provided for the Home Mission educational period beginning immediately after the holidays and culminating at Easter.)

BULLETIN NUMBER ONE

This is for the pastor. It contains topics for a series of sermons on India to be delivered on great outstanding dates in the history of missions in India. It is suggested that the first of these be preached on the Sunday nearest Oct. 2, which is the one hundred and nineteenth anniversary of the organization by English Baptists of the first modern Foreign Missionary Society.

The sermon suggested is a biographical and inspirational one on Carey and his work, and the modern challenge of India to the church, on the topic, "What God Did with Thirteen Pounds, Two Shillings and Six Pence." Collateral reading will be furnished pastors free.

This bulletin also contains suggestions concerning stereopticon lectures, a missionary exhibit on India, a collection of striking facts concerning India and her people, description of maps, brief bibliography, etc.

BULLETIN NUMBER TWO

This is for the Sunday school and includes material for "five minutes a Sunday" on India.

These suggestions include the telling of stories, the reading of letters from missionaries, impersonations, map exercises, special exercises for classes, the use of charts, the unveiling of a portrait of Carey, etc. The material required is all found either in "India Awakening" or in a package of leaflets that is sent free to coöperating schools.

There is also provided a monthly responsive opening service and a missionary concert program entitled "Christmastide."

BULLETIN NUMBER THREE

This bulletin has to do with mission study and is intended for the young people's society, the adult Bible class, the men's organization, etc. It outlines in particular the "triplex" mission study plan, which comprises a mission study class, a reading circle and a series of popular programs.

The programs include one for the introduction of the campaign and four others to be presented by the mission study class in church or young people's prayer meetings. The preliminary program is as follows:

I. Opening Service

II. Map Contest

Place two blackboards at the front, visible to the meeting, but not to each other. Ask two persons to

attempt to draw a map of India solely from memory. This always arouses amusement. Even though no definite ability or knowledge exists, insist on the *attempt*. The leader then shows the audience a real map of India prepared beforehand and the audience votes which contestant made the better guess.

III. The Question Box

Let the leader ask a few leading questions under this theme — "How Much do We Know about India?" Ask where it is? What kind of people live there? Is anything known of the history of the people? Any single historical events? What country rules? Chief religions? Names of any missionaries we know there? Name any of our mission stations? What things come from India? What do the people live on? etc.

IV. "English as She is Wrote"

Read the humorous essay on the "Horse" written by a Hindu school-boy and the two amusing letters (see "India Awakening," pp. 117, 118).

V. An Impression of Vastness

India's population is 300,000,000. Let the leader without saying "why," ask all present to take the hymn books and to turn the leaves, counting softly one by one, remembering the figure reached at the word "stop." "Go!" (Interval of 36 seconds — stop.) On the blackboard some one divides the highest number reached by any one (take nearest number ending in cipher) into 300,000,000 and divides again by 100. This is the total number hours it would take to count India's population at that rate. Divide into eight-hour days and years.

VI. Incidents from Across the World

Let the following incidents from the text-book "India Awakening" be told vividly (not read).

1. The Lone Star Mission (pp. 93–95).
2. A Hindu Heroine (pp. 156–158).
3. Every Dollar Counts (pp. 215, 216).

VII. Planning the Campaign

The leader will now most earnestly lay upon the meeting the responsibility of studying India, explaining the study class and describing the programs that are to follow. In many meetings it will be a successful novelty to read three "purposes" one after the other, and call for raised hands.

1. I will make an earnest effort to attend the four special programs to be given on "India Awakening" and will especially consider my responsibility if it rains.
2. I will be one of three, four or five members to purchase "India Awakening" (35 cents) and will plan to read it during the next eight weeks.
3. I will join the study class on "India Awakening," attend its eight sessions and help in presenting these four programs, *or* I will earnestly state conscientious reasons to a member of the Committee tonight why I cannot join the class.

There has also been prepared a Mock Trial for a missionary entertainment, in which an American Baptist is indicted for failure to do his duty to India. The trial includes the examination of witnesses from India, who appear in costume, with other witnesses representing the missionary societies, showing what has been done.

The purpose of this whole campaign is to make India and its needs very real in the thought of the entire church. One by one our several fields and phases of missionary work, home and foreign, are thus to be presented, in the conviction that by missionary education alone shall we be able to solve the problems of missionary finance and apportionment with which we as a denomination are struggling.

These Bulletins, together with the new mission study catalog, will be sent upon request. Address The Forward Movement, Ford Building, Boston.

Missionary Birthday Box

A very attractive three-color missionary birthday box has been published by the Baptist Forward Movement. On the sides are pictures representing home and foreign missions, including a group of immigrants, a Christian school in India, and a Japanese kindergarten; with the inscriptions in gilt letters: "Ye shall be my witnesses," "Go ye into all the world," "Preach the gospel to the whole creation," "I am the way, the truth and the life." On the bottom are printed full instructions for its use. The Forward Movement will give this box free of charge to Sunday schools

1. That do not now use any birthday box, and
2. Agree to give birthday offerings to missions.

Those accepting should send postage (11 cents). It is understood, of course, that the birthday offering should not take the place of the regular system of missionary gifts throughout the year, but is an extra free-will supplementary offering. Missionary birthday gifts should be secured from every member of the school, including the adult and home departments.

The Standard: We must be on our guard lest in our fondness for discussion we push our great missionary operations into an obscure corner. While these discussions have distinct value and, at Philadelphia, seemed necessary, missions lie at the center of our denominational life and we cannot neglect these great interests in our annual gatherings without serious loss. After sending a commission to Africa at an expense of not less than $7,000 we gave less than a quarter of an hour to the commissioner who spoke upon the results of the investigation. Doctor Stackhouse, whose work is of the first order of importance, had no adequate opportunity of presenting his plans or of getting at the heads and hearts of the great assembly. We shall make the greatest possible mistake and imperil the interests which are of transcendent importance if we turn our denominational meetings into debating societies. Our enthusiastic enjoyment of a free forum where any member of the convention may express himself upon any question before the body must be tempered by consideration for those interests which are the occasion and the justification of denominational organization.

Baptist World (Louisville): Along with the urgent call for educational work in mission fields, three courses lie open to us. We may confine ourselves to preaching the gospel to the masses; or we may build such schools as will give us just recognition among the forces making a new era in the East; or, a third possible course is to accept the overtures for coöperation in the union colleges and universities and so take our place along with others in the plan jointly to meet the urgency of the crisis. Many of our missionaries feel that this is the only wise course open to us. The conditions offered are such as to conserve the rights, dignity and integrity of all the participating denominations so far as these can be maintained in coöperative work. We are not prepared now to advise this course. We lay the question before our people as it appeals to us.

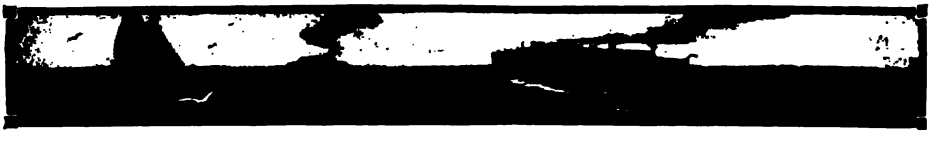
Philippines *Free Press:* The most hopeful factor in the Philippines today is the young Filipino. In his hands is the making of the future of these islands, and through the public schools he is being well equipped for the task. Time was when it was charged that the schools were turning out young men who were fit for nothing and cared to be nothing but "escribientes," but very little is heard of that now.

Missionary Review: William T. Ellis writes from Egypt of an imperial plan for a Christian university in Cairo, an institution of the high grade of the Syrian Protestant college at Beirut. The prospects are good for the early realization of an institution that would mean to active Christianity all that El Azhar means to Islam. Cairo is the logical place for this essential force in the new anti-Moslem campaign on which Christendom seems determined to enter

Commonwealth: One thing stands out most prominently. Again and again this momentous truth found iteration and reiteration, that the main work of the Christian church of today is that of evangelistic missionary endeavor at home and abroad. The marvelous growth of Christianity has been synchronous with its greatest missionary activity. To cease this activity is not only to be recusant to the last commands of our Lord and Master, but it means as well the atrophy and final death of Christianity itself.

A Man of Many Names

"What is your name?" seems the simplest of questions and the easiest to answer, but that depends. Two Taungthu Christians for instance, were married recently in Taunggyi, Burma, and since there is as yet no ordained minister appointed to marry people there, the ceremony was performed before the civil court of the superintendent of the southern Shan states. Dr. Henderson, our medical missionary at Taunggyi, was asked to fill in the necessary papers. He inquired the name of the bride's father and then recorded it as "Aung Myat." When the civil authority came to check up the information and asked again, "What is the bride's father called?" he received the answer "Paw Kham." Disgusted at the missionary's evident lack of accuracy, he was about to correct the record, but to make the information doubly sure he turned to the bride and reiterated the question. "My father's name is Ingta," was her quick response. Such conflicting information boded ill for the veracity of the records but investigation showed that when the bride's father was born he received the name "Aung Myat;" when he went into the monastery, as all Buddhist boys do, the priest gave him another name, "Ingta;" now since he has a son whose name is Ai Kham, he has dropped the other two names and is called "Paw Kham," which means "the father of Kham." What he will be called if he becomes a grandfather can only be conjectured.



FROM THE FAR LANDS

PIANO AND PARLOR ORGAN PROVIDED FOR BASSEIN

Our school is rejoicing in various blessings. For some time we have been wholly without any kind of musical instrument, though the Karens are passionately fond of music. We have just acquired a piano, almost new, and a fine instrument in fine condition. Much more than half the cost is the gift of Karens. Then to my surprise, last week a Karen physician said to me that he would like to give us for our chapel an Estey parlor organ (about $100) in memory of his wife, an accomplished Christian Karen woman who died early this month. Our pupils and teachers in the school in their annual subscriptions for school furniture and apparatus last month pledged $130, which is simply magnificent now when they are feeling poor. They are fine about keeping these pledges. About half our pupils are on our anti-tobacco and betel-nut pledge.— L. W. CRONKHITE, Bassein, Burma.

OLD LEIPOPO, THE BIBLE WOMAN

Through all weathers dear old Leipopo has tramped about the streets of Hanyang and districts, sometimes on the great timber rafts which unload just above our city carrying families from many cities in Hunan province. She tells her brightest experiences when returning from them, so glad is

she to find such friendly and eager, though rowdy and rough, listeners to her story. She always brings back an empty bag the day she visits them and says to me, "Teacher, I have done my best to set them on the heavenly way. Please help them further by praying for the spirit to make them understand and believe the books I sold and the story I told." She is over sixty, and her family circumstances make it perfectly respectable and right for her to go about as she does. . . . She says she must keep right on at it, for she has not many more years to spend for Jesus and her people. — MRS. J. S. ADAMS, Hanyang, Central China.

FIRST CLASS AT KIMPESI GRADUATES

The class which we graduated this year had been with us since January, 1909. Although there were only eight who finished out of nineteen, yet five others had been taken out to fill important positions. In the case of two the white missionary had left for furlough and these men had to take charge of the station; in one other case a student who was especially well qualified had to take charge of an important district — this place might have been otherwise cared for until he could have completed the course, had there been a sufficient staff at the mission station. So we feel that thirteen really belong to this first class and that they give promise of becoming worthy representatives of the school. — S. E. MOON, Kimpesi, Africa.

MISSIONARIES AND CHINESE UNITE IN ANTI-CIGARETTE CAMPAIGN

The English and American Tobacco Company are pushing their business all over Szchuan Province, West China. They give away thousands of cigarettes as well as unlimited quantities of bright-colored advertisement cards and posters. The missionaries in some stations are leading in an anti-cigarette crusade. Recently the three churches of Kiating held a big union temperance meeting on a Sunday afternoon. After an excellent address on the evils of strong drink (foreign and native) by Mr. Yii, our Sunday school superintendent, Dr. Service of the Canadian Methodist Mission gave a talk on the evils of cigarettes which made a deep impression upon all who heard it. Since then the Kiating missionaries and Chinese Christians have distributed and posted up in conspicuous places thousands of anti-cigarette tracts, and we intend to continue this fight against these new foreign poisons which are flooding the country against the will of the Chinese. The tobacco men are buying up all of our tracts they possibly can for several cigarettes, several cash and a card or two each. This is costing them something, but they seem to have plenty of money; however, if every mission station were to join in the fight against their wicked business they would certainly be driven out. The Chinese Board of Trade in a city near here recently gathered up and bought up all the cigarettes they could and burned them publicly. Chinese public opinion is strongly against foreign liquors and tobacco, but these unprincipled foreigners from Christian lands are doing all in their power to force these new curses upon China to take the place of the opium curse which is now fast disappearing. — PANSY C. MASON, Kiating, West China.

SIXTY TOTS ATTEND OPENING OF BACOLOD KINDERGARTEN

The kindergarten reopened with the beginning of the schools. There are sixty little tots enrolled, learning cleanliness, politeness and godliness. Mrs. Maxfield has charge of the work, but the teaching is given by two well-trained women who are members of the church. The people of the town, Romanists as well as Protestants, send their children and contribute to the support of the work which costs about twenty dollars a month, and is nearly all provided for by local subscription. — C. L. MAXFIELD, Bacolod, Philippines.

"PALE EYES" AND OTHER AILMENTS

One of my office boys continues to amuse us by occasional eccentricities of speech in his histories of patients. In a few of the latest histories I noted the following. One patient was troubled with a "stomach nuisance;" another diagnosis was "defected eyes;" still another unfortunate "fell down from a porch last April," and naturally as a consequence he was "attacked with a fever five days ago." One patient had been "feeding no time," and another sufferer was reported as one who "feels both eyes." The number who are afflicted with "pale

eyes" has been falling off of late, possibly due to remonstrance on our part. Whatever their symptoms may be on paper, however, in the flesh they are very real, and the little we can do to alleviate them is none too much. — R. C. THOMAS, M.D., Iloilo, Philippines.

FREE BAPTIST NOTES FROM INDIA

Dr. Mary Bacheler is still suffering from the knee hurt by a fall from her bicycle and she is in the European Hospital in Khargpur. She is improving and will find a glad welcome when she can get back to Balasore.

During the hot season vacation Dr. Bacheler, Dr. Shirley Smith Thompson and Miss Gowen were at Chandipore, as were Mr. and Mrs. Collett and Miss Butts.

Miss Gaunce is teaching among the Oriyas, and many are being converted. Twenty-seven converts were baptized recently.

STRIKING CONVERSIONS

Rev. A. E. Bigelow, of Jaro, Philippine Islands, telling of the gospel power as he sees it in his missionary experiences, says he went to a church one morning to perform a marriage ceremony and had a long talk with the head man of the Protestant section of the barrio. "I know him as a faithful, conscientious Filipino Christian, but he certainly has had a checkered career. He has been a robber and especially a go-between for carabao thieves. He used to be a habitual drunkard and bad man generally in his carousals, but God has touched his life, and behold the change! He is not alone an instance of such salvation here. There are many such, one of whom is probably our best and strongest member in the whole district. Just now we are praying for a genuine great revival that will reach out into the barrios where we have no churches at present. Will you not stop now and ask God to send it and prepare us for its coming?"

A MODERN LAZARUS

Rev. S. D. Bawden of Ongole and Rev. Charles Rutherford of Hanumakonda, South India, recently made a trip of some thousands of miles through northern India for the purpose of considering the industrial methods used in the mission stations of the different societies at work in that field. While visiting Berhampore, Mr. Bawden discovered Lazarus, one of his former students in the leather department of the industrial school at Ongole, assisting the missionaries located there as a teacher in the industrial shop. Mr. Bawden writes, "I was glad to be told that in addition to doing well in his leather work, Lazarus busied himself among the Telugu people in the neighboring villages as a volunteer worker, and on Sunday and in the evenings after work was done, used to take groups of the orphanage boys out to hold little services among the Telugus. The language of most of the community is Oriya, but there are a number of Telugus up there and Lazarus is a Telugu. Finally Lazarus asked his employer to send him to the theological seminary to study for the ministry and in order to be able to go, since he would have to learn his lessons there in Oriya, he had been spending his evenings for about six months learning to read in Oriya. It rejoices us to find among the young men such evidences of desire to carry the gospel to their own people.

✠

The Training of the Conquerors of the Land

BY D. A. W. SMITH, D.D.
President of Karen Theological Seminary, Insein

In a report of Bishop McDowell's "welcome home" from his tour of missions, at a great meeting held in the Gymnasium of the Northwestern University, Chicago, the Bishop is reported, among other things, to have made a noble and powerful defense of the work among the non-caste people. He showed how work among them raised the people to such a level in the second generation as to command the respect of even the caste people. He laid, and rightly too, great stress on good training for the Indian preachers. He reminded his audience that India could never be saved by the foreign missionary. "India," he said, "must be and would be saved by her own sons and daughters. The duty before us at present was the *training of the conquerors of the land.* For this task no ordinary people were wanted. The second-rate man, he hinted, would feel more at

home among his kith and kin, in Illinois, than on the foreign field."

This testimony of the Bishop's is incidentally confirmed by Miss Miranda Vinton, one of our earliest single lady missionaries, who came to the help of her brother in 1841. She was for a time associated in her mission work with the late Dr. J. G. Binney, the first president of the Karen Theological Seminary, then in Maulmein. On the return of Dr. and Mrs. Binney to the United States, Miss Vinton, then at home on furlough, paid them a visit at their house in Washington, D.C. "She was present," Mrs. Binney writes, "and listened to Dr. Binney's inaugural address on entering on his duties as President of Columbia College. To a gentleman who had said to her that if her acquaintance with Dr. Binney had been confined to the mission work she must be somewhat surprised by the character of his address, she replied: "By no means. I have heard Dr. Binney, for weeks in succession, preach in Karen; and I have always deemed his simple, clear and moving manner of presenting Bible truths to so ignorant a people as requiring a higher order of talent than his address today. Indeed," she added, "I have not enjoyed his address as I should have done had I not been thinking how much the labor and ability bestowed upon it were needed in his former field of labor among the Karens."

"And would you have him return to it?"

"Most certainly; I should rejoice in his return. There are men enough to take *this* place, who are probably envying him his call to it, while no one can or will take his place in Burma."

Insein, Aug. 1, 1911.

SINLUM, SUMMER RESORT FOR MISSIONARIES

Vacation Spells in Burma

BY REV. J. FRANK INGRAM OF NAMKHAM

During the months of March, April and May, the extreme heat on the plains of Burma drives to the hills as many of our missionaries as can leave their stations for a month or so. A few go to the seashore either near Tavoy or near Sandoway; several go to Myitkyina; but most go up into the hills near either Toungoo or Bhamo. The most popular resort is that at Sinlum, about twenty-five miles east of Bhamo. Here the altitude is only 6,000 feet, but the mountain range is so formed that, however hot the plains below may be, Sinlum is always cool and invigorating. There are only two cottages; but they accommodate from fifteen to twenty missionaries who recuperate, playing tennis, taking

long walks in the cool, bracing atmosphere, and riding ponies along the pretty bridle paths leveled by the government around the sides of the mountain range.

The scenery is beautiful, the climate invigorating, the fellowship unspeakably delightful. The picture shows a bridle path leading up to one of the cottages from which is straying a missionary's child.

✠

Attraction of American Inventions

"A gramophone is one of the few American ideas which makes good in this land," writes a missionary in South India. "Without it we get large crowds, providing our meetings are held at the right time and in the right place; but with the gramophone we are able to get crowds ranging up to 1,000 people to assemble in the tamarind groves where our tent is usually pitched. A crowd is more impressionable in the quiet of such a place than it is surrounded by houses; and moreover, it is something to get the conservative Hindu to do the definite thing of leaving his residence and coming to the camp. They at once become our guests in place of our being their intruders. The Hindus are very sensitive to ridicule and the taunting of friends keeps many who really desire to hear the gospel away from our meetings. The presence of a talking-machine serves as a good excuse and a large percentage of our crowd really come for the preaching which follows. Again, the Hindus have followed in old ruts so long that their minds are not open to new things, but for them to hear a composition of wood and steel talking and singing like men, and playing like musical instruments, and making all the noises of animals and birds, frees their mind from its narrow track and opens it to the comprehension of wonderful things about God."

✠

Missionary Personals

On the 28th of June, Rev. Ola Hanson, D.D., completed the translation of the New Testament into the Kachin language. It was sixteen years ago that Dr. Hanson began his task of translation and his journey to different parts of Kachin land, his study of the language, his preparation of grammar, dictionary and text-books in the Kachin tongue have all been undertaken in the hope, now realized, that the Scriptures might be placed in the hands of the Kachins.

Dr. R. C. Thomas and Dr. J. A. Hall, of the Union Hospital at Iloilo, Philippine Islands, representative respectively of the Baptist and Presbyterian foreign mission societies, have begun the erection of an additional woman's ward for the hospital, Mrs. W. H. Dunwoody, of Minneapolis, having given $5,000 for this purpose.

Mr. D. S. Dye and Mr. C. L. Foster, of Chengtu, West China, spent their summer vacation in the neighboring hills at the summer camp of the Young Men's Christian Association, dividing their time between study, teaching and recreation. Among other branches of instruction, they gave the Chinese boys at the camp a practical course in geology and botany.

Mr. R. S. Allan, of the Allan Line of steamships, who so generously gave to the Foreign Mission Society the "Fukuin Maru" or Gospel Ship (launched in 1899) as a memorial to his mother, has recently given $2,500 toward the building of a new ship. This sum, with the proceeds of the sale of the present vessel, makes him a substantial contributor toward the new ship which has become necessary through the remarkable growth of the work on the Inland Sea under the guidance of Captain Bickel who has been at its head from the beginning. Captain Bickel will personally oversee the building of this new "Fukuin Maru," which is to be built in Japan by native workmen.

✠

Foreign Missionary Record

ARRIVED

Miss A. A. Acock, from Sendai, Japan, at Chicago, August 2.

Rev. J. C. Brand, from Tokyo, Japan, at St. Catherine, Ontario, August 19.

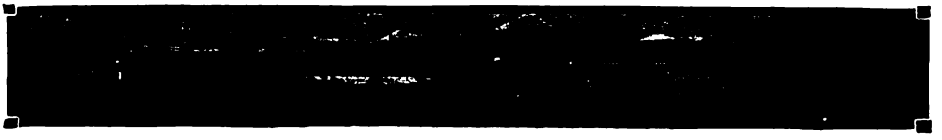
SAILED

H. Ostrom, M.D., and Mrs. Ostrom, from Boston, July 29, for Sweden.

Miss Helen Topping, from San Francisco, August 9, for Sendai, Japan.

BORN

To Rev. W. B. Bullen and Mrs. Bullen, of Otaru, Japan, at Roxbury, on August 31, a boy, George.



FROM THE HOME LANDS

INDIANS MAINTAIN MEETINGS

Rev. H. H. Clouse labors successfully among the Kiowa Indians at Mountain View. He was absent three Sundays in the East, but the Indians kept up the work and held meetings every Sabbath. They love God's house.

REVIVING A CHURCH

The church at Auburn, Neb., has been near extinction, but the coming of Rev. J. M. Titterington in January gave it new hope. Auburn is a village of 2,700 inhabitants, and has several strong churches. The Baptist church has been put in good repair, and the interior made neat and attractive. The Sunday school is active and growing, and the spiritual interests of the church are in a hopeful condition. Three have been received for baptism. The congregation has more than doubled.

HARD TIMES

Owanka, S.D., rejoices in the ministry of Rev. T. A. Sherbondy. Here, as in many other widely distant places, the occurrence of two consecutive dry years has seriously crippled the financial interests of farmers. Actual destitution and lack of food for man and beast are not improbable in some quarters unless relief comes speedily. In some cases the farms have been abandoned in search for other work. The benevolences of the church, however, are regularly met according to its custom, each quarter, although the pastor has shared the financial stringency of his field.

A SOCIAL AND RELIGIOUS PROBLEM.

During the winter of 1910–11, 15,000 men applied for assistance to the Charity Organization Society of Seattle. Special statistics for December show that over fifty-three per cent were under thirty years of age, and less than twelve per cent were over fifty. More than three-quarters of the entire number were in good physical condition. Seventy-five per cent were born in America and the British Isles. These young, able-bodied, English-speaking men were out of work simply because it was the "slack" season of the year. Here is an important industrial problem and a still more important religious problem. How can these men, each year, be fed, clothed, sheltered, led in an upward path; in short, prevented from drifting into that condition of vagrancy, despondency, and finally crime that awaits to welcome the homeless and unfriended?

NEBRASKA NOTES

North Central Nebraska, with its many thousands of square miles of sand hills covered with waving grass, is a paradise for stockmen. The people live in little settlements ten or twenty miles apart; and even in the settlements their cabins are far between, for the Kinkaider homesteads are not less than 640 acres. They are true Americans, confident, self-reliant, kind-hearted and appreciative. The majority are youngerly people with one to five children who are bright, healthy and ambitious. The church at Chambers is in the midst of this region; and its pastor, Rev. T. H. Evans, is working earnestly both at home and in three outstations, two of which are missions and one a church. His salary at Chambers is liberal and he is permitted to give one Sunday in each month to the mission, and more on special occasions. This whole region needs a large number of resident missionary workers. In some places the public school-teachers are doing much to uphold the standard of righteousness and rightly guide the children. The week-night dance and Sunday base-ball are prevailing agencies for evil, while other degrading tendencies also exist. A good work is being done by colporters, who are generally well received and often much loved by these scattered families. Baptists have gained a special foothold. Little of strictly missionary work is being done except by

Baptists and the Free Methodists. "There is much confusion caused by Advents, Mormons and nondescript renegades." Many of the people are poor and have all they can do to support their growing families; yet from these families will come the men and women of the future. They need help and need it today. Tomorrow the twig will be already bent.

✠

Russian Work in North Dakota

BY REV. C. E. HEMANS, GENERAL MISSIONARY

Just when our minds are filled with the Baptist conditions and prospects in Russia, it may not be amiss to say a word through MISSIONS to the great Baptist host of America about the Russian work in North Dakota. There are from 3,000 to 5,000 Russians in the state. Most of them are adherents of the Greek church, though the ties are far weaker here than in Russia. The majority are nominal rather than loyal subjects of the patriarch of Constantinople. When once the Russian sets foot upon the free soil of America, like all other nationalities he begins to grow independent in faith and religion. It is safe to say that 200 Baptists have come to North Dakota at different times direct from Russia. Perhaps 300 more are Stundists scattered among the other Protestant denominations. All of these are more or less favorable to us. As yet no other organized religious body outside the Adventists and Mennonites has done any work among them and these very little. More than ten years ago we entered the field through our Home Mission Society but after a short period withdrew. The people seemed to be suspicious and afraid of us. Dr. Williams, when superintendent of the district, helped on one occasion to secure funds to buy seed to sow their farms. It was proposed about this time to build a meeting house for them in a central location, but after learning that it would only help to arouse their suspicions the project was not attempted. But all this time and since then there was a man among them who was directing them most of the time unknown to them, along the line of our teaching. Seven years ago this man was ordained by the German Baptists. His name is Rev. A. H. Nikolaus, and he lives t the present time at Martin. He preached to them on Sunday. He helped them to organize churches and build meeting-houses. Today there are four good organizations and two buildings. Just recently, with the aid of a regularly convened council, of which I was a member, two more of their number were ordained. These men showed thorough knowledge and proficiency in our doctrines and polity. For every question they had a "thus saith the Lord." They will hereafter devote much if not all their time to pastoral work. The prospect for a large and growing work is not more promising anywhere among these people.

✠

Colorado Notes

Rev. F. E. Hudson is doing faithful work at Arvada, a town of 850 inhabitants, near Denver. A spirit of true brotherhood is overcoming former differences. Twenty-seven new members have been received, and an entire household was recently baptized.

The Second Baptist church of Boulder (colored) thrives under the earnest labors of Rev. Walter Branson, who began Christian work at nineteen, and in the fourteen years since has organized seven churches and erected a number of church buildings. He reports 97 converts the past year, and a meeting-house at Boulder. He has three or four regular outstations and devotes August to tent-meeting and evangelistic work.

✠

"She Hath Done What She Could"

The Home Mission Society has just received a draft from the estate of Miss Angeline Cutter, of Batavia, New York, for $3,566.01, in accordance with the terms of her bequest to the Society. The executor, in transmitting the amount, gives the following interesting facts about her: "She was born February 15th, 1838, and died March 30th, 1911. She became totally blind at the age of three years. She was educated at the New York School for the Blind in New York city and became very proficient as a musician. She taught music at that institution for many years and subsequently was employed as a teacher of music at the State School for the Blind in this village and continued here until she was incapacitated by age. She was a woman of great worth and greatly beloved by all who knew her. She was buried at

Greenwood Cemetery, Brooklyn. She united with the Baptist church at an early age and was a member of the First Baptist Church of this village at the time of her death."

✠

The Universal Race Congress

One of the most distinguished speakers, and one of the best received, at the Universal Race Congress in London, was Dr. W. E. Burghart DuBois, A.M. Ph.D. (Harvard), a professor in Atlanta University and author of the remarkable book, "The Souls of Black Folks." Dr. DuBois boasted that he is descended from five generations of mulattoes, thus proving the vitality of that racial blood. He said that the earth with its network of travel is continually shrinking and that white men must more and more live in contact with human beings of every race. If they choose to say that existence alongside the Chinese, the Japanese or the Black Folks is intolerable, they will have to crush the whole of colored humanity.

At the same Congress Dr. Eastman, author of "The Soul of an Indian," maintained the spirituality of his race. Most white people will be astonished at his declaration that "Scalping was not an American Indian practice at all. It was not introduced until the European came and settled in America and put it on a commercial basis."

A funny yet not unreasonable contention at the London Race Congress was that of Mr. Gayatilake, of Ceylon, who objected to the modern use of the verse in Bishop Heber's "Missionary Hymn," which alludes to Ceylon's isle as the place "where every prospect pleases and only man is vile."

✠

Colorado

Rev. A. C. Blinzinger has been at Pagosa Springs two years and has done much to set the discouraged little church upon its feet again. When he arrived he found an unpainted church building, no singing books, no pulpit chairs and a half dozen or so of willing members. There was a debt of $690 at ten per cent interest. By the aid of the Home Mission Church Edifice Fund for the last $250, the debt has been paid. The building is painted, books and chairs have been purchased, matting laid and other improvements added, among them a fine bell. Seven converts have been baptized. A parsonage is the next step planned.

The Mt. Olivet Baptist Church of Denver is in a section not yet closely built up, containing many Roman Catholics and foreigners. Its members are financially poor, being wage earners, and few are competent as leaders in Christian work. But they are earnest and active, and the church is steadily growing in numbers and influence. One of its members is a missionary in Bavaria. Two are in Brown University preparing for mission work. One has been licensed to preach, and another is considering the ministry. One young woman is planning to enter a training school preparatory to missionary labor. The pastor, Rev. A. A. Layton, is leading his people nobly. Missionary offerings exceed the budget.

✠

The Dalles, Oregon

The Dalles has a population of 7,000 and is growing rapidly. It is one of the oldest towns in the state, and yet reminds one of a frontier city, for it has 32 saloons and many evil resorts. The saloon element largely runs the city government and has cowed the business men, the press and others. The buildings in which the saloons and brothels are kept are owned largely by influential citizens, some of whom are church members, and because of the large rentals received they are content to let the saloon remain. There are seven Protestant churches in The Dalles, besides a large Roman Catholic church. The Protestant churches are all small in comparison with what one might expect in a city of the size. The Baptists have organized three times. The present organization in February, 1910, had an enrollment of 118 members. There was a resident membership of about 60 members, and they were scattered, lacking interest.

Great improvement has taken place. The people generally are not church-goers, yet the congregations are very fair, more than double the church membership. The prayer meetings and communion services

are well attended, and the Sunday school now averages 100. Twenty new members have been received, the meeting-house has been repaired outside and inside, and the improvements are paid for and all the financial obligations of the church have been met. The difficulties are mainly the lack of trained teachers for the Sunday school, want of interest on the part of some resident Baptists, and lack of reverence for God's day, house and book.

✠

New Mexico Notes

James H. Davis, general evangelist of the New Mexico Baptist Convention, reports "heroic work" by Colporter Gorden in the mining camp of Santa Rita, a very rich and long-established camp: A church of fifteen members has been organized and a little chapel begun. Three persons baptized by Mr. Davis there were the first ever baptized in that camp. Rev. R. S. Withrow of California has become the pastor. On a recent trip the evangelist visited twelve churches in fourteen days, preaching from one to three times every day and driving each day ten to fifty miles. He speaks in the highest terms of the pastors who are laying the foundations and "making Baptist history" in this territory. The churches likewise share his praise. Nearly every one of them has met its apportionment in the budget.

Raton is a large town (population 4,539), a railway center, near the Colorado boundary. The population is very transient, and the newness of the life leads many who were active in religious work at their eastern homes to forget their obligations. Pastor E. S. Paddock was recently assisted by General Evangelist Davis in revival services which have resulted in the baptism of 38 converts.

San Juan County occupies the northwestern corner of the state. Its county seat is Aztec, a village of about 500 inhabitants, 35 miles south of Durango, Colo. Here are three churches, Baptist, Methodist and Presbyterian; "likewise a Mrs. Eddy organization." Rev. J. W. Falls is Baptist pastor. He finds the usual conditions of hustling towns in that region. Unfortunately, the editor of the local paper, who is a prominent "Eddyite," has allied himself with Sunday base-ball, and even a Baptist "has been known to win $1,200 worth of goats and horses in a Sunday afternoon horse-race." However, the faithful are faithful here as elsewhere. The church expects soon to dedicate a fine new building. The membership is 71. There will be no debt except a $500 loan from the Home Mission Society, and it is hoped that this will be repaid by another year. The Methodists have a building of nearly equal value ($5,000), and the Presbyterians own a valuable tract of real estate, although they still worship in an adobe structure.

More than half of San Juan County is covered by the Navajo and Southern Ute Indian reservations. Most of the "towns" in the remainder are mere post-offices and centers of supplies for surrounding farms and stock ranchers. Cedarhill has a population of nearly 200; Flora Vista about 250; and Farmington, the largest village in the county, has about 800. The last-named has five churches — Methodist, Presbyterian, Episcopal, and a new little Baptist church just formed by a missionary evangelist of the Southern Baptist Convention. The total population of the county is about 9,000. Much credit is due the brethren who labor faithfully and efficiently in these remote strongholds of secularism, where there is not even the help of conservative Christian tradition to reinforce the preacher's message and give approbation to a right religious life.

Carlsbad, a beautiful village of 1,800 inhabitants, is the county seat of Eddy County and the chief town in southeastern New Mexico. It is situated on the Atchison, Topeka & Santa Fé Railway, in the valley of the Pecos River, and is abundantly irrigated under the care of a local irrigation project. In June the saloons of the town went out of business without any fight on voting, but by arbitration only. The Baptist church is making substantial gains under the leadership of Rev. Milton Reese, who became pastor about eighteen months ago. Sixty-five new members have been received, 33 of them by baptism. The congregation is much hampered by the insufficient size of the meeting-house which was built sixteen years ago, a long and changeful period in these growing towns.

CHAPEL CAR AND COLPORTER

Gift for the Baptist Russian Work

Pastor Fetler of the First Baptist Church of St. Petersburg, has been much encouraged in his forward movement in Russia by the gift of $2,000 from the American Baptist Publication Society for the purchase of printing machines for the work and development of "The Spiritual and Useful Tract Society" which he started three years ago. This publication work is growing rapidly and has proved a power for the evangelization of the Russian Empire. Even priests of the State Church are applying for Christian tracts and introducing in some of their parishes the International Bible reading which Pastor Fetler publishes every year under the name of "Manna." He also publishes a monthly journal called *Gostj* (The Guest). Through help received he sends this to several hundred priests and Greek Church teachers all through Russia and Siberia. He wishes it were possible to send this paper to every priest in the Empire and to all the prisons and hospitals. Americans can greatly help the cause by sending to Mr. Fetler the subscription price, 75 cents for one year, so that the paper can be mailed not only to those needing it in Russia but also to Russians in the United States. This is a practical and cheap method of evangelization. Mail addressed to Rev. Wm. Fetler, 1701 Chestnut Street, Philadelphia, will always reach him.

✠

The New Educational Secretary

The American Baptist Publication Society announces a change in its educational department. Rev. Hugh T. Musselman, who for the past five years has been educational secretary with special charge of Teacher Training work, resigned to take effect September 15th. Rev. W. A. Chalmers, of Morgan Park, Ill., has been elected educational secretary, as successor both to Mr. Musselman and Rev. George T. Webb, who has been for years the efficient Young People's Secretary; it being deemed desirable that the educational work of the Society should be unified under one head with competent assistants in both departments.

The Society greatly regrets to lose the services of Mr. Musselman, as he was the creater of our present Teacher Training system, edited or wrote our Teacher Training text books and, by most faithful and persistent efforts, has so advanced Teacher Training in our Baptist Sunday schools that there are now upon our TeacherTraining rolls nearly twenty thousand names. As is well known Mr. Webb has been made Associate Editor of periodicals with Dr. Blackall, and remains with the Society in a most responsible position.

We bespeak for Mr. Chalmers, who comes to us with high recommendations and under an arrangement which is heartily approved by the Baptist Young Peoples' Union of America, the confidence and support of all Baptist people. — A. J. ROWLAND, *Sec'y.*

✠

Hungry for the Word

Here's a little summer Sunday school in a schoolhouse in the hills, with a dozen families around, too far from the churches for the mothers and children to attend. Some said they had not heard a sermon for three or four years. I had been asked by the superintendent to stop two nights on a return trip through the community. It was a very busy season but the people came out early and filled the little house. A farm wagon load of young people came five miles. Some of the older women walked two and a half miles. They brought their lanterns which were the only lights we had. Seats were improvised of boards, tomato crates and blocks of wood, to accommodate the crowd, and then some had to stand. Such music, such order and devotion I have seen in few places. The oldtime songs rang out from the little school as I'd never heard them

before. Two nights? That was not enough. I did stay three and forfeited a much needed rest and missed a meal to reach my appointment for the next night. — REV. A. V. ROWLAND.

✠

Three Generations of Sunday School Missionaries

The picture represents a unique feature in the Sunday school work of the Publication Society in West Virginia. The oldest man is D. T. C. Farrow of Parkersburg, who served twenty-five years, and the "elderly" man opposite him is Rev. L. E. Peters of Clarksburg, who has been in the service 21 years this November. He served with Mr. Farrow in his last year, so the two missionaries cover a continuous period of forty-five years. The one in the center is Rev. A. B. Withers of Bridgport, who entered the service seven years ago as a colporter, but now is doing the field work of the State and Mr. Peters the office work.

THREE GENERATIONS OF SUNDAY SCHOOL WORKERS IN WEST VIRGINIA
L. E. PETERS, 1890-1910 A. B. WITHERS, 1904-1910 D. T. C. FARROW, 1866-1891

Mr. Farrow did the pioneer work. When he entered it there were not more than a dozen Baptist schools in the State. He organized most of the schools in the State and changed the "Union" schools in Baptist churches into Baptist schools. He also organized the State into district Sunday school conventions. He was a great singer, and caught the children and young people with his sweet singing. He is now 84 years old, and almost deaf and blind, but full of zeal. He is the "Grand Old Man" of West Virginia.

Mr. Peters gave his strength to improving the schools, introducing normal class work and holding institutes. He arranged the meetings of the district conventions so that he could attend every one of them every year. He always carried Bibles and books with him as the sure way to sell them. He often says he literally had the "grip on both sides" for seventeen years.

Mr. Withers soon developed from a colporter into a successful missionary. He is up to date on Sunday school psychology and pedagogy, is doing fine work, and often called to give lectures in summer assemblies.

✠

Colporter Rowland's Work

The church at New Prospect, Ind., reports 21 conversions and 15 baptisms as the results of meetings held by Rev. A. V.

Rowland, colporter of the Publication Society. The church was greatly blessed. A pastor is now on the field. The church in Elizabeth, which had long been dormant, and without services, was awakened by a series of meetings which brought twenty new members, including six heads of families. Rev. I. T. Spillman was called as pastor; a Sunday school has been organized, also a young people's union, and the outlook is entirely changed. This is the kind of help the evangelist colporter brings to these remote fields.

✠

Chapel Car Notes

Rev. E. R. Hermiston reports that while car "Emmanuel" was at Prosser, Washington, there were 30 conversions in three days and 15 received for baptism, which gave a great uplift to the weak church.

Car "Evangel" at Lyons, Kansas, a county seat, was crowded with people, some driving twelve miles to attend. The Baptist church had only 13 members, but 12 converts give new strength. The chapel car work was here finely illustrated. Evangelist Killian says that "when there was not room enough in the car or little Baptist church the Methodists offered their house for Sunday night, the Presbyterians closed, and 700 crowded the church." The whole town was stirred, and the Lord gave us power to preach and sing the old story.

From another point Mr. Killian reports: The meetings here are opening in fine shape. This was the "deadest church" I have seen in many a day. Have been preaching all week to the church people, and the other night had them on their knees, and now they are having women's prayer meetings. But the best meetings are the noonday meetings, and yesterday we had one of the clearest conversions of one of the railroad men right in the car. His saving is worth the month. The meetings average about 30 men who bring their dinners. We use the graphophone while they eat, then sing several pieces. Mrs. K. sings, then I speak. At 10.30 at night a caller came and said, "Please sir, we men who work at night have no chance to go to church; these day men can go, what could be done for us?" And I said, "Will be delighted to have the same kind of services for you at midnight," so have been holding services from 12.05 to 12.50. And think of it, the man who acted as spokesman is not a Christian. I had a talk with him about his soul and told him we would pray for him, and he thanked us. Told him if he as an unsaved man had such interest for services surely he should have the joy of salvation. When the graphophone was given to us, I thought its main work would be at children's meetings, but it is in the men's meeting. I have only about 25 records, so when I land in a place I go to one of the dealers and tell him about the meetings and suggest that if he will keep me supplied with the records I want to use, I will tell the men whose records I am using. They are eager to help. The railroad men, officers and all, are kindness itself. Today they cleaned the outside of car, and in the morning will "blow it out." They clean it by air pressure. They keep coal bin full and ice cooler, then ask if I want anything else.

✠

Dr. MacArthur's Appeal

In his appeal for immediate aid for the work in St. Petersburg, Dr. MacArthur says: "In helping the work of these noble men, we are advancing the cause of civil and religious liberty for men of every name and creed around the globe. This is a time for immediate action; to wait for the calling of committees may mean defeat today and disaster tomorrow. Both of these appeals were endorsed repeatedly, directly and indirectly, at the great meetings of the Baptist World Alliance recently held in Philadelphia. Shall we come at once to the help of the Lord, by helping these beloved brethren?"

✠

What a Prominent Chicago Layman Says

After hearing and re-reading Dr. Clifford's noble deliverance it is a question in my mind whether any church has a right to the name of a Baptist church and a place in the glorious heritage outlined by Dr. Clifford if it fails in the earnest performance of its duty toward support of the missionary enterprises of our denomination.

— ANDREW MACLEISH.

Diary of a Medical Missionary

Perhaps there is no more interesting form than the diary in which to put a missionary story vividly before the reader. This medical missionary, Dr. Z. S. Loftis, in "A Message from Batang," describes his outgoing trip on the way to his field in Tibet, where his work was wholly new to the people and greatly needed. It is a living missionary book, full of interest. (Revell: illustrated; 75 cts. net.)

Frank Field Ellinwood

Miss Mary G. Ellinwood has written a fine biography of her father, who was for a generation secretary of the Presbyterian Board of Foreign Missions and a leader of high character and ability. The book throws much light upon the work of missions from the sectarial point of view. (Revell: 246 pp.; $1 net.)

What of the Church?

This is the question asked and answered in bright and suggestive style by J. Sherman Wallace, B.D., professor in McMinnville College. The author puts the church in the center, where she belongs, and points out what needs to be done to reclaim supremacy for the church in the life of the world. It is a good book for preacher or layman. Personal evangelism on the part of every member is the declared solution of our religious and social problems. (Griffith & Rowland Press: 50 cts. net.)

The Foreign Doctor

Robert E. Speer has added another to his missionary biographies. This one tells the story of Joseph Plumb Cochran, M.D., of Persia, a noble character. The volume shows clearly the value and peculiar inreach of the medical mission work, and is thus a valuable contribution to mission literature. This is a volume for the student of missions and the general reader as well, written by a man who knows how to get the pith and point of his subject. (Revell: 384 pp.; $1.50 net.)

✠

Missions in the Magazines

The North American Review for August gives nine pages to an article on "The American Temperament," by Alain Locke, a negro native of Philadelphia. Mr. Locke received his degree of A.B. from Harvard in 1907, after which he was Rhodes scholar from Pennsylvania, at Oxford, for three years. He is now engaged in study abroad, preparing to devote himself to race education and journalism. His article is in the main thoughtful and suggestive. He says "the only justification America has yet had comes direct from the self-satisfaction of the individual American." Over against which we may put the words of British Ambassador James Bryce: "An impartially vigorous censor from some other planet might say of the Americans that they are not at this moment less priggishly supercilious than the Germans, less restlessly pretentious than the French, less pharisaically self-satisfied than the English." Mr. Locke's article and his career, however, are proofs of the intellectual possibilities of his race, if proofs are still needed. The best answer to the revilers of the negro is to show them what, in all walks of life, negroes are now doing.

Japan has a lion's share of this month's material. The *Westminster Review* contains "Industrial Problems of Japan," a serious article showing present industrial conditions chaotic and the outlook threatening. Hakusan Ronin is the author of "Religious Indifference and Anarchism in

Japan." He denies the charge of religious indifference and ascribes as causes of the anarchistic activity, modern education, increase of population, growth of industrialism and officialism. The last the author thinks the most pernicious, for "it is to our political corruption that all these evils, real and imaginary, are due." "Intellectual Life in Japan," in *The North American Review*, is a careful, scholarly discussion of the literature of Japan. "A strong but selective realism in literature, delicate word-painting, the successful search for mastery over the forces of nature, a grasp of social and political relationships—these are among the things we may expect from Japan of the future." Yoshio Markino, the artist, continues his series "When I Was a Child," in *McClure's*.

The best article from a missionary viewpoint, however, is to be found in the *Century* and is entitled "Christian Missions in Japan." This is written by Adachi Kinnosuke, who prefaces what follows by saying it is "no defense of the foreign missions; not even a Christian view of the work. I am a Japanese by birth — a mere heathen. It is, therefore, an impression of an outsider, pure and simple, and these I know to be facts." Mr. Kinnosuke then tells the inspiring story of the famous Kumamoto Band who under the guidance of their Christian teacher, Captain L. L. Janes, helped to lay the foundation of Christian work in Japan. He gives also the story of Joseph Hardy Neesima, who founded the Doshisha, the greatest Christian university in the country. The author declares that "the great fruit of Christian missions in Japan is the gift to Japan of a new national ideal." To this stirring article is appended a comment by the well-known authority on Japan, William Elliot Griffis, who asks, "Is Japan becoming a Christian nation? If the answer must be given to mean the acceptance of the theology made in Europe, I reply, 'Never!' Christianity in Japan will develop without our traditions, classifications and controversies. If answer must be by statistics in terms of mustard seed phenomena, I answer, 'Perhaps.' If in terms of leaven and transformation there can be no other answer than an emphatic 'Yes!'"

The current number of the *Century* is indeed a treasure-trove for one interested in many lands. "Four Giants in Brobdingnag" constitutes an impressionist's studies of real life in South Africa, the four giants being Blue Tongue, that dread disease which lurks in the thick, white mists of the valleys; Drought, which brings desolation in its train; Coast Fever, which steals the zest from man's ambition; Rinderpest, which robs the owner of his cattle. With these grim tales is interwoven the work of the missionary.

The reader will also tarry over "Eskimo Women in Greenland," written by the wife of its Danish Governor and well illustrated; "India's Restless Neighbors and the Khyber Pass;" "A Country Fair in Moroland," an enlivening description; and "Motoring in Algeria and Tunis."

The strained conditions of affairs in Morocco between Germany and France is dwelt on at length in the *Fortnightly Review* and in *Blackwood's*. The latter magazine also takes up the problem of the Copts and the Moslems in Egypt.

"The Revival of Jewish Nationalism," *Fortnightly Review*, is ably dealt with by Isaac Goodman, who prophesies ultimate success in the Jew's age-long hope of regaining Jerusalem.

India finds place in the *Nineteenth Century* in "A Religious Fair in India," the description of the fair being interrupted by a long but interesting digression on the religion of the Hindus, their epics, etc.

"The Possibilities of Boy Scout Training," by Sir Robert Baden-Powell, the leader of the scout movement in England, is printed in this magazine. Its theoretical trend has a somewhat sharp contrast in "The Boy Scouts 300,000 Strong," written for *World's Work* by an American. This latter article is a vigorous description of the outdoor life of the American boy scouts, with pictures of real interest.

"An Apostle to the Sioux, Bishop Hare of South Dakota," in the *Atlantic Monthly*, is a vivid account of the heroic service of this great home missionary.

The stories of the month are good and well worth notice. "Ten Pieces of Silver," *McClure's*, is another of the clever series on Syrian immigrant life, while "Eva," another Miss Gregory adventure, is the tale of Russian patriots who gladly sacrificed their all for the Great Cause. "Suzanne" (*Atlantic*) by Dr. Grenfell, brings Labrador close to the heart.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$515,384.92	$51,564.28	$463,820.64
Individuals (estimated)	230,000.00	16,625.70	213,374.30
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	50,206.61	128,125.39
Total Budget as approved by Northern Baptist Convention	$923,716.92	$118,396.59	$805,320.33

Comparison of Receipts with those of Last Year First five months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$58,441.39	$51,564.28	....	$6,877.11
Individuals	9,350.66	16,625.70	$7,275.04	....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	30,160.65	50,206.61	20,045.96	....
	$97,952.70	$118,396.59	$27,321.00	$6,877.11

The American Baptist Home Mission Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$353,792.36	$36,453.01	$317,339.35
Individuals	150,000.00	2,102.79	147,897.21
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	80,027.59	95,264.41
Total Budget as approved by Northern Baptist Convention	$679,084.36	$118,583.39	$560,500.97

Comparison of Receipts with those of Last Year for five months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$33,893.37	$36,453.01	$2,559.64	....
Individuals	1,678.92	2,102.79	423.87	....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	84,247.28	80,027.59	....	$4,219.69
	$119,819.57	$118,583.39		$1,236.18

American Baptist Publication Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$111,304.25	$34,976.47	$76,327.78
Individuals (estimated)	21,800.00	5,492.90	16,307.10
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	20,169.10	31,104.78
Total Budget as approved by Northern Baptist Convention	$184,378.13	$60,638.47	$123,739.66

Comparison of Receipts with those of Last Year First five months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$36,068.66	$34,976.47	....	$1,092.19
Individuals	4,403.95	5,492.90	$1,088.95	....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	15,461.02	20,169.10	4,708.08	....
	$55,933.63	$60,638.47	$5,797.03	$1,092.19

Columbus, the Discoverer

Thanksgiving Day

✠ ✠ ✠

O give thanks unto the Lord:
For our land of gospel light and liberty,
For our Schools, Churches and Homes,
For the year's Prosperity and Peace,
For Missionary zeal in all lands,
Praise the Lord, all ye people.

PANORAMA OF HANKOW AND WUCHANG, ON THE YANGTSE RIVER, — SCENE OF PRESENT REVOLUTION

MISSIONS

VOLUME 2 NUMBER 11

NOVEMBER, 1911

Striking Points of the Month

CHINA seems to be in a state of revolutionary outbreak. Following the troubles at Chengtu in Szechuan Province of West China — remote and difficult of approach as Dr. Dearing shows in his informing article elsewhere given — a formidable insurrection is now reported from Hankow, right in the heart of the Empire. Nothing would be surprising, not even the rumor that a Chinese Republic has been proclaimed. The missionaries and all foreigners appear to be under protection.

¶ In piping times of peace, Italy suddenly brought the nations face to face with war possibilities and indeed actualities on a small scale. Having the sea power, Italy simply improved a good chance to take Tripoli away from Turkey, and the Powers acquiesced, with apparent understanding that the game of grab should stop with that slice of territory.

¶ At home the Men and Religion Movement is conducting its initial campaigns in many cities, in the effort to bring religion as a more vital force into the lives of large numbers of men and boys who have been little affected by the churches, and to awaken and quicken sleeping members.

¶ In our missionary affairs the present is a time of keen concern in regard to making the apportionment effective. Denominationally the urgent movement is to secure $250,000 for the Ministers' Benefit Fund before Christmas. Personally, the interesting event of the month is the actual combination of *Tidings* with MISSIONS, herewith presented as an accomplished fact.

¶ We are just Baptists now. We are all free, and all more or less particular and regular and, we trust, bent on being and doing good to all men.

A Real Ruler

IT is said of Lord Kitchener, who has been appointed to look after the British interests in Egypt, that he has two attributes of a ruler — absence of hurry and unwavering determination. A firm hand is needed just now in Egypt, and under the new consul general there will be a policy unmistakable and unwavering. It was Lord Kitchener who planned Gordon's rescue but was overruled, and who ultimately avenged his death. Missionary interests in the Sudan will feel more assurance with such a leader in the Nile valley.

□

The Delhi Durbar

King George and Queen Mary are going to ancient and poverty-stricken India, to celebrate the Durbar in Delhi Dec. 12. They will be the first British rulers to present themselves in person to their Indian peoples. Nothing will be left undone to impress the natives with the pomp and power of the ruling nation, although the expense will be kept as low as practicable on account of the famine and plague.

□

Facts About Tripoli

Now that Tripoli has come into prominence, the following facts are pertinent. We cannot all keep informed on geography, and many may be like the elevator boy who said he supposed Tripoli was in India somewhere and wasn't worth much anyhow. The 400,000 square miles of territory on the North Africa Mediterranean coast, just east of Algiers, certainly are not worth fighting for on the basis upon which Italy is doing it. The entire foreign trade for the fiscal year ending March 13, 1911, was $2,613,190, of which $772,848 was exports. Besides this there was a trade of half a million dollars with the rest of Turkey. The country depends largely upon the barley crop, and raises large flocks of sheep and goats. Italy has controlled the banking and steamship lines and engineered some manufacturing schemes. The Arabs have kept on in the primitive way, responding somewhat to the foreign stimulus to enlarge agricultural operations. An incidental good out of evil is the abolition of slavery in Tripoli, which is said to be the last port where this trade has held on.

□

Christian Work in Tripoli

Two Christian agencies are at work in Tripoli — the Roman Catholic, under direction of the Patriarch of Algiers, and the North African Mission of London, supported by contributions from both the Free and Established Church of England. The Catholic work, like that all along the North African coast from Morocco to Egypt, is almost exclusively for Italians who have emigrated thither. Missionary priests to the number of 54 are stationed in Tripoli proper, almost all of them in the city itself and in settlements along the coast.

Tripoli's population is estimated at

1,500,000, but the city of Tripoli has 30,000 inhabitants. No other single city has above 5,000. Catholics have pretentious churches in only three centers, and schools in Tripoli itself. The schools are under the Barefoot Carmelites, who have charge of most Catholic work in North Africa. Catholics in North Africa as elsewhere have made comparatively small inroads into Islam minds and ways.

Both Catholic and Protestant missionaries have refused to depart for safety from present troubles. American Methodists have recently undertaken work in North Africa, and with some promise of success, especially among ancient peoples not Moslems. Their work is in Algiers.

□

The Pastor's Responsibility

Many true things were said at the convention at Bridgetown, but none truer than the statement of Rev. C. P. Wilson that "the people will not rise higher than their pastors in anything — contributions, the salvation of men, or anything else." That is emphatically true as to missions — both the cause and the magazine. A missionary pastor makes a missionary people; and a pastor who reads MISSIONS leads many members to do likewise, subscribing incidentally. We wish all our pastors appreciated their responsibility in these matters which may seem trivial to them but mean everything to the cause at large. If the pastors were all as interested in getting MISSIONS into families as District Secretary Maxwell is in Pennsylvania, for example, or as Pastor Russell is in Manchester, or as Pastor — well, we should not know where to stop if once under way — we should be printing over a hundred thousand magazines a month. Why not, pastors?

□

The Ministers' Benefit Fund

While we are trying to start a Ministers' Benefit Fund with only $250,000 let it not be forgotten that the Episcopalians already have a fund of ten million dollars for this purpose, and the Presbyterians a fund of $1,750,000. which they are seeking to increase to five millions. The Baptist fund should be ten millions at least, for our ministers get lower average salaries than either the Episcopal or Presbyterian, while there are thousands more of them. Here is the lifetime chance for a multimillionaire!

□

The Work Before Him

President Madero led in the overthrow of a military despotism and the establishment of a people's government. His development under trying circumstances has won him the confidence and esteem of the Mexican people to a marked degree. In the six years for which he has been unanimously elected he has a great task to perform. He will be expected "to reform the courts of justice, remove all trammels from the press, secure the passage of intelligible election laws, improve the system of public education, and see that justice is meted out to all men." In other words, to make Mexico in reality what she has been only in theory, a republic like her northern neighbor in liberty

and opportunity. If Madero can give his people the larger measure of personal liberty which forms his own ideal, his name will rank with Hidalgo, Juarez and Diaz.

Ⓜ

The Reappearing

A POWERFUL indictment of modern society has been drawn by a French writer, Charles Morice, in a book just published in English translation by the George H. Doran Company. Not in a long time have we read a volume that cuts to the heart of things as does this. The author imagines that Christ returned to earth and made Paris his residence for ten days, from December 14 to Christmas Day, 1910. Realistically the results are portrayed. Under the spell of Christ's personality His spirit and principles become operative in all the people, and as a result the whole structure of French civilization — commercial, social and religious — collapses and ruin and gloom settle upon the people. This is inevitable because of the unbridgeable chasm between things as they are and things as they would be if our ethical and social standards were really Christian and were lived up to.

The story is told with tremendous moral earnestness. The spirit of the writer is sympathetic with Christianity. The treatment is reverent, not sensational. The truth pierces the hypocrisy and pharisaism and mockery of a society that is nominally Christian but actually materialistic and self-centered, seeking redemption in culture. The reader sees how far we are from the ideals and teachings of Jesus. He knows that Paris is not essentially different from other capitals, France from other nations. The realization is forced upon him that in the main the same results would follow in any city or country were Christ to reappear and his religion suddenly become the controlling power. Here, as well as in France, the overturning would be so great as to create chaos.

It is said that this book has roused the conscience of France. That conscience needs rousing. France has not yet recovered from the religiously paralyzing effects of the Revolution and the domination of Romanism. Freed from the tyranny of ecclesiasticism the French people must also be rescued from skepticism, indifferentism and sin's reign of selfishness. A pure Christianity is the only hope of redemption for the nation.

But while this is true, it is equally true that only a pure Christianity everywhere operative can redeem our own land. The gulf here between the existing conditions and the ethics of Jesus is scarcely less startling. Nations that we call pagan may say to our missionaries, "Physician, heal thyself." What shall arouse the conscience of America? We wish that every member of the Christian church might read this revealing book. If this were done, and its truths were taken to heart, no special appeal would be necessary to fill our churches with worshipers or our missionary treasuries with money. And this is the simple fact — that if our Christianity is not a fiction, we must raise our standards and revolutionize our practice. We have so long assumed that the teachings of Jesus Christ are an unrealizable ideal that if He reappeared He would not be likely to recognize anywhere the institutions and civilizations which bear His name.

Ⓜ

That Ministers' Fund

READ what Dr. Tomlinson has to say in another place regarding the Ministers' Benefit Fund. This movement must have the right of way, because it is now or lose fifty thou-

sand dollars! Christmas is not very far off, and it is plain that unless pastors and churches bestir themselves it will not be possible to take up the generous offer of the "gentleman from Pennsylvania" to start off with fifty thousand if the others came up to the $250,000 mark by that blessed Christian anniversary.

Ministers ought to have a share in this fund raising, since they are to have it in the fund raised. Why not have a popular movement among the ministers, as one means of inciting the laymen to larger things? If five thousand ministers were to give five dollars each, that would be $25,000, and would be an earnest of their spirit that ought to draw a hundred and twenty-five thousand dollars from young business men in the churches, leaving the millionaires to piece out the balance.

One thing is certain, that this Fund is essential to our denominational self-respect and future stability.

Latest from China

THE situation in China is recognized at the Mission Rooms as involving a serious and perhaps prolonged interruption to mission work. Present conditions involve suspension of the work in West and Central China. From communications received from our own missionaries and other sources it is believed there is no cause for grave anxiety regarding the safety of missionaries.

In West China the missionaries from Siufu and Kiating, and Dr. and Mrs. Shields and Mrs. Salquist from Yachow, are at Chungking, where ample protection by English and other naval forces is assured. So far as known Mr. and Mrs. Taylor, Mr. Dye and Mr. Foster are at Chengtu, Mr. Openshaw is at Yachow, and Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys are at Ningyuen-fu.

A telegram states that consular orders have been given directing the removal of all foreign residents from Hankow, Hanyang and Wuchang in Central China. It is learned from Shanghai that Miss Crawford, Miss Roeder and Miss Cody have reached Shanghai and that the other members of the Central China mission are expected there.

The new outbreak is wholly different in character from the old troubles which represented an imperial policy hostile to foreign residence in China. The present movement, while originating in certain local troubles, is related fundamentally to antagonism to the ruling Manchu Dynasty. Both the insurgents and government officials are committed to the protection of foreigners. But control of popular uprisings is difficult, and the safety of all workers in China should be a subject of earnest prayer. The revolt is likely to be widespread, but the ultimate result will, like that of the Boxer troubles, be favorable to Christian work.

Why Not Do It Here?

THE Maritime Baptists, having a missionary debt of some fourteen thousand dollars, set a day for a special appeal to the churches to clear it off, so that the work of the year might not be hampered. Why would that not be a good idea to adopt with regard to the hundred thousand dollars or so of indebtedness of our societies? Something must be done beyond the regular methods. There is to be a big gap between the total raised by the apportionment, even if all the churches come up to the apportionment. As the announcement elsewhere made shows, if the apportionment is not taken as a minimum and exceeded by thousands of churches, there must be raised in some way not less than $240,000 if the debts are to be

paid and the work of the year be carried on.

The receipts up to date are not such as to warrant expectation of a surplus over the apportionment. Some sort of special effort will have to be made. Of course the best way to make it is for the churches to set diligently to work to raise the apportionment with a splendid plus. That would be far better than to be obliged to resort to a special call. But anything would be better than late offerings and an increased indebtedness at the end of the year. We are convinced that this will not be the outcome. Now is the time to begin to avert it.

Note and Comment

MISSIONS has never invited its readers to a richer feast. By the new addition to its circle the magazine will gain in richness and completeness. This month the reader will tour from Far East to Far West, and will be callous indeed if his sympathies are not stirred at some point in the procession of the pages. Next month, however, we shall surpass this number, having had to give much time recently to setting up new housekeeping arrangements. Be getting ready to make us a Christmas present by giving as one of your presents to some non-subscribing friend a subscription to MISSIONS for 1912.

¶ Given a pastor on fire with zeal for the evangelization of the world, and you have a church in earnest about its local work.

¶ A Christian should never be satisfied with anything less than a world horizon. We rejoice in welcoming the *Tidings* readers into MISSIONS' circle because nothing but the whole is enough for the spiritual development of our Baptist men and women.

¶ The *Spirit of Missions* tells of an Idaho vestryman who said: "We will pay our missionary apportionment even if we don't heat the church." And it adds that the church was plenty warm enough every Sunday that winter. True it is that warm hearts in a cold church are better than cold hearts in a warm church.

¶ The spirit of the West in its bold initiative, even in Christian work, is reflected in the call that was recently sent out in a western city for a "Baptist Builders' Boosting Banquet."

¶ Through the kindness of Mrs. J. B. Wilson, who heard it and was impressed by its strength, we have in hand the argument in favor of the combination of all our missionary magazines in one, made by Mrs. John Carey Tilton of Concord at the Woman's Missionary Meeting held in connection with the New Hampshire State Convention at Manchester. The question was brought up for discussion, as we presume it will be at other meetings during the winter. We shall publish the argument next month. Meanwhile, we hope that the appearance of the Woman's Home Mission Department in MISSIONS will commend the *Tidings* union so strongly as to form a concrete illustration difficult to overcome. We think that the argument most common as to "loss of our identity" will be effectively met by the magazine itself.

¶ A plan for a Jewish agricultural colony on a large scale in Utah is announced in the *American Hebrew*. Two rabbis of Philadelphia are sponsors for the scheme, which

the general manager of the Jewish Aid Society pronounces utopian and apt to lead many poor people into distress. If the plan is workable it would be an excellent one. There are too many Jews congregated in the great cities, and they would make an admirable foil to Mormonism.

¶ Secretary Wilson takes his place among humorists of a peculiar stripe when he excuses his accepting the position of honorary president of the Brewers' Congress on the ground that the farmers are so greatly interested in raising hops and barley that he, as their representative in the nation's cabinet, might well recognize one of the chief consumers of these products. It is a sorry sight, all the same, to see a cabinet officer in such a position, and the farmers would be the first to repudiate such a linking of their reputation with a traffic that is the deadliest enemy of human progress and good morals. The public protests against this official recognition of the liquor trade have been none too strong, and the President may well hope to be relieved from such an official burden.

¶ Quoting our paragraph on the need of a national divorce law or a uniform law in all the States the *Canadian Baptist* says: "In Canada we have but one divorce law for the Dominion; what we greatly need is one marriage law." Certainly the position of the Catholic Church in Canada with regard to the legality and recognition of marriages should not be tolerated by the government. Perhaps the new administration will deal with the papal decree on mixed marriages in a different manner from the toleration of the Laurier government.

¶ When Governor General W. Cameron Forbes of the Philippines was troubled with blackmailing Chinese he promptly deported them as "undesirable aliens," and was sustained by the courts in his action. We wish someone with backbone would apply the same treatment to blackmailing and "blackhand" Italians in this country.

¶ A Jewish University is proposed for Jerusalem, and the first step toward establishing it has been taken by Banker Rabinerson of Kieff, Russia, who offered before the Zionist Congress to finance a Jewish steamship line direct from Odessa to Jaffa, thus providing direct means of transportation from Russia, where the Jews are most numerous and severely oppressed, to Palestine, their ancestral home. His plan is to establish in Jerusalem a body somewhat similar to the French Academy. An international committee of Jewish educators is to elect scholars and supervise their work, each scholar to have a liberal allowance to carry out archæological or literary investigation, probably in Jerusalem. There are already schools and technical institutes in Palestine. To start the work Mr. Rabinerson has founded two scholarships, and the movement has the support of distinguished Jewish scholars in Europe and America.

¶ The merging of the missionary interests of the Free Baptists in our various societies has been followed by the union of the *Morning Star*, the only paper of the Free Baptists, with the *Watchman*. We shall miss the *Morning Star* from our list of exchanges, for it has been an unusually readable and instructive paper, ably edited. Since its editor, Dr. Mosher, is to be on the *Watchman* staff, his good work will be transferred to its pages. He will be a welcome addition to our journalistic corps.

¶ Minister Lloyd-George of the British Cabinet promises that a bill for the disestablishment of the Welsh Church will be introduced into Parliament and pressed to passage. He says Welshmen have fought for generations to win this measure of justice, and he is confident that the next year will see a victory that will mean religious equality in Wales and a restoration of the national church endowment to national purposes. The Welsh will support Irish home rule and ask the same self-government for Wales and Scotland.

¶ Rev. Samuel Russell, pastor of the Tabernacle Baptist Church, Manchester, N.H., where the State Convention met this year, has entered upon the twelfth year of service there. During his pastorate 596 have been added, 53 during the past year. The present membership is 693. In connection with this fine record, it may be said that it was Pastor Russell who introduced the church plan of giving a subscription to MISSIONS to every member contributing ten cents a week to the home and foreign mission work.

STATE DITCH NO. 47, SHOWING HIGHWAY ALONG BANK

A New Chapter of the Creative Week in the West

By Field Secretary L. C. Barnes, D.D.

FIVE great factors in making a new world in the western half of the United States were sketched in a previous article in MISSIONS. There is another factor which bids fair to be among the greatest, standing in efficiency close beside the irrigation of the deserts, though it is exactly opposite in the means used. This is the drainage of the lands which have too much water.

General popular attention has not been called to this yet, but the Government has done much preparatory work in this direction and so have some of the states, notably Minnesota. It means even more to the country at large than irrigation, since, vast as the territory is which can be profitably irrigated, there is a much greater area which can be profitably drained. Some 60,000,000 acres are irrigable. At the lowest estimate 70,000,000 acres are drainable. Careful students believe that a full inventory of the latter would show more than 100,000,000 acres. There is a drainable area equal to all New England, New York and Pennsylvania combined. This land being all of it available for tillage and being the richest of soils, would be capable of supporting in comfort as many as one-third the entire present population of the United States. Lands reclaimed by drainage, like those reclaimed by irrigation, provide a basis for the highest type of civilization, because small holdings of ten acres are sufficient for a family, and people will live so near together that they can have the conveniences and stimulation of close fellowship.

A recent visit to Northern Minnesota enabled the writer for the first time to see this creative factor in operation. Vast levels which were marshes not long ago are now dotted with settlers' cabins, and splendid crops are growing. As our train was passing through a

great stretch of drainable country southwest of the Lake of the Woods, the conductor kindly stopped the train that I might alight for a close inspection of the ditching process. One of the incidental benefits of drainage is that it builds good roads — the greatest boon in a new country — at trifling cost out of the earth thrown up on one side of the canal. The southern half of Minnesota is largely an old country, though it has been settled scarcely more than half a century. But the northern half of the State is a new country. In the past its great industry was lumbering. It still has some of the great lumber mills of the world, but the cut-over country is now being occupied for farming. It has characteristics of new country which once marked Iowa, before that Michigan, before that Ohio, and before that Vermont. Large congregations of pioneer farmers greeted us. Ox teams are in common use. But one day we were whirled in an automobile to hold meetings at three widely separated points, yet for several miles had to creep over corduroy roads. Only one service that day was in a chapel. One was in a settler's home. He was once a saloon keeper, but now in apostolic fashion has a church in his house. Another meeting was in a schoolhouse filled with stalwart farmers, who left their haying at a critical hour in order to hear the gospel. These three churches are all Swedish. The Swedes are the Yankees of the future. In a somewhat older part of the state which we visited, where home mission work among the Swedes was begun with the first settlement, a whole prosperous county is now almost exclusively Baptist.

The settlement of the cut-over country is opening a wide field for missionary work. So is the development of the mining country. Promising towns shoot up almost in a day. We saw them doing it. The American Steel Company is putting fifty million dollars into great reduction works near Duluth. The first "unit" costing ten millions is well under way. This Minnesota Gary is inevitably to have phenomenal growth like its namesake in Indiana. Both Garys have a valid, tremendous claim on home mission money, but so far there is none in the budget for them.

But more significant than either the cut-over or the iron-mining country is the drainage country. The iron ore will last for many years even though steam shovels are scooping it up half a carload at a time. But the deep muck of drained lands, properly tilled will last forever. One-fifth of the most fertile land in Great Britain and Ireland was once a bog, fen and morass. Two-fifths of Holland was once under water. In northern Minnesota one drainable tract of 400,000 acres has been surveyed for the purpose and can be drained for less than $5 per acre. Another tract of 2,500,000 acres can be drained at a cost of only $2.50 per acre. The average cost of irrigation works is $30 per acre. In 1909 and 1910 the Minnesota Drainage Commission constructed 460 miles of ditches to drain and reclaim 545,085.44 acres of land at an average cost of only $1.25 per acre. There probably never was anything equal to this before in human history, by way of swift creation of habitable earth. This process is to go on for years since there are 10,000,000 drainable acres in Minnesota.

Think what this means in the way of the pouring in of permanent population. It means the coming of three or four million people. We are doing next to nothing in laying the foundations of Christian civilization in this garden section of the country. When directly before our eyes God is creating a new earth to teem with humanity, what right have we to withhold from it the knowledge of His love? Are we large enough for large things?

OX LIVER GORGE AND RAPIDS ON THE YANGTSE RIVER

"From the Land of Sinim"

By John L. Dearing, D.D., of Japan

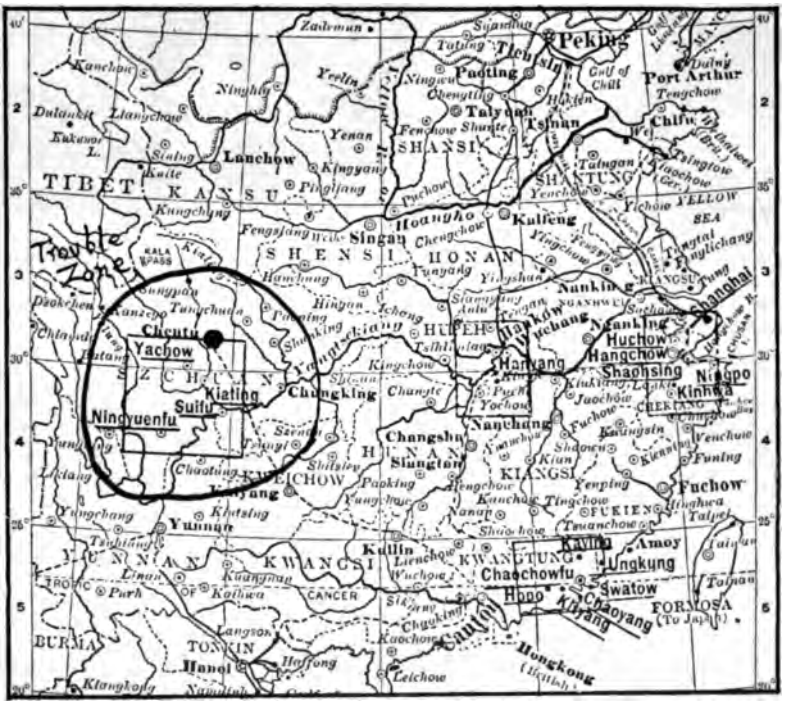
WHEN we are hearing so much of uprisings and revolt and danger in parts of China, it is interesting to locate these places again and call to mind where Szechuan Province and Chengtu are, and what are the conditions characterizing these places which to some may be little more than names.

Geographically we may say that Chengtu, the capital of the Szechuan Province and the seat of the recent revolt, is on a parallel with New Orleans, and is almost the exact antipodes of El Paso, Texas. As regards China, however, it is difficult to realize the remoteness which characterizes the Province and its isolation from the rest of the country. Szechuan Province is reached by means of the Yangtse River, which is easily navigable for 1,000 miles to Ichang, but from there on progress is perhaps as difficult as on any navigable river in the world. During the winter when the water is low, the long gorges and swift rapids are slowly conquered by means of hundreds of coolies who draw the boats up over the swift water by bamboo cables which have worn innumerable marks in the rock along the river's banks. For centuries this slow mode of progress has been practically the only way of connecting this interior Province with the outer world. Szechuan thus has in point of fact become a country by itself. The Province is larger than France, and the population is greater than that of France, and because of its productiveness it is perhaps the wealthiest Province in China. In the old days it was called a ninety-two days' journey from Chengtu, the capital, to Pekin. It is no wonder that the central government has little control over this remote territory. A peculiarity of the people of the Province is that there are few who are natives. Nearly all are immigrants from other Provinces, many of them or their ancestors at least

having come in many years ago after wholesale destructions of the people in the Ming rebellion. There is everywhere evidence also of the mixed blood of the people resulting from the mingling of the Chinese with the warlike wild tribes on the western border, and hence there results a more bold and free-spirited, a less easily controlled people than are found among the pure-blooded Chinese.

Chengtu is one of the finest cities of China. Its streets are wider and cleaner, and the public buildings are more attractive. The city is well laid out and in every respect it gives the appearance of prosperity. It is situated in the midst of a broad rich plain very thickly populated and well cultivated. This plain is said to be the most thickly populated and highly productive piece of land of its size on the globe. When it is remembered, however, that this city of half a million people or more is situated far to the west of the impenetrable mountain ranges and can only be reached in the winter when the water is low, and that in the summer the swift current of the river makes navigation practically impossible — and this year with the floods and unusually high water especially so — the difficulties which beset the Chinese Government in its effort to suppress an uprising under such conditions are seen to be far from slight.

The cause of the uprising seems to be the action of the government in making foreign loans for the construction of railroads. The very strongly patriotic feeling in this part of China leads the people to wish to develop their own land without foreign help. At Ichang last winter the writer twice visited with deep interest the work of building a railroad without foreign aid or direction. Ichang is the eastern terminus of the proposed railroad from Ichang to Chengtu. From here to Hankow steam navigation by the river is comparatively easy, and in time the road is expected to be extended to connect with the Pekin-Hankow road there. I found a Chinese engineer trained in America in charge of the construction. Already about thirty miles of road had been well built. Unlike an American company, however, they had begun by constructing a



SECTIONS OF WEST AND CENTRAL CHINA WHERE REVOLUTION EXISTS

splendid terminal consisting of car-shops, round-houses for engines, and everything that was necessary for the terminal of a great railroad, together with the finest railroad station to be seen in China or Japan. This all done before the road is opened, and when some of the Chinese say that they do not expect to complete the road for at least twenty years. Two engines were in running order and were puffing back and forth upon the short line as a sort of object lesson to the people, and frequently through the day one would hear the blowing of their whistles as they were driven up and down the short line of road. Great difficulty was experienced in the matter of beginning the tunnels. Two of these had been constructed, but the Chinese coolies did not like the idea of working in the dark and objected to this kind of work. It was apparent that great difficulty would be experienced in the digging of the many tunnels necessary before the other side of the mountains can be reached.

The work appeared to be carried on most slowly and at far greater expense than was necessary. And yet one could but admire the loyalty of the people to this great enterprise. All through the Province of Szechuan the deepest interest in the railroad was manifest. Not only in the eastern part Lu Shan, about three hundred miles or more up in the foothills of the great western ranges, I talked with the local agent of the railroad. He told me that he had sold sixty-three shares already in his town for the road at fifty taels each. When I expressed surprise he explained that while the people generally did not specially care to own shares in the road, yet that the financial condition of the people was very carefully estimated, and when it was determined about how many of the gentry were able to buy shares, then a sort of semi-official pressure was brought to bear upon them to buy a share or two each, and while little profit was promised, it was held as an expression of loyalty to the upbuilding of the prosperity through which the road is to run, but far to the west on the borders of Tibet as well, the interest was most keen. In a little town of of the country. They did not wish their land to fall into foreign hands and it was to avoid this that they responded when otherwise they would not take any share in it. Such a widespread interest having been aroused in the project, and the appeal having been so strong to hold the road from the control of foreigners, the recent riots can be the better understood when it is realized that the people feel that foreign control is certain with the completion of a foreign loan.

A CENTRAL CHINA GROUP, WITH VISITORS

Top row, left to right: Norman Case; Dr. Emilie Bretthauer; Mrs J. H. Deming; Rev. J. H. Deming; Miss W. Roeder. Middle row: W. L. Ferguson; Dr. G. A. Huntley; Mrs. Huntley; Dr. J. L. Dearing; Rev. S. G. Adams; Mrs. S. G. Adams; Rev. W. D. Gates. Lower row: Dr. Barbour; Mrs. J. S. Adams; Rev. J. S. Adams; Miss A. L. Crowell.

HANKOW BUND (FOREIGN QUARTER). X MARKS HANYANG HEIGHTS, WHERE MOUNTED GUNS COMMAND THE THREE CITIES

le the attitude of the people through-
: Province seems unusually kindly and
erate towards the missionaries and
who are dwelling among them — and
re in China have I seen the people so
l and free from expressions of dislike
as regards foreign capital or govern-
l control, they are not only afraid, but
: anything looking towards it with
spirit. Inflammatory posters have
ong pasted upon the city walls of
cities, calculated to arouse the people
osition to any act by the government
ıg the loans. Beyond a doubt the
›f the people is greatly aroused and it
: difficult for the government to cope
.

serious difficulties with the mission-
ıre not to be apprehended. If any-
›f the sort occurs it will be either the
of false rumors set on foot by evil-
l persons such as are to be found
here, or because the people know that
tment of the missionaries will arouse
eign countries to turn upon the gov-
ıt of China, and so to secure this
more quickly they may cause some
:. Any really deep-seated hostilities
owever, not to be apprehended.
›ssible interference with the progress
ion work is one of the deplorable re-
›f the present uprising. Work has
plendidly organized throughout the
ce. Nearly all mission work here is
ratively new. The men sent there have profited by the mistakes made in mission work in other parts and have built well. By a division of territory and careful co-operation the country is well covered without duplication. Even the China Inland Mission has so divided its work that its missionaries in the eastern part of the Province are of the Episcopal order and under a bishop, while its workers in the western half are of Congregational polity and directed by a superintendent. The strongest mission by far working here is the Canadian Methodist, which has over one hundred missionaries in the Province. Splendid mission buildings, including hospitals and printing press and residences, girls' school and theological schools, are to be found in Chengtu. Outside the walls of the city is the new Chengtu Union University in which nearly all denominations working in the Province are united. A splendid beginning for a university has been made. It is hoped that this uprising will not materially interfere with the carrying on of this work. In case the riots should become so severe that missionaries are compelled to leave Chengtu there are but two ways in which it can be done. First, by chair to Chungking, which is a distance of some three hundred miles and takes nearly a week to accomplish. This, however, at this time, would be most difficult, as it would require a considerable number of coolies to take a family out together with the necessary provisions for the trip. When one thinks of the large company of missionaries

in Chengtu as well as the foreigners in government employ in the post office and in the government colleges, the Y. M. C. A. secretaries and their families, the Bible Society and Tract Society agents and the several consuls of Great Britain and France, making altogether over one hundred foreigners, it appears wellnigh impossible that any number should withdraw in that way. The only way left is by boat. Very small boats could pass down the small Min river. It would be difficult to get the number of boats necessary for so many people and the country through which they would pass if at all inclined to be hostile could be made very difficult. It would be a trip of some three or four days to Kiating where slightly larger boats could be taken to Suifu, two days further on, and there larger boats still could be taken for the four days' trip to Chungking. One would then be under the slight protection of the small gunboats which usually are anchored there. Chungking has a considerable foreign community and would be regarded as comparatively safe even in case of a dangerous uprising. From here it would be safe to descend the river only when the waters are lower, and no attempt would be made at this time of the year unless under extreme conditions. It is to be remembered that an attempt to ascend the river at this time of year from Ichang may require several months, so that the reports from Pekin, of the officials sent from the outer world to suppress the rebellion sound more imposing upon paper than they actually are, and the people of the Province are likely to take care of their own affairs pretty much as they like for some time to come, even as they have done in the past.

This is not the place to discuss the work of Baptist missions in this wonderful Province. It should, however, be noted that we have in Chengtu Mr. and Mrs. Taylor, who are connected with the University, also Mr. Dye, teaching in the University, and Mr. Foster, who went out last year to prepare to take charge of the academy at Suifu. The present indications are that friends have little cause for anxiety either for these or for our workers at Kiating or Suifu, while Yachow and Ningyuen-fu are so far to the west that the uprising is not likely to affect them. It is well that we all remember earnestly in our prayers these brave workers who are so far away from all help even if it were needed, and who are doing a work that calls for men and women of heroic mold. And such they are who are standing at these outposts of the church, engaged in a task that may well challenge the admiration of all. I found, however, as I passed among them a few months since that no one was conscious of doing more than his duty in trying to make known the Saviour to those in such great need, but rejoicing rather in the service committed to them.

Yokohama, Japan.

HOUSEBOAT IN THE YANGTSE RAPIDS

The Ministers' and Missionaries' Benefit Fund

A Statement by Secretary Tomlinson

LAST June at Philadelphia an offer was made by "a man from Pennsylvania" to give $50,000 toward a fund for the benefit of our aged or disabled ministers and missionaries and their dependent widows and children. This gift conditioned upon the denomination ing $200,000 more before noon of tmas Day, 1911. The Northern st Convention accepted the gift and nted a Board to raise and administer und. This Board is now at work and ils to you for immediate help.

THE NEED

e condition is appalling and tragic. / of our old soldiers of the cross are tting their wants be known. They die ut complaint and in silence. It would sy to describe the pitiful condition of of these heroes. The number can be understood when we learn that ear the Presbyterians had 1,197 on oll of honor. That denomination is er than our own. All that we have doing has been done through a few institutions which have done heroic e, though inadequately supported. Board plans to coöperate with all ex- institutions and greatly to enlarge the

GREATER THINGS AHEAD

he conditions of this gift are met there reater things in store. This is the su- e opportunity. Is there anything of er importance just now than making sion for those who faithfully have l us and their Lord and now are in eed? What is it "to receive a prophet's d"?

WHAT OTHERS ARE DOING

There is at the present time a widespread awakening to this condition among other Christian bodies. The movement is general. The Presbyterians are adding $6,000,000 to their present fund of $1,750,000. The Episcopalians are raising a fund of $5,000,000. Last year the Methodists *expended* $800,000 in this work. If others can do, so can we! We know the appeals are many; but just now, in view of the need and the opportunity afforded by this conditional offer have we anything before us as important as this? Honor (not charity) to whom honor is due! The world in part at least values any work in proportion to the valuation placed upon the workers. Is not this in accord with the teaching of our Lord? "He that receiveth you receiveth me." Give the movement just now the right of way. The need is tragically pitiful, the task of meeting the condi- tion is appalling. Your help is implored!

HOW TO HELP

1. *By pledges or cash.* Payment of pledges may be made in instalments and so be not burdensome to any. Pledges as well as cash count in meeting the conditions of the promise of $50,000. *Don't forget that every cent of every dollar pledged goes directly into the fund. There is not one penny deducted for the expenses of the Board.* This is a unique condition!

2. *By informing yourself as to the facts.* The Board provides literature, pledge cards, etc.

3. *Give and then get to work.* "How shall I work to help you?" is a frequent query. Here is the plan one man adopted: he classified the men and women in his church, making a separate class of those who might give $100 cash if payments were made easy

(as they are); those who might pledge $200, $500 and upward. His very first appeal brought a response of $1000! If he succeeded, you cannot fail. Will you try this or some similar plan? "They first gave their own selves."

4. You can help the Board in this tremendous undertaking by sending to the secretary the names of those who might be interested if they knew of the work and the need. There is no appeal in all the world that is so certain of response as this.

5. We need large gifts and many of them if we are to succeed. But his best is all that any one can do. Some of the earliest responses have come from missionaries and lowly workers. Are you surprised? After all, what is money good for except to use? Is there any better way of investing money than by putting it directly into use? If you can't do the "big things" then read the story of the poor widow. What was it the Lord said about her "two mites"? The might of the mite is marvelous! But whatever you do, Do IT NOW!

For information, literature, pledge cards, etc., address Rev. E. T. TOMLINSON, Executive Secretary, 656 No. Broad St., Elizabeth, N.J.

Dr. H. L. MOREHOUSE, President and Acting Treasurer, 23 East 26th St., New York City.

Proportionate Giving

What Dr. O. P. Gifford Says About It

BAPTISTS accept the Scriptures as inspired. Baptists practice immersion of believers on confession of faith, because they believe the Scriptures teach and command such baptism. Having accepted the Scriptures as authority in the regulation of conduct, we have simply to study and learn what they command, and obey. First Corinthians is accepted as part of the inspired Scriptures. In the fifteenth chapter Paul presents the arguments for the resurrection of Christ and consequent resurrection of the believer. The fifteenth chapter is a great reservoir of truth; the sixteenth chapter pipes the contents of the reservoir to the dry field of finance, trying to make the desert blossom as the rose.

Baptists are very literal in one command; principle demands literalness in others. If Paul is an authority on the fact of the resurrection and the hope springing from the fact, he is an authority on the application of the truth to the regulation of life. We have no right to comfort ourselves with the truth and the hope and dodge the application. Let us either change our Declaration of Faith concerning the Scriptures, or obey the Scripture order as well in money as in baptism.

What is the inspired ritual for the Lord's day? "Upon the first day of the week," put on your best clothes and take your way to the church service? No. "Upon the first day of the week," lie abed until high noon? No. "Upon the first day of the week," blanket the mind with the Sunday paper? No. "*Upon the first day of the week let each one of you lay by him in store as he may prosper.*" Bring your business to the open tomb of Christ. Let "the light that never was on land or sea," save from the tomb of the Lord, flood the pocketbook once a week. Do not divorce six days of toil from one of worship. Let the electric light from the dynamo of the resurrection flood the week of toil and struggle. If your methods will not stand the light, change them. The women brought their spices to the dead body and the sealed tomb, to find a living Christ and an empty tomb. Bring your money to the empty tomb and the living Lord to be changed into spices that shall sweeten the lot of the living. If business men knew each week where they were on the sea, there would be fewer wrecks on the reefs and sandbars of failure.

We accept the Scriptures as an "infallible rule of obedience." I have called attention to an order of Paul for the churches. If we accept the gift of life we must accept the law of life. Let the deed honor the day. "Upon the first day of the week let each one of you lay by him in store, as he may prosper."

Devotional

A Prayer of St. Columbanus

O Lord, give me, I beseech Thee, in the name of Jesus Christ, Thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do Thou, O Christ, our dearest Saviour, Thyself kindle our lamps, that they may evermore shine in Thy temple, that they may receive unquenchable light from Thee that will enlighten our darkness and lessen the darkness of the world. My Jesus, I pray Thee, give Thy light to my lamp, that in its light the most holy place may be revealed to me in which Thou dwellest as the eternal Priest, that I may always behold Thee, desire Thee, look upon Thee in love, and long after Thee. Amen.

Prayer of St. Columbanus, Irish Missionary of the sixth century.

✠

PRAY

That the Christian church in Christian lands may be purified and revived, so that the missionary forces at the front may have behind them a loving, giving, believing and praying church.

That a special blessing may rest upon our Laymen's Campaign and upon the Women's Conferences in the Far West.

That the union of *Tidings* with MISSIONS may bring new inspiration to the whole cause and be a lasting gain for unity and strength.

✠

The Holy Spirit's Missionary Program

CHRIST outlined a program for the operation of the Holy Spirit, and it was missionary. He told His disciples that when He should come they would be endued with power. And this power which they were to have was to be used in testifying of Him, beginning at Jerusalem, then to Samaria, then to the uttermost parts of the earth. That was the program which the Holy Spirit found waiting for Him when He came to earth. That was the use which the disciples were to make of this new power when He came. The Holy Spirit adopted this program, for when He came, the first thing He did was to enable these waiting disciples to testify to Christ in the tongues of the nations of the earth. It is tremendously significant that the initial act of the Holy Spirit on earth was missionary. His first manifestation of power had a world-wide meaning. Every person there, whatever his nationality, heard of the wonderful works of God in his own tongue, and this because of the Spirit's power. He adopted this missionary program; and He carried it out. A church was organized in Jerusalem; but the members became narrow and exclusive. They shut themselves up to themselves, and cared only for the prosperity of the church at Jerusalem. All around them were people who needed Christ, but they did not care for that. So under the supervision of the Spirit, that church suffered sore persecution, which sent them out to the people beyond. They went out finally, but not until calamity came. He got them out of themselves, but only by disaster to their exclusiveness. All this served the Spirit's purpose. They went everywhere preaching Christ. A church was formed at Antioch. Barnabas and Saul went there. They stayed more than a year. The church prospered. Barnabas and Saul were the leaders. But a call is made for these two men, the best they had. Five hundred thousand people in Antioch, only a small fraction in the church, and yet someone calls for these two men to whom the church looks for leadership; and called for them to send them far hence when so many right there in Antioch were yet unsaved. This someone was the Holy Spirit. He is carrying out the missionary program. Under His direction and by His power the work went on until the gospel was given to what was then the farthest ends of the earth. Think of any Christian or Christian church praying for the power of the Holy Spirit, and yet opposed or indifferent to missions! Think of a Christian or Christian church desiring the fellowship of the Spirit, and yet out of harmony with His program! — J. A. MAXWELL.

A Genuine Indian Camp Meeting

By Charles L. White, D.D.

MY life has been forever enriched by a week's visit among the Blanket Indians of Oklahoma and their devoted missionaries, who labor so skilfully and patiently among the people who have been wonderfully responsive to the message of salvation. To live four days in a tepee, with its environment of Indian tradition and customs, was a change at least from what had engaged my attention for the last few years. There was no suggestion of the academic atmosphere, and the living pictures, changing with a dramatic effect which was all the more wonderful because natural, were of the kind to make one's eyes grow moist, as his heart felt the pressure of the constraining love of Christ upon these Christian Indians.

A SUNRISE SERVICE

We were awakened each morning by the weird voices of Indian chiefs long ago trained to the war-hoop, but now calling the camps to the sunrise service. The days were filled with meetings that began before breakfast, and with slight interruptions for refreshment and conferences, continued until late at night, and once until nearly one o'clock in the morning. Each hour yielded fresh evidence of the red man's sincerity, and gave full proof of the genuine work accomplished by his teachers, who have so beautifully interpreted by their lives and lips the message of Christ to these children of the prairies. As the days progressed, the cumulative evidences of the Indian's piety, as he offered his earnest prayers and gave his childlike but often profound testimonies, were what I had hoped to obtain at the Association of these Blanket tribes.

AN INTERESTING CAMP

The occasion called together about seven hundred men, women and children, who all lived in tents and made a large camp arranged in a most interesting form. These belonged mostly to the Kiowa, Arapahoe, Pawnee, Comanche, Apache and Cheyenne tribes. The majority were Cheyenne, as these Indians entertained the Association. This year the numbers were less than usual as only delegates from the outside churches were invited.

The hospitality of the hosts was of the primitive kind, very generous, and each day included the killing of two beeves for immediate consumption. The cutting of the meat and its distribution to the tents occurred in the centre of the camp, and was done at least in an expeditious manner, and with no attempts at the cold storage ripening processes.

Nearly one hundred tents were well filled with quickly movable furniture, but with

REV. F. L. KING REV. ROBERT HAMILTON REV. H. H. CLOUSE

THREE VETERANS OF THE INDIAN MISSIONS IN OKLAHOMA

iron and brass bedsteads and good mattresses and springs in evidence. It was clear from the first that while the social element was valued, these interesting people were drawn together by a distinctively religious impulse.

The location of the camp was very picturesque, on a terraced plain, sloping to two ravines skirted with oak and cottonwood trees, and near a little river, which might well be called the Jordan, for here the first Cheyenne Indians were baptized. This was what greeted us the first morning as we walked from the missionaries' camp, heeding the call of the aged chiefs, and having hastily prepared for the sunrise service.

Already the Indians were moving freely about. Some were attending to their horses here and there in the nearby pastures, and others were slowly approaching, alone or in small groups of friends and relatives. Across the creek by the nearest tent stood a father, lovingly holding in his arms a baby, while the mother was preparing their meal for the new day.

AN IMAGINARY CONVERSATION

Two aged chiefs stood for a moment on the bank of the creek, and I imagined I could hear one say to the other:

"How different this is from the old days when you and I fought those very Indians across the divide. Now we are all in the Jesus road together."

"Yes," said his companion, "that is what the missionaries and the Great Mission Society have done for us. If it had not been for them, we would be still standing out there with our faces to the East and our arms stretched out, worshiping the sun as we used to do at sunrise."

"Yes," was the answer, "and you and I have learned a better way; we fight no more our white brothers, and we have taken our last scalps. Ah! those were exciting and wonderful days, but these are better, and I am glad the old days have gone. But I do wish the buffaloes would come back again. The last one I killed fell at the foot of that big tree down the creek."

As they walked along, thinking of the old war days, the silence was again broken by the older man, who said:

"When I heard Buffalo Meat call the camp this morning, and stood up and walked out to see the old chief pass by, I remembered the old days. How many times I have followed him on the war path! How many nights I have crept in the darkness behind his silent but swift steps to fall upon the camps of the emigrants, whom we killed and scalped! How often I used to fight by his side against some of the Indian chiefs who are in this very camp today!

"Oh what a man this Buffalo Meat was in those old war days! He was the most successful in bringing home horses and cattle which he took. He was the best hunter and raider of all his tribe; and now see him, a deacon in this church, and as gentle as a woman. All these Indians love him. Yes, even the Indians he used to fight, and whose horses he used to steal, love him. I remember the day he was taken by the officers and carried away and put in chains in the prison in St. Augustine, and I saw him when years after he returned to his home to go no more on the war-path. The same old look of war was on his face, but years after, when he became a Jesus Indian and was baptized in yonder creek, he became a new man. From the big mountain in Colorado to the Rio Grande, and far into old Mexico, from the high mountain in the West to the big river in the East we roamed and fought together, but we have found a better way. We now walk the Jesus road side by side and are glad we have found the light."

THE INDIANS WORSHIP

They have now reached the church tent, and the old men take their places under the big tepee, and the aged chief who has talked of the past years, rises and lifts his Indian heart to God in a prayer that will echo forever through the halls of memory, and whose spiritual vibrations one's soul will feel as long as life lasts. Testimonies translated by five interpreters to their own people, mingling with frequent prayers and Indian songs, made us feel that here at last was a simple proof of the Indian's capacity for responding to the love of Christ. Yes, he knows the Lord, for the grace of Christ is in his heart and the Christian graces are in his life. He has yet to attain the standard of the white man in the application of his religion to his various human relationships, but he is learning each day the secrets of the Lord which only Christians can discover.

The meetings lasted from Thursday morning until nearly one o'clock Monday morning. Much time was given to the conduct of business which was well guided by Moderator Clouse and his assistant Jesse Bent, an Arapahoe Indian. Other features of the meetings were prayer, the testimonies of Indians and missionaries, and frequent sermons by missionaries and visiting friends.

THE KIOWA ARE SINGERS

The Kiowa were the most popular singers of all the tribes, and the whites enjoyed their hymns as much as the Indians did. We often heard the hymn of which both the words and music were composed by Gotebo,

REV. G. LEE PHELPS

the former enemy of the white man, but now an earnest Christian deacon of the Rainy Mountain Baptist church. It is certainly an unusual religious service which contains singing, prayer and testimony in five Indian languages, with an occasional prayer in English, and an inspiring hymn sung by a quartet of missionaries.

The progress in the services was necessarily slow. The prayers were not translated by the interpreters, but the testimonies and sermons and many of the hymns were all repeated by the five interpreters, who explained to the groups of Indians sitting near to them the meaning of all that was said. Whichever way we turned the strange and unusual were everywhere present. An old Indian sitting near me wipes his glasses with his fingers, after holding them out in the rain, and then wears them with satisfaction, assured that they are clean.

On the way to one service I met an old chief putting on a pair of new shoes, but before he did so he drew on a pair of stockings, carefully washing his feet with wet grass, which he broke off and used as both soap and towel. A half hour later near this Indian in the morning meeting sat another who had been a fierce warrior. His locks were gray and around his neck was a silk handkerchief neatly tied in front and turned under a blue military coat, buttoned up to his throat, but with the handkerchief hanging down his back. His hair hung in front over his shoulders in two braids tied with pea-green cloth. The tips of the braids were

REV. W. A. WILKIN

split, extending several inches beyond the point where the hair ended. This man wore brown striped trousers, a broad felt hat with a leather strap that held several feathers, and a little cross above the bow, around which were small designs wrought in fine needlework.

A little boy of three years is crying lustily, and the mother at last quiets him by giving the child what he wishes. A boy of five is standing by the side of his bronze-faced father, who is rapt in attention. The child has two broad-brimmed hats on, one above the other, and is very happy in his play, which distracts no one's attention.

A COLOR SCHEME

On Friday the Indians continued to come in goodly numbers, in spite of a heavy rain, for what would seriously interfere with a meeting among the whites seems to have little effect upon the success of a gathering of red men. The rain kept away only those who were accustomed to coming late, and especially the women, who had the major part of the duties in the tents to perform. One woman arrives a half hour after the morning service began and, finding it difficult to secure a seat on the ground under the tent, sits on the wet grass with a white sheet around her, protecting herself as much as possible from the rain. When the weather clears for a moment, two little girls, weary of the confinement of the meeting, swing on the tent ropes. In front of them a woman is busy chewing gum, intent however on all that is being said. She wears a blue dress with white square spots, and an imitation camel's hair shawl with a red ground and yellow figures predominating. She stands just outside of the tent under an umbrella. By her side under the same covering is her neighbor, a portly Indian woman, clad in a brown dress marked with a white stripe eight inches from the bottom, and distinguished by a silk belt tied with long ends, in the tassels of which white and brown predominate. A third friend joins the two under the same umbrella; she is happy in a green dress, with a broad striped shawl, the principal colors of which are white and blue. This woman wears a silver belt two inches in width.

By their side are three girls neatly clad in brown and red dresses, under white shawls, and enjoying what protection they can secure under one umbrella, as they intently listen to the service.

Not far from them, and evidently anxious for plenty of fresh air, are two large women sitting on the wet grass, protected by one umbrella; one wears a white shawl; the other is barefooted and evidently in mourning, as her hair falls unkempt over her shoulders.

Under another umbrella stands a little girl with her mother, who holds on her back a baby, fastened in a red and white shawl. The sister's attention is frequently diverted by the playfulness of the baby, whom from time to time she stoops to pet. Another girl

perhaps their sister, has arrived, wearing a wine-colored dress and a yellow-dotted orange colored shawl with bright yellow figures in the corners. A woman who has passed through the Indian schools and speaks English fluently sits among her people in the front row. Behind her is an interesting looking neighbor, clad in dark blue.

THE BUSY INTERPRETERS

The simple service of which we are writing is progressing with the usual slowness which results from the repetition of everything by the interpreters. An Indian has just said:

"The devil has for a long time been fighting against God, but has never whipped Him yet. All roads, except the true one, change frequently. When the devil gets to the end of his road he does not quit, but makes a new one."

A dog outside the tent barks loudly, but no one seems to hear the noise. The interpreters repeat another Indian testimony:

"The Jesus road is the only road that gets off the earthly road into heaven. Don't let the devil deceive you that those other roads reach heaven."

It is now beginning to rain very hard, but the women sitting on the grass show no signs of moving. The missionaries sing the hymn, "Come every soul by sin oppressed," and an old wrinkle-faced Indian, sixty years of age, a member of the Pawnee tribe, whose name is "White Eagle," comes forward and sits in the penitent chair, thus signifying that he desires to enter the Jesus road. The Kiowa are singing as only the Kiowa can, and a mother with her baby in her arms, leading by the hand a little girl, perhaps five years old, comes forward to ask for the prayers of the silent worshipers. The older girl is not happy in her new surroundings, and her father comes to take the child to his part of the tent. The baby of the penitent mother cries lustily, but there seems to be no confusion, and nothing that has happened or evidently can happen interferes in the least with the solemnity of the occasion.

The service ended with a prayer by Dr. Kinney, who tenderly commended these first inquirers at the Association to the love and mercy of God.

By this time fortunately the rain ceased for a little while as the Indians returned to their tents. A few minutes later, two aged men of the Arapahoe tribe in a very dramatic way, after calling for the attention of the camps, announced at the top of their voices, and then silently in the sign language, an early council of their tribe.

"MY LITTLE ONES"

ANOTHER SERVICE

Another service began promptly at one o'clock, after the announcement by the moderator, Missionary Clouse, of the "road for the afternoon," by which he meant the program for the meeting. At the conclusion of this service I had an interesting conversation with Jesse Bent, the interpreter of the Arapahoe, who also speaks the Cheyenne language. He is well educated for a man of his opportunities, speaks English fluently, and is highly esteemed by the Indians. Several years ago, for conscientious reasons, he relinquished a good salary and became a farmer and the interpreter of one of our missions, for which services he received $120 a year. He is a fine example of what the grace of God is accomplishing among the young men of his tribe. He reports that the tribal

dances still continue among many of the people, but the evil features are being gradually eliminated. Occasionally in the service one can see the scalp-lock with which the old Indians still dress their hair. One missionary told me that he frequently found a number of his congregation shaving during the services, but the Indian shaves by pulling out his beard hair by hair with his home-made pincers. Spotted Bird, a Kiowa Indian, assured me that the Indian method of shaving is much better than the white man's way, for the white man has to shave every two days, and the Indian only about once in two weeks. There are some advantages in every method.

(CONCLUDED NEXT MONTH)

City Mission Work and Workers

By Rev. Frank L. Anderson

AN important meeting of the Association of Baptist City Mission Workers was held in New York City Sept. 22–24. All the sessions were in the nature of conferences, and actual observation of methods successfully used in New York and Brooklyn.

At the Friday morning session Rev. T. E. Schulte of the German Conference, in the absence of Rev. Jas. M. Bruce, Home Mission Society Superintendent of Foreign Work, opened the discussion on church edifice work for foreigners. He showed the tremendous need among the Germans. The discussion made clear that in the large cities it will be necessary to utilize the buildings for services conducted in several languages, and wherever new buildings are erected this demand should be considered by the architects and building committees. In our cosmopolitan centers such a policy would guarantee permanency to our Protestant work in any part of a given city. There was a difference of opinion regarding the advisability of having separate church organizations of the various nationalities meeting in the same building. A committee consisting of Rev. Howard Wayne Smith, Rev. H. C. Gleiss and Rev. Frank W. Padelford was appointed to report at the next meeting.

The discussion of the subject "The Preparation and Distribution of Literature in Foreign Tongues" was opened by Rev. Howard Wayne Smith, who said no subject under consideration was more vital — in fact, all our advance work among foreigners will depend very largely on the wise use of literature. The supply is in no sense commensurate with the demand. The greater part of the literature that has been prepared is of such an inferior quality that its distribution will hinder rather than help in the work of evangelizing the strangers within our gates. Rev. John M. Moore in this connection made valuable suggestions regarding

the preparation of programs for classes studying city missions. He spoke in the highest terms of appreciation of the book soon to be issued by the Publication Society, *The Redemption of the City*, of which Rev. Chas. H. Sears, Secretary of the New York City Baptist Mission Society, is the author. Through careful study and wide experience he is well prepared to write so important a volume.

The Friday afternoon session was devoted to the consideration of coöperation with the various denominational agencies. The Woman's American Baptist Home Mission Society is doing a great work in our cities through its representatives. Miss Frances Schuyler expressed satisfaction with the work of the appointees of the Board, and the city mission superintendents expressed their hearty appreciation of the most excellent service rendered by the women missionaries in the cities. As the city problem becomes more and more acute the denomination will need a larger corps of workers in order to cope with existing conditions. Many of the downtown English-speaking churches are facing more difficult problems than are some of our foreign-speaking churches. For this reason the members of the Association felt that especially the downtown English-speaking churches will need the assistance of the denomination in securing women missionaries. Miss Schuyler said the Woman's Board has already begun to realize this phase of our denominational need. Rev. R. M. West of Rochester showed how the Northern Baptist Convention, which is a "forensic world of an academic nature," — a forum where delicate questions may be discussed free from local prejudices, — gives opportunity for the treatment of our city problems in the spirit of a larger freedom than would otherwise be possible. One of the acute problems of city mission work is the budget. Shall the national organization recognize the budget of the city mission societies?

Dr. L. C. Barnes expressed his appreciation of the great problem confronting Christianity in the large cities. The Home Mission Society in coöperating with the city organization makes impossible sporadic city mission work. While more money is needed for the large cities the appropriations are as generous as possible in view of the income of the Society. Dr. Padelford, in speaking of the relationship of the city organization to the State Convention, expressed the belief that this should be in the closest possible coöperation. The churches in the large cities should contribute to the work of the State Convention, and the State Convention should make appropriations for the weaker churches in the metropolitan centers, as well as in the country districts. The evangelization of the foreigners is more of a problem in the large cities than in the rural communities. This places a larger responsibility upon the State Convention. The need of the more general adoption of the newer and more comprehensive State Convention organization, on the general plan of the Northern Baptist Convention, was strongly urged by several. Rev. Howard Wayne Smith showed what work is being done, especially through the colporters of the Publication Society.

Superintendent Sears hit on an original idea when he arranged for a dinner in Chinatown. A number of representative Baptists of New York City were present and enjoyed the Chinese course dinner. There were several brief addresses from the Baptists of New York, including Judge Clinch and Dr. James A. Bennett, and also from the visitors from other cities.

No subject, perhaps, created more interest than that of the denominationa. responsibility for the training of foreign-speaking leaders. Prof. Antonio Mangano, head of the Italian department of Colgate University, presented this problem. He did not believe that workers among our foreign population should be trained in Europe. We need to make provision in America for the training of workers among our foreign speaking citizens. He showed the terrible lack of trained men in our foreign-speaking churches. He felt it an unwise policy to appropriate denominational funds for untrained men and women.

On Saturday evening, Sunday afternoon, and Sunday evening the representatives spent their time in observation work. While the formal sessions have been of great service to the representatives, without doubt the study of the actual methods used among the foreigners and in the downtown sections were of the largest possible significance to the superintendents and workers. The next meeting of the Association will be held in Pittsburgh, Sept. 3 and 4, 1912.

AN ORIYA VILLAGE IN THE FREE BAPTIST MISSION FIELD IN BURMA

The Free Baptist Transfer of Mission Funds

A MEETING of unusual interest was held in the Ford Building on Thursday evening, October 5, when a company of Baptists and Free Baptists gathered to witness the formal transfer of the mission funds and properties of the Free Baptist General Conference. Official representatives of the General Conference and the Home, Foreign and Publication Societies were present, besides leading pastors and laymen.

The spirit of the meeting was sympathetic and delightful, a genuine evidence of Christian union, and it is a pity that fifty thousand Baptists could not have participated. It was a historic occasion, unique in our history. The addresses were of exactly the right temper, and all seemed to feel that the transfer of missionary operations was but the precursor of an ultimate complete union. The word Baptist is sufficient for us all without qualifying adjectives.

The program was carried out under the direction of Col. E. H. Haskell, who happily voiced the general congratulations on an accomplished work of large importance. He read telegrams of congratulation from President Mauck of Hillsdale College and the Maine Baptist State Convention. The first address was made by George F. Mosher, LL.D., for twenty-two years editor of the *Morning Star*, who now becomes an associate editor of the *Watchman*. He spoke of the two great movements of the day, the Laymen's Missionary and the Men and Religion Movement, directed to the awakening of men in our churches. Referring tenderly to what the Free Baptists were giving up, he said they did it because the union of Christians was more to them than sentimental or selfish considerations.

Secretary Barbour spoke for the Foreign Society. This was not so much the welcoming of an organization, he said, as of individuals who furnished splendid samples of missionary effort in India. No motive could promote Christian unity more than could the Great Commission. The Free Baptist constituency could be assured that the work handed over would be sacredly guarded. It is one work, and we are all one in it.

Dr. Hobart responded for the Home Mission Society, also for the Committee of the

Northern Baptist Convention which for nearly six years has been conducting the negotiations with patience and tact. He paid the highest compliment to the Free Baptist brethren for the courtesy and fine Christian spirit that had characterized all conferences and said he had never experienced greater satisfaction than in these gatherings. He told of his personal relations to Ransom Dunn, the great Free Baptist preacher, and of his boyish wonder why the Free Baptists and the other Baptists should ever have got separated. He gave some of the inside history of the conferences, and effectively made the points in favor of complete union, one of these being that "Our Lord will be glad to have this done."

Dr. Rowland for the Publication Society brought also the greetings of the Philadelphia Association, the oldest Baptist organization in America. He said the Publication Society was already publishing a number of new books by Free Baptist writers and was furnishing Sunday school literature to the Free Baptist Sunday schools, and was ready to do so to any extent. More than that, Dr. Mauck had already sent a contribution to the missionary work of the society. Dr. Rowland was happy in his illustrations, as in his conclusion that we are all going to work together, not selfishly, but for a common cause.

It remained for Dr. Anthony, who in addition to being the Secretary and Treasurer of the General Conference has been made Special Joint Secretary of the General Societies, to express the feeling of the Free Baptists. He said this reunion and union, for more was meant by it than coöperation, was due to an overruling providence. He had been profoundly impressed with the way in which the seemingly insurmountable difficulties had been removed, and with the spirit of gracious charity and forbearance on all sides; also with the way in which the Free Baptists had kept a solid front. Providence was in it all. He warned them, however, that the great Baptist brotherhood was not aware of what was taking place, and that there might sometime be an awakening and some disappointment and disturbance, so that patience would still be necessary. All would come out right however. No more Free Baptist churches would be organized in the home mission field. The names are now synonymous. It is only the form that has been abandoned, and we shall soon discover that we are all represented without distinction in the Northern Baptist Convention and in all the societies. What we used to call yours and mine we now call ours and we are to use all the power we have to make this more effective. He knew of no movement thus far except this where we make one less denomination through the extinction of one that there may be only one. This had required sacrifices, but these were not all on one side. The future was full of hope.

Then the transfers were made, Rev. Arthur Given, D.D., of Providence, as treasurer of the General Conference, passing the securities in turn to the treasurers of the societies, Mr. Perkins and Mr. Moulton, who assured all that the trust would be held sacred and that something of far greater value than the money was recognized in this transfer of a work built up through the years by sacrifice and consecration. According to the agreements made, the actual present transfers are: to the Foreign Mission Society, securities, $62,775; cash, $3,794.05; a total of $66,569.05. To the Home Mission Society, securities, $42,124.36; cash, $7,288.95; twentieth-century loan fund, $12,054.63; a total of $61,467.94. Other transfers will follow as adjustments are made.

After this solemn and dignified service, which was deeply impressive, with a hymn of praise and prayer of benediction the company dispersed. Let us all now join in the suggestion of Dr. Hobart that the next step is to get our churches in the country together and to obliterate as rapidly as pos sible all distinctions and reminders of a divided past. This union of missionary forces certainly should not mean less effort for any one but greater effort for all, made more effective through union.

□□□□□□□□□□□□□□□

JESUS PRAYED: "THAT THEY MAY ALL BE ONE; EVEN AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY MAY ALSO BE IN US: THAT THE WORLD MAY BELIEVE THAT THOU DIDST SEND ME.

✠

Dr. Anthony tells on the next page of the "Bengal Field."

The Bengal Field

THE Free Baptist Mission Field in India, located in the province of Bengal, directly west and south of Calcutta, was formally and officially adopted by the Board of Managers of the Foreign Mission Society as "The Bengal Mission of the American Baptist Foreign Mission Society" on September 25, 1911, and all of its missionaries were appointed missionaries of the American Baptist Foreign Mission Society. By this action the field and its workers become an integral part of the greater Baptist brotherhood, and as such without further introduction will report itself and seek to do its work faithfully and well as "one of us."

Among the missionaries who sailed from East Boston, September 15, were Rev. and Mrs. H. I. Frost appointed to this field; and since their departure Miss Clara V. Goodrich of Bonny, New York, has been appointed. It is expected that she will accompany some missionaries of the American Board, sailing from New York, October 21, on the *Berlin* of the North German Lloyd Line for Naples, and that she will reach India soon after November 20. Miss Goodrich received a part of her training in the Baptist Missionary Training School in Chicago, and has served for a short time as home missionary in Utah.

Recent letters from the Bengal field report a threatened famine. Rains have been scant. The price of rice is becoming prohibitive for the poor. Much suffering is feared. The missionaries propose to institute famine relief works of various kinds to give the natives employment and at the same time make certain permanent improvements. Special contributions for these purposes are needed; but it is desired that donors will, at the same time, permit their gifts to be used for general purposes as soon as the special needs are met, if the famine conditions should be assuaged early.

Beginning October 1, 1911, the treasuries of the Baptist societies were opened by mutual agreement, to receive contributions from Free Baptist churches and individuals. For legal reasons, and also to accommodate those whose habits and preferences do not permit sudden changes, the treasury of the General Conference of Free Baptists is still available, and funds sent to the treasurer, Prof. A. W. Anthony, Lewiston, Me., will be acknowledged and devoted to their designated objects.

REV. O. R. BACHELER
52 YEARS MISSIONARY IN INDIA

DR. MARY BACHELER
MEDICAL MISSIONARY IN INDIA

The Critical Time

Read Bulletin Number One of the Northern Baptist Convention General Apportionment Committee

FACE THE FACTS

THE fiscal year of the Northern Baptist Convention is more than half gone. It is very important that at this time the whole denomination shall fairly and squarely face the facts of the present apportionment situation. Prompt and vigorous and continuous action during the five months that remain will do more perhaps than at any other period during the history of the Convention to insure the future success of the apportionment plan.

FACT NUMBER ONE

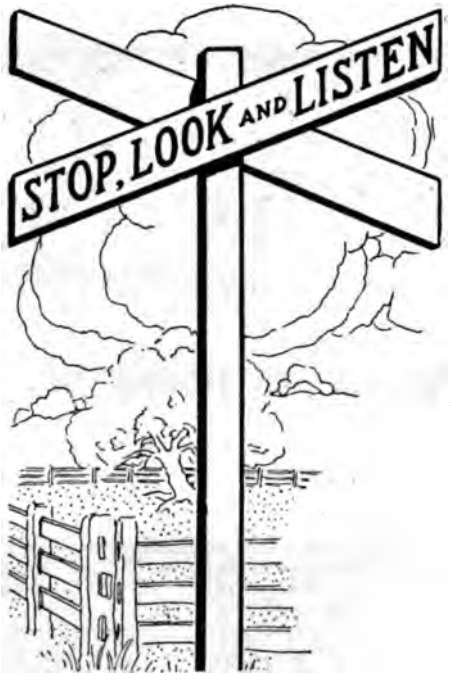
We have not yet learned how to escape from the long-time bondage of late offerings. The financial statement for the first half of the year shows only 19 per cent of the total budget received by the three general societies. The offerings from churches, young people's societies and Sunday schools show an increase of only $823 over the same period for the preceding year for the three general societies.

FACT NUMBER TWO

To close the year free of debt there must be received $239,000 more than has been apportioned to the churches and may reasonably be expected from other sources in the light of the receipts of preceding years. $113,000 is the deficit carried over from last year. The balance is the margin between what the General Apportionment Committee was able to apportion on the basis of reasonable expectation in the light of previous giving and the demands of the budget. This has been apportioned in previous years with the result that the apportionment has invariably been far in excess of receipts. For example, there was received on the apportionment during the year ending March 31, 1911, almost $400,000 less than the amount apportioned for that year. State committees were declaring their unwillingness to receive and apportion amounts so far in excess of what might reasonably be expected. There was serious danger that the apportionment would come to be regarded simply as an ideal sum, and not as a practical amount which every church should regard as its minimum objective. The General Committee therefore concluded that the apportionment ought to be made henceforth on the basis of reasonable expectation. This left a considerable sum unprovided for.

To help close this gap the budget was reduced, cut down indeed to the bleeding point. There was still left, however, the $126,000 unprovided for. What must not be forgotten, however, is the fact stated in the last annual report of the General Committee, namely, that *this is by no means a new problem.* "There has been each year a large sum actually unprovided for because state committees in many cases have been unwilling to apportion the entire amount designated, and especially because the apportionments sent to the churches have been so far in excess of what they could be expected to give. This year, however, the difference between the budget requirements and apportionments is clearly disclosed." *Note well that the situation is not changed.* This large unprovided sum has simply been brought out into the open where it may be seen. This would appear to be the wise course, since there is the more probability that it will be provided for when the facts are all known.

Our obvious duty this year and the earnest hope of the General Committee is that the offerings may be increased so as to cover fully the budget requirements. It will be desirable then that the budget for 1912–1913 be kept down so that the amount that may be apportioned on the basis of reasonable expectation and the amount required from the churches on the basis of the budget adopted may exactly coincide. There will be great inspiration then for the churches in the thought that in so far as apportionments are exceeded a fund is provided for advance work.



FACT NUMBER THREE

It is necessary that two things be done now: first, an inquiry should be conducted to learn just what churches are in danger of falling short of their apportionment; and second, *a campaign of helpfulness should be organized to reach every doubtful church.* State committees will shortly make an investigation of the situation and needs, and it is hoped that all churches may respond promptly. The campaign of helpfulness will provide literature for distribution, educational material and methods for the creation of missionary interest, envelopes and pledge blanks for missionary offerings; and through systematic visitation by district secretaries, and state and associational apportionment committees and the work of the Baptist Laymen's Missionary Movement, personal help may be rendered to a large number of churches needing it.

FACT NUMBER FOUR

The apportionment problem is essentially a problem of adequate missionary education and financial methods. The "standard of efficiency" adopted by the Northern Baptist Convention calls for the appointment of a church missionary committee, which shall do a thorough educational work and the adoption of the weekly envelope method of missionary finance. The Forward Movement educational material is strongly recommended by the Apportionment Committee for use in all Baptist churches. The committee continues to give the double envelopes free for the first year to churches with a membership of less than two hundred, who are introducing weekly giving to missions for the first time, and will agree to conduct an "every member" missionary canvass. To larger churches the envelopes are furnished at half price.

THE APPORTIONMENT AND MORE

Let this be the slogan in every church. Accept the apportionment as the foundation upon which a structure shall be built as high as the resources of the church make possible. Let all offerings now in the hands of church treasurers *be forwarded immediately* to the respective missionary treasuries. Let pastors who are in doubt as to the ability of their churches to raise or exceed the apportionment report their needs and secure the help that can be given. Let earnest and continuous prayer be offered in the churches that the work of our denomination this year may be worthy of our history, our numbers, our doctrinal position. Let us come up one and all to the help of the Lord in this time of national and world crisis.

Women's Work in Missions

Baptist Women in Home Mission Work

By Miss Frances M. Schuyler

EDITORIAL SECRETARY WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

"We can best minister to Him by helping them
Who dare not touch His hallowed garment's hem,
Their lives are even as ours—one piece, one plan,
Him we know not, Him we shall never know
Till we behold Him in the least of these
Who suffer or who sin."

THE lesson of service as exemplified in the lives of the missionaries of the Woman's American Baptist Home Mission Society may be fittingly expressed in the words of our Lord, "I came not to be ministered unto but to minister." This Society, ever ready to respond to the needs of suffering humanity, began as an answer to an appeal, a pathetic cry for assistance from Miss Joanna P. Moore: "I have looked and looked until my eyes are dim and have called until my voice is weary," she said, as alone and unrecognized by the denomination, she had toiled for years among the Freedmen in the Southland.

The call of our first representative with all its pathos but vaguely expresses the significant appeals that were coming from the Negroes, who asked that they be taught how to make Christian homes; from the Indians, who pleaded for "Jesus women" to teach them the "Jesus way"; and from the Immigrant, that the welcoming hand might be extended to "the stranger within the gates." In answer to these cries of appalling need, the Woman's Baptist Home Mission Society came into being in Chicago in May, 1877, and Miss Moore became its first missionary.

The general officers of the society were Mrs. J. N. Crouse, President; Mrs. Carlos Swift, Corresponding Secretary, and Mrs. R. R. Donnelly, Treasurer. Mrs. Crouse continued in office for thirty years. Failing health compelled her retirement from active participation in the work she had carried with such eminent success, and at the annual meeting in May, 1907, she was elected honorary president for life. Mrs. John Nuveen succeeded Mrs. Crouse as president, and for two years and a half led the society, with marked results. Her call to higher service in January, 1910, was an overwhelming sorrow to the Board and a distinct loss to the denomination. Mrs. A. G. Lester, an active member of the Board, and the untiring and efficient chairman of the Training School Building Committee, was chosen Mrs. Nuveen's successor. She was re-elected in June, 1911.

Mrs. Carlos Swift filled the office of Corresponding Secretary most creditably for a term of seven years, but the rapidly growing duties proved too heavy for her frail health,

and in the year 1884 they were assumed by Miss Mary G. Burdette, who for twenty-three years rendered such faithful, consecrated service in this capacity as is rarely equaled. Following her death, Miss Rose L. Boynton filled the office for a year and a half, resigning because of physical inability vision of the Christ in His relation to a sinful world and a firm, patient persistence in well-doing, for not to all the women thirty-five years ago had come the vision of the future, the fulfilment of God's wondrous plan for America and the great opportunity in the winning of the world unto Himself."

MISS JOANNA P. MOORE, THE FREEDMAN'S FRIEND

to carry on the work. Mrs. Katherine S. Westfall, the present efficient and aggressive incumbent, was appointed by the Board as the acting secretary for Miss Boynton's unexpired term and was elected to the office in May, 1909. She has been continued in office to the present time.

Mrs. R. R. Donnelley, the first treasurer, was divinely ordained for such a trust at such a time. Writing of the early days of woman's work in home missions, she has aptly said: "The new organizations demanded loyalty to convictions — a large

For thirteen years Mrs. Donnelley carried the work of the treasurer and upon her resignation Mrs. A. H. Barber was pressed into service. In 1910, at her urgent request and in spite of the strenuous efforts to retain her name, Mrs. Barber withdrew from the office she had carried so acceptably for twenty years. A third in honorable succession is Mrs. Emma C. Marshall, whose unquestionable ability and heroic faithfulness to the daily demands of the position place her name high upon the roll of the Society's noble women.

MRS. J. N. CROUSE, FIRST PRESIDENT
NOW HONORARY PRESIDENT

THE TRAINING SCHOOL

Seldom does God show His children more than one step at a time. Out of the recognized need for trained women to be sent into the mission fields represented by the appeals, grew the Baptist Missionary Training School in Chicago, which opened its doors in September, 1881, with sixteen in attendance, a four-months' course being required. It was soon demonstrated that a more thorough training was essential and the course now covers two years. From the small beginning the School has grown until for the past three years the enrollment for each year has been over one hundred students. During the thirty years of its existence thirty-one nationalities have been represented in its student body. The graduates are filling positions as home and foreign missionaries, as pastors' assistants, Sunday-school visitors, secretaries of various philanthropic and religious organizations, matrons of schools and homes, and as pastors' wives.

MRS. R. R. DONNELLEY, FIRST TREASURER

MISS MARY G. BURDETT
SECRETARY FOR TWENTY-THREE YEARS

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

"The Woman's American Baptist Home Mission Society was organized November 14, 1877, in Boston, Mass., in Tremont Temple," said Mrs. Grace Coleman Lathrop in her comprehensive historical sketch of the Society and its work, published in 1909. "It was the result of the conviction of the two hundred women assembled to discuss the matter, that there was need of an organization in the East as well as of one with headquarters in the West, in order that the

MRS. JOHN NUVEEN, SECOND PRESIDENT

needs of the home mission work might be presented adequately to the women of all Baptist churches."

Mrs. J. Banvard was the first President of the Eastern Society and Mrs. Thomas Nickerson the first Corresponding Secretary. Subsequently (1880) an agreement was entered into with the Woman's Baptist Home Mission Society by which the scope of the work and the territory of each were clearly defined. The work of the Woman's American Baptist Home Mission Society with headquarters in Boston was to be educational and its territory New England. The work of the Woman's American Baptist Home Mission Society with headquarters in Chicago was to be evangelistic and its territory all outside of New England in the Northern States.

"During the first few years of its existence," continued Mrs. Lathrop, "the work of the Woman's American Baptist Home Mission Society was chiefly for Negroes through the establishment and maintenance of schools in the South, although some work for the Indians was carried on as well. In 1881 Spelman Seminary, acknowledged to be the finest school for the education and training of Negro girls, was opened by Miss Packard and Miss Giles, and has ever since depended largely upon this Society for its support.

"Not only has the number of schools and the number of students in them increased in the succeeding years, but there has been a steady enlargement of the curriculum, until they are now abundantly qualified to give not only the ordinary elementary education required by the great mass of colored people, but also the higher training required by those who are to be leaders of their race in the path of Christian civilization.

"From time to time the work among the Indians was increased, and the work was added in Mexico and New Mexico, and for the Mormons, Chinese and the foreign population. The year 1893 was marked by the establishment of a mission in Alaska, which has ever since been the special care of Mrs. James McWhinnie. The close of the Spanish-American War was followed immediately by the beginning of work in Cuba and Porto Rico."

"The Society has been spared the too often hazardous experience of frequent changes in its management," wrote Mrs. A. E. Reynolds in her report of the year 1908–1909. "It has had but three presidents — Mrs. Joseph Banvard four years; Mrs. Thomas Nickerson nine years; and Mrs. George W. Coleman nineteen years. It has had but five corresponding secretaries

MRS. A. H. BARBER, SECOND TREASURER

MRS. GEORGE W. COLEMAN, FOR NINETEEN YEARS PRESIDENT OF THE EASTERN SOCIETY

—Mrs. Nickerson, Miss Packard and Mrs. Hesseltine, whose united services covered less than four years, Mrs. Pollard about five years, and Mrs. Reynolds twenty-three years. It has had but four treasurers — Mrs. Pollard, Miss Margaret McWhinnie, Miss Stedman and Miss Gertrude Davis."

Mrs. George W. Coleman, whose rare leadership has given her a national prominence, is now the first vice-president of the present society, president of the Woman's Council for Home Missions, and the Society's representative upon the Publishing Committee of MISSIONS. Mrs. A. E. Reynolds is the invaluable Field Secretary of the Society and Acting Principal of the Training School.

The name of Mrs. Anna Sargent Hunt, vice-president of the Society for many years, deserves more than a passing notice. Her gifts of heart and mind were lavishly bestowed to further the cause of her Master. Her work upon *Home Mission Echoes*, which she was instrumental in projecting, was conspicuous for its excellence, and her generous, unselfish nature won for her the love of those with whom she was associated in the work.

CONSOLIDATION

For more than thirty years the two societies of Baptist women had been vigorously carrying on home mission work on different lines. At a conference of a joint committee held in New York, March 17–18, 1908, the essential principles of a union were outlined. This union was effected April 1, 1909. At the same time the Woman's Baptist Home Mission Society of Michigan, organized in 1873, which Mrs. Wm. A. Moore had led with eminent success for fourteen years, became a part of the Woman's American Baptist Home Mission Society.

The headquarters of the new organization are in Chicago. Both lines of work

MRS. A. E. REYNOLDS, TWENTY-FIVE YEARS IN SERVICE FORMER SECRETARY OF THE EASTERN SOCIETY NOW FIELD SECRETARY

carried on by the former societies are continued, namely, educational and missionary work, and also the Baptist Missionary Training School. The territory is divided into three districts — the District of New England, the District of the Middle West and the District of the Pacific Coast. Each district is in charge of a district secretary appointed by the Board. The two magazines, *Home Mission Echoes* and *Tidings*, were consolidated into one enlarged magazine called *Tidings*. This has now been merged into MISSIONS.

MISS GILES AND MISS PACKARD, FOUNDERS OF SPELMAN SEMINARY

THE PRESENT

In every living organization there must be growth. There has been no cessation of development, and the increasing demands of the work have been met as nearly as the funds and workers placed at the disposition of the Board would permit. A brief survey of the field shows that about forty devoted women are giving their best efforts to Christianizing and elevating the women and children of the Negro race in fourteen different States and the District of Columbia. After years of progress well known to the readers of MISSIONS, it is needless to give details concerning the multiplied phases of the work in the homes, which we believe is doing much to stimulate these people physically, intellectually, morally and religiously.

The Fireside Schools established by Miss Moore have been a means of reaching many homes. This work, so vital to the uplifting of the Negro race, has grown too heavy for Miss Moore's failing strength, and in March, 1911, in accordance with her urgent request for release from the burden, Miss Lorilla E. Bushnell was appointed superintendent, Miss Moore to be honorary superintendent for life. "Hope" is still sent out from Sunshine Home, Nashville, Tenn., the headquarters of the Fireside Schools, Miss Moore preparing the Bible lessons from month to month.

Closely related to the work in the homes is that accomplished in and through the industrial schools. Many of these are not to be compared with the finely equipped schools employing a large force of teachers, but to those which are organized without expense for rent of building in any place where is a properly qualified woman to take charge. They are schools in which children may gather for two hours each week in a church, schoolhouse, or some home, and be taught the nobility of labor and the importance of doing whatever task is assigned, consecutively and thoroughly.

The methods employed by our workers in the South are with some necessary adaptation those that prevail in all our fields. To bring Christ into the homes and to teach the women and children of Him who is the Life, the Truth and the Way, is the dominant purpose of our missionaries.

MRS. A. G. LESTER, THE PRESENT PRESIDENT

The summing up of the past year reveals the manifest blessing of God on the efforts put forth by our Society, in the transformation of hundreds of homes of the peculiar people of our land, and the development of strong Christian character through the influence of our various educational institutions.

Coöperation with Council of Women for Home Missions has continued. Representatives of the Society have attended the various Summer School of Missions which have been conducted under the Council. The program for the Day of Prayer for Home Missions has had a large circulation and the observance of the day has deepened the interest in the work. Through the Forward Movement, the Society has joined with other denominational societies in an effort to increase the interest in missions in the Sunday Schools and young people's organizations. Conferences have been held with the representatives of the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West, and have resulted in changes which will prove beneficial to the work as a whole.

In council and coöperation with the American Baptist Home Mission Society, the Society has endeavored so to relate our interests in the Home Mission fields as to make the largest possible advance in the extension of Christ's Kingdom.

Progress has been made in our work among young women. Many States have young women's leaders who are now known as assistant vice-presidents. The total number of our auxiliaries as gathered from annual reports is about 4,736 inclusive.

FIELDS

Our missionary fields comprise work among American populations in the West, mill and mining populations; at the landing place, among Finns, French, Germans, Italians, Jews, Syrians, Danes and Norwegians, Swedes, Slavic races, mixed races, Poles, Indians, Negroes, Spanish-speaking people in Cuba, Porto Rico and Mexico, among Chinese, Japanese and Alaskans. Our force of missionaries, teachers and matrons number about three hundred.

The record of the year with the represent-

MRS. KATHERINE S. WESTFALL
THE PRESENT CORRESPONDING SECRETARY

atives of the Woman's American Baptist Home Mission Society is one that thrills the heart of every loyal servant of Jesus Christ. A perusal of its pages strengthens our weak faith and inspires one to greater activity in the extension of the Master's kingdom. From the Atlantic Ocean to the Pacific Ocean and from Alaska to the "Waiting Isles" we look upon fields white unto the harvest and we have heard the cry of the needy dying ones for whom Christ died, but who have not yet been told. We catch, too, the note of triumph and victory over the forces of evil as by the power of the Holy Spirit hearts have been changed, lives transformed, and feet turned into the paths of righteousness.

MISS FRANCES M. SCHUYLER, EDITORIAL SECRETARY AND CORRESPONDING EDITOR OF MISSIONS

THE FUTURE

While with grateful hearts we pause to recount the blessings of the past; while we render tender tribute to those who as pioneers of the Baptist Home Mission Societies "launched forth with dauntless courage and unswerving faith, believing that God would guide and bless their endeavors"; and although we record with pardonable pride the union of our Baptist women of the North, from Maine to California, in the effort to bring America to Christ, yet we may not pause as though we had already attained, for there remains much land to be possessed.

MRS. EMMA C. MARSHALL, PRESENT TREASURER

Never in the history of the Society have there been graver problems to face than at the present time. Never was there greater need for the faithful, heroic devotion of Baptist women in missionary endeavor. May the God who has led us thus far and whose blessing has been upon the efforts of our Society, continue to guide, as in His name and for His sake we render this service. May He inspire every woman in every local Baptist church to recognize her great privilege and responsibility in advancing the cause of Christ through the agency of the Woman's American Baptist Home Mission Society.

Missionary Program Topics for 1911

December Subject: African Missions

HYMN: "Faith of Our Fathers." Forward Movement Hymnal. No. 21.
READING: Isaiah lii: 7–10, 13–15.
HYMN: "Jesus, Still Lead On." Forward Movement Hymnal. No. 14.
PRAYER: That the gloom of the "Dark Continent" may be lightened; that Africa may be freed from the oppression of Islam and the superstition of the native religions.
BRIEF DISCUSSION OF CONDITIONS (three minutes by each speaker).

First speaker: brief account of the main geographical features, describing the hold of Christianity in each section. Point out on a map of Africa the places mentioned.

Second speaker: clear but concise statement of political situation, the countries interested in Africa, the sphere of influence of each, dwelling especially on changes in the Congo State.

Third speaker: emphasize the degradation of woman because of polygamy, lack of home life, etc., ignorance of people, oppression by traders.

HYMN: "Carry the News of Jesus." Forward Movement Hymnal. No. 60.
THE RELIGIONS OF AFRICA. Outline the fields occupied by Christianity (particularly), Islam, and Animism and Fetichism. (Material may be obtained in "Daybreak in the Dark Continent" by Wilson S. Naylor.)
INCIDENTS IN OUR MISSION WORK. (Material may be obtained in copies of MISSIONS, price per copy 5 cents, and in the Handbook, price per copy 20 cents. There are also a number of pamphlets published by the American Baptist Foreign Mission Society.) Point out particularly the wonderful prospects for Christianity and the pressing need of many vigorous workers imbued with a heartfelt love of Christ and mankind.
PRAYER: That sturdy workers may be raised up to possess Africa for Christ in this generation.
HYMN: "All Hail the Power." Forward Movement Hymnal. No. 28.

Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass.

"Daybreak in the Dark Continent" (price 35 cents paper, 50 cents cloth, plus 8 cents for postage).

Neglected Fields Survey by the Home Missions Council

COMPOSED OF TWENTY-TWO GENERAL HOME MISSION BOARDS AND SOCIETIES OF PROTESTANT DENOMINATIONS — A GREAT COÖPERATIVE MOVEMENT

I. REASONS FOR THE SURVEY

1. *The rural church problem* is requiring such a study as it has never had. Especially in the West the rapid development of irrigation projects is evolving conditions of community life not before encountered on a large scale by either the American State or the American Church. It is an unquestioned fact that a majority of the strong men of God's kingdom, even in the cities, have come from country churches. It is equally unquestioned that, as things are now drifting, unless a way is found of re-invigorating religion in rural sections, the sources of the kingdom's strength in the future will be wanting. An increasing number of churches interpret their mission in terms of wide community service. The kingdom of God is apprehended as the kingdom of heaven upon earth.

2. There are *great numbers of neglected fields.* Recent investigation by a Joint Committee of the Home Missions Council and the Federal Council of the Churches of Christ in America shows this to a degree surprising even to those best acquainted with conditions in the West. We find in one western state 133 towns of from 150 to 1000 souls without any Protestant religious work, 100 of them being also without Roman Catholic work. In addition to these, there are 428 communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are many more than 4,000 such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields. They, too, may be strategic in the kingdom of God like the lonesome Moravian village of Harrnhut and William Carey's hamlet of Moulton, in which the whole modern missionary movement germinated.

3. A *knowledge of the needs is the first essential* in order intelligently and successfully to meet them. It is time that scattered facts and off-hand representations be brought under thorough study. Such a survey has never been made. It is an immense undertaking. It is possible only by combined endeavor. It is the legitimate work of Home Missions and can be accomplished if all Home Mission agencies both local and general coöperate in an energetic way.

4. The great *Home Mission Boards* have *separately taken action* naturally *requiring such a survey.* General Home Mission Boards which are aiding five-sixths of the missionaries aided west of the Mississippi river, in response to the findings and suggestions of the Joint Committee above referred to, have taken formal action in favor of seeking by coöperative survey to find some way of meeting the otherwise unmet needs. It is not a movement to curtail denominational activity, but rather greatly to encourage and increase it as the only practicable way of overtaking the already great and swiftly growing needs — the Neglected Fields.

II. COMPLETE SURVEY

The ideal thing would be a study of every community in the home mission field in respect to the organized religious activities in it in such a way as to be able not merely to tabulate but also in some measure to describe the situation. The field is now as wide as the continent and as complex as modern life. The study should be made by those who are on the ground and whose business it is to meet the conditions, uniformity of investigation being secured by the Home Missions Council's plan.

The practical thing is to make a beginning in certain selected states, naturally some of those which are in a formative period.

It is probable that in the rural regions of the West the public school district will be

found the most natural civil unit of study, since it is already equipped with available data, is organized with reference to the rising generation, is unsectarian, and at the same time is concerned with the higher life of the community. Detailed plans are in hand and in process of formation. By united activity it is believed that in one year or less vastly greater knowledge of the situation can be made available to all than has ever before been within reach of any one.

III. PRELIMINARY SURVEY

The primary essential and the indispensable essential in achieving such a survey is large coöperation of the forces concerned. The first step therefore is consultation in each state by those who are now charged by the churches with the responsibility of directing the missionary work in the state. The plan of the reconnaissance is as follows:

1. The region chosen is two contiguous tiers of states between the Mississippi River and the Pacific Ocean; the time, a month, beginning the middle of November.

2. The Home Missions Council invites the field officers and all the members of the boards of management of home mission work of the various denominations in each state to come together for a

DAY OF CONSULTATION

3. The visiting deputation is to consist of one general executive officer from the headquarters of each Home Mission Society or Board doing extensive work in the West.

4. The forenoon (9.30 to 12.30) will be given to a preliminary survey of Neglected Fields by men in the state qualified to present concrete, compact papers, giving outstanding facts as to unmet needs which are particularly urgent in that state. The first of the following topics would be stressed in every state and a varying number of the others. *Unmet Needs.* — (a) In Rural Districts; (b) Among Foreigners; (c) In the Small Towns; (d) In Suburban Districts; (e) In Congested Urban Districts; (f) In Lumber Camps; (g) In Mining Camps; (h) Among Indians; (i) In Social Ministry; (j) Among Orientals.

(It is possible that a selection of a few of the most concise, clear and complete papers prepared in this preliminary and topical survey may make a suggestive hand-book in advance of the ultimate regional Survey.)

5. The afternoon (1.30 to 4.30) will be given to inquiry of God and one another as to how to meet the needs. First hour, Prayer; second hour, Definite Plans, (a) for the complete survey, (b) for action in the light of the survey; third hour, Organization for the Survey.

6. If the way be clear the evening is to be devoted to a public meeting in the interest of Home Missions to be addressed by members of the Deputation.

7. The itinerary already outlined covers the period from the middle of November to the middle of December. The gatherings proposed for the several states named are to be held in the following cities in order:

Minnesota — Minneapolis, November 15, Wednesday.

North Dakota — Fargo, November 16, Thursday.

Wyoming — Sheridan, November 19–20, Sunday, Monday.

Montana — Butte, November 21, Tuesday.

Idaho — Boise, November 23, Thursday.

Eastern Washington — Spokane, November 27, Monday.

Western Washington — Seattle, November 29, Wednesday.

Oregon — Portland, December 1, Friday.

N. California — San Francisco, December 5–6, Tuesday, Wednesday.

California — Los Angeles, December 7, Thursday.

Utah — Salt Lake, December 11, Monday.

Colorado — Colorado Springs, December 13, Wednesday.

Kansas — Topeka, December 15, Friday.

Nebraska — Omaha, December 18, Monday.

South Dakota — Huron, December 20, Wednesday.

✠

¶ The Presbyterians are talking of creating a Synod of New England. The Primitive Methodists are said to be negotiating with the Presbyterian leaders with regard to possible coöperation and union. Missionary aggressiveness explains the great strides of this strong denomination within the last decade or more. Evangelism at home and abroad is its keynote.

THE ENCHANTED MESA NEAR ACOMA, NEW MEXICO

A Fortnight on the Road

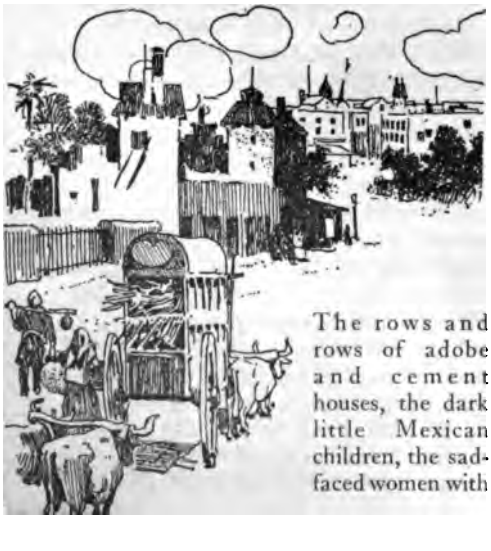
By Mrs. Joe P. Jacobs

ON Friday we left Kansas City, bound for Tucumcari, N.M., which we reached Saturday night. The scenery across the section through which we traveled can be described in a few words — great sandy stretches covered with tumble weeds, sage brush and small cacti. It seemed that there was nothing to attract man or beast, yet every now and then a cluster of windmills and a volume or two of smoke indicated that we were coming to a town. These towns in most cases gave evidence that the inhabitants were a thrifty, hopeful set. However, I could not help being thankful that my home is where grass and trees are abundant rather than the sand and cacti. I noted in Tucumcari a few small trees and was told they were planted on Arbor Day and those that were irrigated would put forth leaves in the spring and those that were neglected would die.

On Sunday morning the day dawned bright and comfortably cool. As is our custom we went to the Baptist Sunday school, which we found comparatively large and active. The revival services were announced to begin at eleven. Nearly all the school remained, and others coming in made a very good audience. We kept up the morning prayer meetings in the homes, the afternoon Bible studies and the evening services, and by Wednesday night the interest was manifest. At the evangelistic service for the Sunday school about fifty came forward. Our short stay would not permit us to follow these up and determine how many of them understood and were sincere, but the pastor and teachers were to do so and their estimate was that at least thirty of them were converted. It was a pleasure to meet several traveling salesmen who, though away from their home churches in Missouri, came to as many services as possible. One of these was a young man from the Baraca class at Third Church, St.

Louis, and if sinners along the line of his travels are not saved and Baptist doctrines implanted and some Baraca and Amoma classes formed, it will not be his fault, for he never misses an opportunity. We could only stay ten days with this people, but we felt that both pastor and people had been blessed, some new souls born into the Kingdom, the church awakened to more activity, and that we had been blessed and made a blessing.

After a night's ride we breakfasted in El Paso, Texas, and after attending to a little business boarded a trolley for Juarez, Mexico. A thirty minutes' ride put you with a people and surroundings so different that you wondered why Mexico was not counted a foreign instead of a home mission field. The first place we visited there was the old Catholic mission built by the Indians. We must confess that we always have an uncanny, awestricken feeling whenever we enter a Catholic church and see the statues and the candles and the holy water fonts, but it was intensified when we were told that the statue of the Virgin and of Christ were brought over from Spain more than three hundred years ago and the Indians had with their own hands built this edifice and worshiped here. Next we visited the market. This indeed seemed foreign, and although none of them understood us, nor we them, we were able to exchange our money for whatever we wanted to possess and they always seemed to get full value. There were many queer-looking fruits and vegetables, but who could tell us what we wanted to know?



The rows and rows of adobe and cement houses, the dark little Mexican children, the sad-faced women with shawls about head and shoulders, and the ever-present dog, serve to make one realize that he is in another country.

While we were eating lunch in one of the Mexican restaurants two or three Mexican soldiers entered and after a few words with the cashier and proprietor passed out into the streets. Soon the proprietor, the cashier and the waiters left the restaurant and gathered in a group on the pavement. They seemed to be watching something up the street and when they came back I asked the waiter what was the excitement. He replied a "combat" with the accent on the "bat." We visited the place where they have the bull fights, but as it was not Sunday no fight was in progress, and the place where they hold the cock fights was quiet for the same reason, also the large room which they say is filled with men and women every evening gambling at keno. I do not mean Mexican men and women, for the game is played largely by Americans. Just this one little peep into Mexico made me feel as though I wanted to be a missionary to Mexico, for though the distance is not so great, it seems the problems would be as great as in any foreign country.

One morning at breakfast in Tucumcari Mr. Jacobs had said, "You will see cacti as tall as this ceiling when we cross Arizona," and I replied, "I fear you have them too tall. Trim them down a little." But by Friday I was willing that he should add a few feet, for Missouri-like, I had been shown. A day at Tucson, Arizona, was spent seeing the university and some of the lovely homes, many of which are of the Spanish style of architecture, with the yards and gardens ornamented by palms as tall as the houses, and graceful pepper trees. Here, too, we had a visit from Rev. J. O. Burroughs, pastor of the Baptist church, who reported the work progressing nicely. The University of Arizona is beautiful for situation, with fine buildings and lovely campus.

From Tucson we journeyed on to Los Angeles, reaching there three days before the opening of the Southern California Convention. We stopped at the Watanga, known as the Baptist headquarters. Mrs. Barnwell, the proprietress, is a member of the Temple Baptist Church and takes especial pains in caring for her guests. One Sunday morning we worshiped at the First

Baptist Church, where an old Indiana friend, Dr. C. M. Carter, is pastor. Though it was a rainy morning the audience was large and Dr. Carter seemed to have the sympathy of his people in the great work he has planned. In the evening we went to hear Dr. Brougher at the Auditorium. Our landlady was kind enough to see that we had an invitation to a box rented by a friend. The main part of the auditorium was reserved that evening for men only. As we were quite early we got a view of the immensity of the auditorium with only a few seated, and I must confess I doubted if they would have the full house so much talked of; but they kept coming by twos and by fours and when it was time for the service to begin it looked as though there was scarcely a vacant seat. Dr. Brougher preaches the gospel so plainly that no man can mistake it. The faithfulness of his preaching is evidenced by the hands raised for prayer and the number of inquirers who push their way through that vast crowd and come to the front for the after-meeting. That night there were more than fifty and a number of these made clear professions. The remainder were to be labored with and helped to understand the Way more perfectly. This is a great plant and I could but wish there was some one doing the same work for the down-town masses in each of our large cities.

Monday we took the kite-shaped trip through Pasadena, Redlands and Riverside. This was my first trip to Southern California, and perhaps you can imagine my ecstasy when I beheld the beautiful callas, roses, nasturtiums, daisies, geraniums, etc., blooming in such beauty and profusion, and the acres and acres of dark green trees laden with golden oranges and lemons. Geraniums grow as tall as houses here and bloom the year round. There are many things of interest and beauty, but I will take time to speak of only one, the Baptist University at Redlands. This institution is just a few years young, recently having completed a fine administration building and a home for the president on the summit of a hill overlooking a beautiful valley, much of which belongs to the institution. The income from the orange groves covering a large part of the campus is no small item, besides adding to the beauty. The student body numbers something more than one hundred, and the faculty is excellent. It was a pleasure to hear President Fields at the Convention, and I am sure a man with such lofty ideals and such earnestness of purpose will be heartily supported in his efforts to place the best educational advantages in reach of the Baptist young people of California.

On Tuesday afternoon the Baptist women of Southern California held their meeting in the Methodist church, while the ministers held forth just across the way in Calvary Baptist Church. I heard some of the brethren say they had a very interesting session, but it could not have been any more so than the women's meetings. At 5.30 the women had a banquet and after dinner six or eight hundred dollars was raised. The convention program was excellent. One of the best speeches on the program was the one delivered on the American Baptist Publication Society by my husband, and I am sure you will partially agree with me when I tell you that the next morning a woman said she had never dreamed the Society was doing such a great missionary work and she wanted to give a thousand dollars for it. Let us hope that others who heard will place some of their store at the Society's disposal. The Society now has in Southern California one Sunday school missionary and two colporters. There is great need for more colporters, but the same cry comes from all other parts as well, and unless the people are willing to give more of their means the Society cannot do what is needed. Saturday was given up to a trip to

Catalina. If you have never been there, go the first opportunity. The little ocean voyage is pleasant and exhilarating; the mountains dropped into the sea are beautiful; the submarine gardens where you see the bottom of the sea by means of the glass-bottom boats, and the aquarium are interesting and instructive; and should you run through a school of porpoises which it seemed numbered five hundred, it would but add one more pleasure to the already full day.

Sunday morning we went to Pomona, where Mr. Jacobs talked to an interested audience in Calvary Church about Chapel Car work. After dinner in the home of the pastor, Rev. Ernest Quick, we started for Riverside. Here we were met by Mr. J. M. Davidson and his family, recently of Kansas City, in their auto and taken to their beautiful home in Arlington for supper. In the evening we came to the First Church, where Dr. Holt, formerly pastor and friend of our dear Uncle Boston, is now pastor, and Mr. Jacobs again talked on Chapel Car work. How interested the people are in hearing about this work!

It was with some regret we took the train late that night, knowing that every hour carried us farther away from that land of beauty and from some of the most hospitable people in the world. The next day we crossed the barren hills and valleys of Nevada, but we had heard of Nevada and its needs through Rev. William McCart, and as we passed the humble towns our hearts went out to the people of this great mining State, and we could but wish we could go and labor with these people and try to win more of them for Christ. We hope that in the near future some one will help to make it possible for our Society to send a Sunday school missionary and some colporters to them. Tuesday morning we breakfasted at Salt Lake City, the great Mormon center, and like almost every one else saw the sights Mormon. We were glad to find that the Mormons have not the full swing, for our own Baptist people will have one of the best churches. Then, too, we have located here our genial Home Mission Secretary for Utah and Wyoming, and every one who knows him knows that he is out for everything he can get for the Baptists and the truth. I do not believe he covets or steals, but if there is anything good that he can procure for these two States he tries to take it to them. He never stopped telling Utah's needs and pleading until he got Chapel Car No. 4 "Good Will," and Rev. I. T. Barkman and wife, the missionaries, at work in the State, besides two new colportage wagons.

I will not attempt to tell of the beautiful scenery between Salt Lake City and Denver via the Denver and Rio Grande, for I have known better writers to try it and fail. We reached Denver at about 7 P.M and spent the night and part of the next day there. Mr. Jacobs improved the time by seeing some railroad man with a view to having colportage wagons and teams shipped free of charge. He also had a conference with the Colorado State Mission Secretary, and Colorado is pleading for more colporters. The cries are coming up from all these western States; the needs are great and pressing, but unless more people of means are willing to make more generous gifts, how heavily the burden must rest on our great Society and how slowly the work must progress.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

Some Vital Questions

By Secretary W. T. Stackhouse, D.D.

WE purpose for the next few months to deal with some very practical issues in the articles that appear on this page. Many questions of vital importance to the progress of missions are being asked and answered by our people that should receive more specific attention than is given to them. Some of these questions are common to all churches and are usually answered in the same way. And every reasonable question deserves consideration and should find an answer.

Moreover, every church has its local problems today, and others are likely to arise at any time. There are, however, few problems facing our churches today that cannot by the grace of God and the united, consecrated action of His people find a speedy solution.

Now the Baptist Laymen's Missionary Movement aims to help the churches and the missionary societies to solve their missionary problems. We believe that in the constituency of the Northern Baptist Convention there are workers enough and money enough to establish and maintain our share of the mission work to be done in America; and for the evangelization of our share of the foreign world.

We are assured that an additional force of about two thousand more missionaries wisely distributed, given the funds necessary to command such native assistance and equipment as are needed, could in twenty-five or thirty years reach with the gospel of Christ at least sixty-one million souls; or in other words, the people in India, China, Japan, Africa and the Philippines, for which the Northern Baptists ought to consider themselves directly responsible.

Again, if our national Home Mission and Publication Societies, our State Boards and City Mission organizations are adequately to meet the claims placed upon them, they must find and put into service hundreds more of pastors, missionaries and evangelists.

Now some of us believe that the workers both for the home and foreign fields can be found. But suppose they appeared before our boards today desiring appointment. Some of our Boards could only answer their request for appointment by one word; namely, "Deficit." The word "deficit," when put in the form of an acrostic, means *politely*, "DEAR EARNEST FRIEND, INQUIRE CONCERNING IT TOMORROW." At the same time it means *pointedly*, "DELAY ENTERING FIELD INDEFINITELY, INDEBTEDNESS TRAMMELS US."

Some of us are convinced that our *greatest problem* is to get the funds necessary for the task before us.

But we are asked, "How much money do you want?" We answer, we want an annual income for missions from all sources in the congregations (except legacies, which we consider as special) of the Northern Baptist Conventions, of six million, five hundred thousand dollars, to be divided and admin-

istered according to the needs of the fields dependent upon our societies and boards. The money should be received and expended by the regular societies and other missionary organizations of the denomination. As a laymen's movement we do not administer mission funds. We stand behind the existing organizations.

We admit at once that six million, five hundred thousand dollars per annum is a lot of money when put into a heap; but it ONLY MEANS TEN CENTS PER MEMBER PER WEEK, on an average, when divided among the million and a quarter church members in our Convention. In the bulk it looms large, but from the angle of the average individual responsibility it looks shamefully small.

We have no hesitation in believing that the task can be done, and the victory can be won, if all go at it. And we promise right now to do our share of the work, and give our share of the funds. Our hope of victory is based upon years of experience in missionary campaign work. We have seen the standard set by the movement (ten cents per member per week to missions) exceeded by congregations both large and small; by the congregations of towns and cities; and by whole associations of churches. And what has been done as a rule can be outdone.

But how get all our churches to go to work? Yes, that is THE problem. To reach this objective means WORK!

We have in mind a church of about sixty members that complains about "the excessive" total apportionment of about $25. We have in mind another church of less than thirty members, and with no more if as much wealth, that is giving annually to missions from $300 to $500. The general conditions relative to local expense, church debts, etc., are similar.

We have in mind a country church that has over one hundred members; pays its pastor $400 per annum and feels that no appeal should be made for missions, and in fact gives little or nothing to the benevolences.

We contrast this church with another country church that we know, with twenty members (or six families) and less wealth, which pays its pastor $700 a year, and gives to missions, whether appealed to or not, from $125 to $200 per annum.

We can name a city church with a big membership that gives but little to missions and does not want the Laymen's Movement, lest money be gathered for missions that might be needed for local work. And we can name another city church with less than half the membership and wealth, and more debt, that introduced the methods of the Laymen's Movement and has increased its missionary offerings from $350 to $1,550, and its income for current expenses by over $300 in the last year.

Now what is the difference between these fields? The difference is found in the adoption by some of them of the methods advocated by the Laymen's Movement.

These methods are simple and workable and are in brief as follows:

1. The carrying into effect of a campaign of education along all lines of our missionary work, including the adoption of a program of mission study and prayer.

2. The appointment of a strong missionary committee who will do their work.

3. An every-member canvass carried out on a systematic comprehensive scale, for the securing of larger and regular contributions to missions, and to current expenses if necessary.

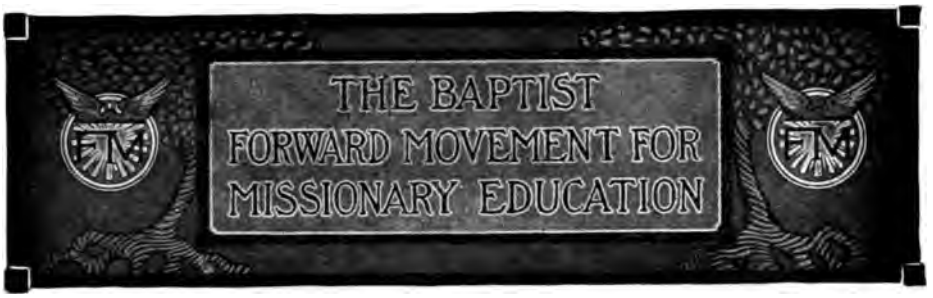
4. The adoption of a worthy financial objective toward which the congregation in all its branches of missionary activity is led.

These are some of the measures that account for the success of many of the churches that might be named. In subsequent articles we shall discuss in detail the methods above indicated.

A Case in Point

A brother from Homer, N.Y., writes: "The supper was Friday night. The church had been districted, and committees were announced that night, who were to go, two by two, and finish their work and report at the next Thursday night prayer meeting. The committees did their work, and were all ready with their reports.

"The canvass increased the number of regular contributors from 125 to 225. The pledges aggregate $960, which is considerably more than we contributed from all sources last year, and more than forty per cent more than we had in sight a year ago."



CONDUCTED BY SECRETARY JOHN M. MOORE

Is Your Church Efficient?

NOT according to the Northern Baptist Convention's standard, unless it is conducting a vigorous educational campaign for creating greater missionary interest on the part of every member.

We are discovering that in the last analysis our apportionment problem is essentially a problem of missionary education.

The program meeting as a method of missionary education has been employed for many years. Unfortunately it has not solved the problem.

It is a well-known fact which even missionary enthusiasts cannot deny that missionary meetings have oftentimes been insufferably dull.

The mission study class has been emphasized during the last few years.

The chief limitation here has been in the comparatively small number of people affected.

Somehow, only a few people in only a few churches have been willing to give time to the enlargement of their fund of missionary knowledge through a mission study course.

Here is the situation then: An occasional mission study class with few people in it, and frequent missionary meetings with the people present but not interested.

The idea of yoking together these two methods to their mutual advantage was surely a "happy thought."

The people who will not join a mission study class merely for the sake of acquiring knowledge can be led to do so for the sake of qualifying themselves to render a distinct and important missionary service to the church through the presentation of four bright missionary programs.

On the other hand the missionary program meetings find in this plan a solution of their most serious problem, since those who participate come to their task with the fine preparation which the study class affords.

Try this in your church.

The preliminary program for use in launching the campaign in connection with the new foreign mission book, *India Awakening*, was published in this department last month.

As an illustration of the other programs in the series we publish Program One this month.

The references given are all to the text-book, *India Awakening*. This book contains abundant material of an interesting sort.

The other programs in the series, "Suggestions to Leaders," and needed denominational leaflets, may be secured free of charge by classes enrolling with the Baptist Forward Movement, Ford Building, Boston, Mass.

AMERICAN TOURISTS IN INDIA

In presenting this program the members of the study class are seated upon the platform. They are supposed to have just completed a personally conducted tour through India, and are reporting their trip to a company of friends. Very careful preparation must be made. On no account must participants read from the text-book or manuscript; the stories must be told in a bright, informal, breezy fashion, each participant entering heartily into the spirit of the impersonation and speaking without hesitation as though the things reported had been actually seen.

1. OPENING WORSHIP.

2. MAP EXERCISE. This should perhaps be given

by the leader, who shows the section of the country visited. Railroads now connect Madras, Bombay and Calcutta, thus making a triangle over which the party may have journeyed. The text-book contains little concerning the geography of the country and other sources must be consulted. Outline route to India; suggest shape and size of continent; describe climate and scenery; especially locate our leading stations with red seals.

3. CONTRASTS BETWEEN INDIA AND AMERICA. Chapter I contains material for striking contrasts in respect to patriotism (p. 4 f.); intercommunication (pp. 4, 19, 20); population, cities, etc. (pp. 5, 19); illiteracy and conservatism (pp. 9–11); language (pp. 7–9).

4. CASTE (pp. 12–18). Compare with our national social divisions (p. 17). Describe it as greatest hindrance to all Christian work. Mention resulting persecutions and raise question how many of us would be kept away from this meeting if attending meant loss of home, family and means of earning a living.

5. POVERTY (pp. 20–26). Give concrete instances as though actually seen, or reported by missionaries visited. Prove that the difference in the day's wage or purchasing power of money means that what we give to India is multiplied many fold in its investment value for the kingdom. Contrast high cost of living here with "simple life" there.

6. RELIGIONS (Chapter 2). Do not attempt complete statement, but select the more striking and interesting phases, as for instance, "baneful results" (p. 41). Try to make this account clear-cut and striking. Mention devil shrines, fakirs, superstitions, etc. Bring out point that Hinduism countenances immorality and superstition. Her moral reforms all spring from contact with Christian civilization. America is not perfect, but we deplore and attack our evil, while the church is the source and force for all uplift and reform.

7. A HINDU FESTIVAL (pp. 47, 48, 199). Describe vividly.

8. A VISIT TO ONE OF OUR OWN MISSION STATIONS. Describe one of our own stations. Find material in MISSIONS, special leaflets, or report letters.

9. CLOSING DEVOTIONAL EXERCISES. If you were going to India as a missionary what passages of scripture do you think would help you most? Close with service of sentence prayers.

✠

Christmastide

We are not going to be satisfied to allow your Sunday school to miss our fine Christmas missionary concert program unless you will at least examine it.

If after trying the music and considering carefully the literary supplement you find this program unsuited to your school we will be content.

Drop a post card today to the Forward Movement, Ford Building, Boston, for a sample.

Please remember that while this is a missionary program the spirit of Christmas permeates every part of it.

The subjects of the songs are, "Every Land shall join the Song," "See the Lord of Earth and Sky," "Under the Stars," "The Bethlehem Babe," "The Manger Story." "Take the Light," which precedes the closing tableau, is a fine processional song from the Pageant of Darkness and Light, given in connection with the World in Boston. The music is good enough for any school and not too difficult for any.

The subjects of the literary exercises are: "Christmas is for Children" and "Freely Give" for the primary department; "India, a Christmas prophecy"; "A Christmas Contrast," an exercise for three juniors in costume; "Seethama's Two Christmas Days," showing how much more Christmas day meant to Seethama, the Christian schoolgirl than to Seethama, the little widow. In connection with this exercise a group of junior girls sing "Jesus Loves Me" in Telugu. "Sundram's Story" as told by himself to the missionaries one Christmas eve, the story of a young man who through great tribulation entered into the kingdom; "The Missionaries' Christmas in India."

This program will make a very fine contribution to the missionary life of the Sunday school and the church. Incidentally, you know, it will help the church to raise or exceed its apportionment for foreign missions.

Do not forget that we also have material on India for five minutes a Sunday in the Sunday school, and a bright responsive service for monthly use containing the "India Sunset Song" set to music, arranged from "Juanita," which everybody knows and likes to sing.

All this is free to Sunday schools taking a special Christmas offering for foreign missions, which may be sent either to the general Society or to either Woman's Society.

✠

¶ Owing to murders of Americans in Mindanao and Jolo, in the Philippines, the government has decided to disarm the entire Moro population. The Moros do not possess guns, but use knives. They were formerly the pirates of the region, are fanatical and ignorant Mohammedans, and the most difficult to bring within the pale of civilization. They number about 280,000. The Congregationalists have one station in Moro Province.

The Methodist Ecumenical

The Ecumenical Methodist Conference at Toronto has drawn together a large number of delegates from all parts of the world. The denomination in this country has made wonderful advances in the last ten years in missionary giving and work, as well as in numbers and general aggressiveness. The reports presented at Toronto show that during the last year there were 2,528 Methodist foreign missionaries. These included 918 ordained men and 120 physicians, 53 of the doctors being women. Native workers numbered 20,847, while the number of missionary stations and sub-stations was 6,762. These missionaries represented 708,105 baptized Christians and 1,444,292 adherents, of whom 458,165 were Sunday school teachers and scholars. The ordained ministry of Ecumenical Methodism at the beginning of 1910 was 52,978, of whom but 2,322, or five per cent, counting foreign and natives, were in the mission fields.

"Of our total number of ministers throughout the world," said one speaker, "the average is one to every 174 church members. In heathen countries the ratio is one Methodist minister to every 303 members. Our means, as expressed by the income of the missionary societies in 1910, totaled about $7,000,000, a sum which represents about eighty cents to each of the 8,751,434 Methodists."

✠

Protestant Episcopal Missions

The Protestant Episcopal Church has but one society for its domestic and foreign missionary work and proceeds on the theory that every church member belongs to this society, which has varied activities. The reports of the past year show that the missionary interests as a whole have gone ahead rapidly. Receipts were $122,000 larger than the previous year. Of this $40,000 was given by women and children, leaving an increase from the churches and general givers of $82,000. The total receipts were $1,107,000. Besides this sum, Episcopalians give for additional work in the domestic field $450,000 a year. The total lacks only $9,000 of being exactly three times the receipts of 1901 — ten years ago.

Episcopal women give large sums for support of women workers in many fields, and make a united offering every three years. Besides these gifts they have worked for a decade or so to raise an additional $100,000 a year to hand over to the general society. Last year, for the first time, they reached the $100,000 mark, and went $14,000 beyond it. Children in Episcopal Sunday schools give in boxes each Lent $155,800. This was their amount last spring and it is $11,100 more than they ever gave before.

The society appropriated to mission fields last year $1,286,700, partly because of the exigencies of the work, and partly because it expected increased gifts beyond what it actually received. While its receipts increased by $122,000, it begins its new year with a deficit of $172,000. The society is not compelled to borrow, however, since it possesses reserve funds, given for just such situations as now confront it.

The Forward Movement launched last year by the Domestic and Foreign Society asked the laymen for $500,000, under the impetus of the Laymen's Missionary Movement; but only $30,000 was received.

A Novel Way to Get Subscribers

In some things undoubtedly the Roman Catholics have the advantage of us. Trafficking in "masses," for example, is a source of revenue beyond our reach. The most ingenious use of this traffic yet devised perhaps is offering masses as premiums for subscribers. We learn from the *Canadian Baptist* that the "Bulletin," a monthly paper published by the Eudist Fathers, who conduct the College of Sacred Heart at Bathurst, N.B., offers a fortnightly mass as an inducement to new and delinquent subscribers. The offer is as follows:

"Two masses will be celebrated each month for our subscribers. Further subscribers, being considered as benefactors, have an interest in the mass said each day by a Eudist Father for the benefactors of the congregation. In order to have an interest in the two masses celebrated each month it is necessary to be actually a subscriber, that is to say, to have paid the price of the subscription or at least its equivalent. It is, therefore, to your advantage to subscribe, or to renew your subscription, from the beginning. The longer you delay the more you lose, because it is quite clear that you can have an interest only in those masses which still remain to be said."

When we remember that the Catholics are taught that poor souls in purgatory are dependent upon these masses for relief or release the true nature of making cheap business out of ignorant credulity is apparent. There is room for a twentieth-century Luther.

✠

World Parliaments on Liquors and Opium in Mission Fields

BY WILBUR F. CRAFTS, PH.D.

The Hague Opium Conference is now fixed for December 1. Unless Christian and humane sentiment is strongly expressed by petitions, the forces of "internal revenue" and private cupidity that have caused the conference to be postponed three times are likely to defeat the high object President Taft has named, "the suppression of the opium evil," either by postponing the "suppression" for ten years, on the discredited theory that there must be a long "tapering off," or by adopting the policy of "restriction" by increased taxation which has proved a tragic failure wherever tried. The American Opium Commission, which studied opium restriction all over Eastern Asia, reported that wherever there was revenue there was no real restriction, and that only in Japan where there was absolute prohibition was there any success in combating the evil. The Commission advised prohibition, to take effect in three years, which Congress accordingly decreed for the Philippines. There was no tapering, however, until the last eight months, and one year is surely enough for reasonable adjustments to put "suppression" into force, as is customary in the case of State prohibitory laws in the United States. Every missionary society in the world should express its fraction of sentiment in favor of the speediest possible "suppression of the opium evil" the world over, and send copies of its action to its own foreign office and to the press. And let a resolution be passed at the same time asking that "Fourth Brussels Conference on Spirits in Africa," soon to meet, shall abandon the ineffective method of restriction by an increased tax and substitute prohibitory zones wherever the population is mostly composed of native races.

✠

A Capital Plan — Why not Try it in Your Church?

The calendar of the Temple Church, Dr. J. Whitcomb Brougher pastor, announces the following missionary plans for the fall and winter: "Each month hereafter, *public copies of our missionary publications will be found near the prayer-meeting bulletin board.* After each communion service, missionary ammunition will be distributed to the home-going church members. Four times a year, with the quarterly statements to the members, will be enclosed a 'tickler' on giving, or on tithing. At the monthly covenant meetings, missionary features will be introduced. A mission study class on 'India's Awakening' may be held each Wednesday night, through the winter, for forty-five minutes before the prayer-meeting. The Young Women's Missionary Circle will renew its activities at once. The funds for the periodicals and leaflets are provided by the Women's Union, the generosity of certain members of the church and an allowance in the church treasury."

MINISTERIAL SUPPORT

Journal and Messenger: If a man is called of God to enter the ministry and preach the gospel, it follows as the night the day that the church is called to support him financially in his work. If all cannot preach, they can do something for the support of those who do. Duties of this sort are reciprocal. God calls men into the ministry and he lays the duty, plainly and positively, upon the people of listening to and providing for the temporal needs of the preacher.

✠

A UNION AND A REUNION

The *Watchman:* It is with a great sense of satisfaction that the editors send forth this first issue of the united *Watchman* and *Morning Star;* a profound satisfaction because the union is a mark of a substantial and delightful step in the warm and hearty union of devoted disciples of our Lord Jesus Christ. It is a cause for deep thankfulness that in this union of Baptists and Free Baptists in Christian activities, of which the union of these journals is a visible token, no member of either body is called to surrender or change a single religious conviction. One hundred years ago the separation occurred because of the theological doctrines of Calvinism and Arminianism. These doctrines are no longer a test of membership in either body, and the union is simply a recognition of the fact that the differences which caused the separation have disappeared.

✠

NO UNFRIENDLY FEELING

Maritime Baptist (St. John, N.B.): On Reciprocity the voters were asked to give their verdict, and they have done so in a way that permits no doubt about the feeling of the country. It does not mean that there is an unneighborly feeling towards the United States; it means that the electorate believes that the reciprocal trade arrangements proposed would not be advantageous to Canada, nor promotive of the interests of the Empire. (A leading merchant of St. John who visited the sanctum recently said that there was no feeling whatever against our people in the Provinces; and the attempts to arouse anti-American hostility had no effect. This we thoroughly believe. — ED.)

✠

THE CASE ADMIRABLY STATED

The Standard: With the October number, *Tidings*, the special organ of the Woman's American Baptist Home Mission Society, ceases to exist. Hereafter the society, in coöperation with the other general societies, will present its news and information concerning its missions and missionaries through MISSIONS. Thus another forward step in conservation of denominational energy, in coördination of denominational organizations, and in economic administration of denominational affairs is taken. There has been steady progress in the right relationship of the various parts of our denominational machinery since the Northern Baptist Convention was organized. The women of the foreign mission societies will be the next to give a "helping hand" to the work of coöperation. The usefulness of MISSIONS will be increased by this change, while the number of women who will now be informed upon the whole denominational plan of missions will be enlarged. The men, too, will learn what a splendid constructive work the women are doing.

TIDINGS

FROM THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

CHRIST IN EVERY HOME

Welcome "Tidings"

ES, MISSIONS does welcome *Tidings* most joyously into the combined Baptist Missionary Magazine family and fellowship. "In union there is strength." We believe the motto will prove itself true once more, with the happiest results. Certainly we shall do everything in our power to make the now fourfold combination indispensable to every Baptist who is in the least interested in the progress of Christianity.

Undoubtedly the merging of *Tidings* in MISSIONS will seem sudden to some who have not known of the long continued negotiations and discussions. It will take time to get used to the new order, especially since it is only a little while since *Echoes* and *Tidings* became one. Nor could it be hoped that all would instantly see eye to eye in reference to the wisdom and desirability and value of the presentation of the work of the Woman's Home Mission Society in the same magazine that presents the home and foreign and publication work of the General Societies. Then, there is the natural affection for the familiar monthly visitor, and the natural inclination to have something that is peculiarly one's own. We recognize the strength of feeling and the weight of the reasons that can be brought against such a union.

But on the other side there are reasons that seem still stronger, as well as a sentiment worthy of all fostering. We have made wonderful advances in the past few years in genuine denominational and missionary unity. Joint secretaryships that were regarded as visionary and impracticable a decade ago are commonplaces now. Society coöperation now seems as natural as it was rare a few years since. We have a denominational and missionary solidarity such as our fathers did not dream of.

The union of *Tidings* with MISSIONS is exactly in line with the rapid progress which we have been making. Why should there be three missionary magazines asking for patronage and acting in a friendly rivalry which precludes the large circulation of any one of them? Why more than one? Why not have that one missionary magazine seek to find place and welcome in every Baptist family? What is there in the work itself that makes it impossible to present adequately and fairly all the home and foreign missionary work that Baptists are doing? What possible loss could there be in this, if it were true that a single magazine would enter twice and three times and four times as many homes as the separate monthlies have done?

Then, it is perfectly legitimate to take the financial matter into the account. The societies are striving in every way to reduce the home expenses, so that every dollar and cent possible of funds contributed may go to the prosecution of the work in the field. Missionary information is essential to missionary giving, and literature must be put out as a means of information. The magazine is by far the chief medium of this information stimulus. Its value is inestimable and unquestionable. It is known that a million-dollar legacy came to a neighboring missionary society as the direct result of the reading of its magazine by a deaf man who could not hear sermons or appeals but could see them on the printed page. He announced in his will that it was the reading of the magazine that led to his bequest. That magazine has a deficit, and has had for fifty years; but the interest on the million-dollar bequest for a single year would settle up that account for a quarter century, while the income will go on perpetually. MISSIONS is published at a loss, because a wide circulation is considered essential to the cause and worth securing at some loss if necessary. But this is to be remembered, that the deficit of MISSIONS, combining four of our publications, will not be half as large as the combined deficits of the former publications, while it reaches fully twice as many homes and families. When our people become willing to pay a dollar a year, as the Episcopalians do, MISSIONS will pay its way and something more. As it is, we have to put forth every effort to get the meager fifty cent rate. But the number is increasing; and with the Home Mission women putting their well-known enthusiasm and energy into the effort in the churches, we shall expect to chronicle seventy-five thousand subscribers this year.

For every reason, therefore, we welcome the *Tidings* constituency of noble, faithful, devoted women to MISSIONS' family circle. Here they are not guests but "at home." Familiar names and faces will be found by them, and we feel sure that soon the larger new will win their approval and favor, and be all to them that the familiar old was. Every month MISSIONS will bring them tidings of their special work and of the great realm outside. And out of the wider horizon God grant that great enlargement of individual view and combined effort may come!

Now for the goal—ONE HUNDRED THOUSAND SUBSCRIBERS.

Five Reasons for Uniting Tidings with Missions

1. Because the Woman's Home Mission Department will retain every salient feature of Tidings — field notes, letters from missionaries, Workers' Page, Baby Band, Work for Juniors and Young Women; with Miss Frances M. Schuyler as departmental editor.
2. Because MISSIONS with TIDINGS included will go into fifty thousand homes, or more than twice as many as TIDINGS now reaches.
3. Because every woman should have the broader outlook and information which MISSIONS will bring.
4. Because a single Baptist Missionary Magazine giving the whole work under one cover is the denominational desire and ideal; and is more convenient and instructive than a number of smaller magazines presenting only one phase of the work.
5. Because the union will mean a saving to the Woman's Society of several thousand dollars which can go to mission work instead of into a magazine deficit.

Five Facts Resulting from the Tidings-Mission Union

1. Fifty cents in clubs of five or more (mailed separately) will bring a 96-page illustrated magazine into the family, with something to interest every member; even THE MEN will see the news about THE WOMEN'S WORK.
2. Subscribers to TIDINGS will receive MISSIONS until the expiration of their subscription without extra charge.
3. Renewals this year will be taken at the club rate of fifty cents, with the understanding that the women will seek to secure a club of at least five in every church.
4. Miss Frances M. Schuyler will be corresponding and departmental editor of MISSIONS. In addition to the special Department, general articles concerning the Society's work will be given among the other general articles, so that the work will be thoroughly well exploited.
5. Fifty cents a year will bring you the largest and best missionary magazine of its class in the world. You can help give it a HUNDRED THOUSAND SUBSCRIBERS THIS YEAR.

Editorial Notes

ENTERING THE MASTER'S VINEYARD

The class of nineteen hundred and eleven, graduated from the Baptist Missionary Training School in June, selected as their class motto the significant words, "Chosen to bring forth Fruit."

During the busy months of preparation the thought of fruit bearing for the Master was often expressed in word and action and an eagerness to be out in the service was most apparent. The closing days of school life winged themselves away, commencement came and went and the large class separated to go their several ways.

Although but few weeks have elapsed since the goodbyes were said, yet widely indeed are these young women separated. Under the appointment of the Board Miss Olive Jeffrey and Miss Nellie Waller are assigned as teachers to Cuba. Miss Edna Miller will work with Spanish-speaking people in Los Angeles, California. Miss Eva Fewell has been sent to Buffalo, New York, to begin work with the Italians.

Miss Gertrude Mithoff will do the work of a missionary among Kiowa Indians at Saddle Mountain, Oklahoma, and Miss Mary Brown is the acceptable associate worker of Miss Mary Jayne at Watonga. Mrs. Bertha Beeman has gone to the Second Mesa, Toreva, Arizona, to the field in which Miss Mary McLean has done such efficient work among the Hopi Indians. Miss Anna H. Nelson, Class 1907, will be associated with Mrs. Beeman in this difficult field. Miss Edna Oden is sent as an associate missionary worker with Miss Blanche Sim, a teacher, to Wyola, Montana, a station among the Crow Indians.

Miss Blanch Waite will be a city missionary in South Omaha, Nebraska. Miss Clara Flint began work as a general missionary in Colorado, while Miss Laura Merrill will make Deadwood and Lead, South Dakota, the field of her activities.

City Mission work in New York City finds in Miss Sarah Noyes an enthusiastic helper with Second Avenue as her headquarters. Mather Industrial School, Beaufort, South Carolina, welcomes Miss Anna Phelps as an assistant, while Miss Freda Goebel is pushing the societies' interests in Idaho and Miss Helen Tencate is added to the City Mission forces of Detroit, Michigan. The First German Church of Chicago has the service of Miss Bertha Koch, who takes the place so long filled by Miss Anna Knop. The Swedish interests have been strengthened by the addition of Miss Sigrid Edquist at Grafton, North Dakota, and Miss Alice Olson at Kansas City, Kansas. Work among Italians in New Haven, Connecticut, has been begun by Miss Mary Traver. Miss Hazel Schick fills the place made vacant by the resignation of Miss Mears in Trenton, New Jersey. Miss Ida May Pope, a trained kindergartner, will have charge of our Chinese kindergarten in San Francisco, filling the place of Miss Alice Morton.

With ardent love for the Master and a fervent desire to bring forth fruit for Him these young women have gone into these needy districts. Shall not the earnest intercession of our constituency follow the young missionaries as they voluntarily assume these responsibilities? May they in-

MISS NELLIE WALLER MISS OLIVE A. JEFFREY MISS EDNA MILLER

deed realize that the promise of the Lord Jesus to His disciples, "Lo I am with you all the days," is verified as they minister in His name to those to whom they have been sent.

✠

A Word from Mrs. Alice B. Coleman

"Doe the nexte thynge." The old English motto is a suggestive one for those who seek to know the purpose of God and to express it in service.

Three years ago we believed that "the nexte thynge" for the home mission women of our denomination was the consolidation of the two societies then existing into one which should strongly and efficiently represent them on the field and in our denominational life. But before that union could be consummated another step appeared, so evident and so close at hand that we could not draw back, and by taking it the Woman's American Baptist Home Mission Society became a coöperating body of the Northern Baptist Convention.

With this issue of MISSIONS, for the third time, we "doe the nexte thynge" to which we believe the Lord has led us and relinquish the magazine which was exclusively our own. I believe that a broader knowledge of the world's mission field, a deeper interest in its needs, and a more intelligent devotion to its work will result from this new union,

MISS EVA FEWELL MISS BEULAH HUME MISS MARY TRAVER

and that the women of our denomination whether specifically allied with the home or foreign work, will soon realize that with the loss of *Tidings* there has come a great and compensating gain. In this faith, I say "All hail!" to MISSIONS and pledge to it the allegiance of heart and hand.

✠

In the Mining Region

SOWING AND REAPING IN NOVINGER, MO.

BY MINNA A. MATTHEWS

In viewing the work here I may say: "Not finished, but begun." The evening we returned from our vacation our hearts were made happy by one of the hardest drinkers of the town telling us that he has given up the habit. We have long been interested in this man and pray that he may not rest until he has surrendered to Christ, who alone is able to keep him from falling.

Our Sunday school at Mine Number One, organized a little over a year ago, is a constant reminder of God's goodness as we mark the improvement in the boys and girls and older ones as well. One of our pupils, a girl of fifteen, went visiting with her parents one Sunday. She sent us a note stating the cause of her absence and enclosed an offering. The next Sunday her first words to us were: "I'll never go visiting again and miss Sunday school. I wasn't happy a bit." Invitations come to us to eat dinner in the homes, sometimes two or three weeks in advance, and we are delighted to accept, knowing it will give us a fine opportunity to talk with the parents. Seldom a meal is begun, even in the non-Christian homes, without one of the missionaries being asked to return thanks. Last Sunday we were at a French home to dinner. We feel that the parents are walking in the light and are training their children aright. In another mining

MISSES ALICE AND MINNA MATTHEWS

MEMBERS OF THE JUNIOR UNION AT NOVINGER

THIRTY-SIX OF THE SEWING SCHOOL GIRLS, NOVINGER

BAPTIST CHURCH AT NOVINGER, ORGANIZED THROUGH CHAPEL CAR MESSENGER OF PEACE

camp the parents and six children live in one room which is kept spotlessly clean. It was a privilege to dine with them, although the bill of fare was but tea, bread, potatoes and salt meat with not a vestige of lean about it. The mother thought it necessary to delegate one of her children to borrow a tablecloth from a neighbor's house. This family has received many articles of clothing from barrels that have been sent to us and they know how to use them and take care of them too. The grandfather has recently become a Christian and been baptized. He does not need to say a word, for his face tells the glorious news that he has found the Saviour.

Last Friday morning we gathered at the waterside at 7.30 o'clock to witness the baptism of one of our dear young women. For two years she has struggled against opposition from her parents and other members of the family, but now that she is twenty-one she believes it her duty to obey Christ's commands in the face of all odds. Not one of her people would come to see her baptized, but she feels that she is not alone, for "underneath are the everlasting arms."

A family that used to live in one of the camps has lately moved to town. The father gets but little work and the mother is sorely afflicted. There are five children in the home and they are often on the verge of starvation. We have helped them with clothing and provisions and the reward has come in four of the children attending our Sunday school in town.

One of our dearest and most promising little girls of about six years was transferred to the heavenly home a few weeks ago. In less than a week her baby brother of five months joined her and the parents were left to sorrow alone. The mother was baptized and came into our church less than two years ago and oh, how heroically she has borne these trials, never once murmuring. Her simple, childlike faith is a beautiful lesson to many. If her husband can be won to the Saviour she feels that no sacrifice will be too great, and to this end we are all praying.

We have organized a Young Ladies' Missionary Society, auxiliary to the Woman's Mission Circle. Six are enrolled and we are looking for it to grow.

The first session of the Christian Culture Course was held in our cottage on September 29. We feel sure that "Truths that Abide" will be a very profitable study.

✠

Mining Populations of Southeastern Kansas

BY OLLIE J. COWLES

During about seven months of the year work has been carried on among mining populations of southeast Kansas in connection with our Baptist churches in four important localities.

This work is largely house-to-house visitation and special effort for the Sunday school. In many cases the visitor is met at the door by the mistress of the house, who confesses that she seldom enters a church, has never made a profession of faith in Christ, but expects to become a Christian sometime, or thinks that is the right thing to do. If it is not possible to hold a longer conversation on account of circumstances, or not being invited to enter, a tract is left and a few words of invitation to Christ and to his house are spoken, and I pass on, praying God to bless the message. There are those who are willing to sit down and listen to the reading of the Scriptures and bow while the missionary prays. My heart yearns for these lost souls, who might be in

the kingdom if they would. Some have accepted the offer of salvation thus proclaimed.

One young woman, not long a housekeeper, rejoiced greatly as she rose from her knees with a new-found hope, and as she threw her arms around the bearer of the good tidings she said, "You are the best friend I have." None of her friends and relatives are Christians.

As frequently occurs, I found a home where the young people in moderate circumstances had never supplied themselves with a copy of God's Word. They were willing to pay a small price for a Testament, which I promised to bring on my next visit. After the book had been in the home for two weeks or more, I asked the young mother what progress she had made in reading it. She had read it half through, and before I left her had accepted the Christ as her own personal Saviour.

The opportunities are abundant. As an example I mention a French woman who speaks our language well and whose children attend the Baptist Sunday school at times. This woman does not seem to have a personal hope in Christ, but had attended Protestant meetings in France and was quite friendly. She does not now attend church anywhere, but I urged her to come to ours and to come out on the Lord's side. I learned her difficulty in the brief expression, "It is well you are not a preacher, for my husband would not allow one to come into the house. It would not be best for a preacher to come here."

The work is very interesting and also very encouraging if we take into account the promises of God.

✠

Greenville, South Carolina

BY HENRIETTA H. WRIGHT

This has been a very busy year, and I have enjoyed the work in all departments. Somewhat out of the usual has been visiting the public schools in the villages and speaking to the children in the several grades, and at other times to them in one room, assembled for the occasion. The kindergarten classes are always interesting. In all this work we are dealing with people of our own states.

There is an increasing interest in all the church work, and recently one of the W. M. S. entertained a quarterly meeting of our Union with unbounded hospitality. A good program was well carried out, and a charming feature of it was the part the Sunbeams took.

This has been the best year in some of the societies for benevolence and progress in Bible study class, also intense interest in Sunday school class work.

I would also mention development in the willingness of several to be of assistance in looking after families who are sick in their communities. To get others even interested in such is a task, but to secure their efforts is a greater one, so I rejoice in the assistance I have had.

The prospect is bright and the work is responding well.

✠

Frances M. Schuyler

BY MRS. A. E. REYNOLDS

To many of our Baptist women the merging of *Tidings* into MISSIONS is a source of deep regret. We have cause for gratitude, however, that as corresponding editor of MISSIONS the former editor of *Tidings* will have her hand upon our Society's Department in our combined magazine. We have been justly proud of *Tidings* as it has come to us from month to month, and it is fitting that we bring to the readers of MISSIONS some mention of the genial, cultured editor who has made the magazine a success.

Miss Frances M. Schuyler was brought up in a Christian home and early in life became a follower of Christ. A wide-awake, fun-loving girl, she was led out into active service through the pledge of the Christian Endeavor Society. The definite solemn pledge appealed to her and she entered heart and soul into work for the Master in local church, district and state organizations. She was very successful in missionary work, especially with Junior societies. It was her large boys' missionary club that attracted Miss M. G. Burdette, and soon we find Miss Schuyler giving up a lucrative position in the city schools to accept that of a State Secretary for Pennsylvania. For nearly six years she was the efficient representative of the Women's Baptist Home Mission Society, laying foundations deep and broad for future state workers. In 1900

the Philadelphia Training School was in need of a leader and Miss Schuyler became for five years the preceptress of this institution. During this time she was not officially connected with our Society. It was Miss Burdette's desire, however, that sometime she should become Editorial Secretary. The fatal illness of her mother compelled Miss Schuyler to retire from the Philadelphia Training School in 1905, and for many months she tenderly ministered to this beloved parent who was her inspiration intellectually and spiritually. When she was free to accept the position Miss Schuyler was called by the Board in 1907 to assume the duties of Editorial Secretary, a position which she has so acceptably filled. This means much more than editing *Tidings*. She prepares leaflets and articles for papers, edits and arranges reports, besides designing and planning programs and helps for mission study. Her new duties will not lessen her work, but they will broaden it by bringing her messages into many thousands of homes that have not had *Tidings*.

It was a sore trial to this faithful worker to give up *Tidings* and see it pass out of existence as a distinctive periodical. With a sweet Christian spirit she has accepted the decision of the Board and is planning large things in connection with the new magazine. We ask the women of our churches to remember this consecrated worker in the new relation in which she has been placed.

✠

Miss Huston's Message

I take this opportunity to send a word of greeting to the circles and workers of our Society. It has been with considerable reluctance that I have consented to give up missionary teaching to become Acting District Secretary. When William Cary was purposing to go to the foreign field he said to the home churches, "I will go down into the mine, but you must hold the ropes." Just why I have been called out of the mine to become one of the rope-holders is not quite clear to me, but since it is the case, I rejoice that it is among such tried and true missionary workers as the women of New England.

Our Home Mission Societies are dealing with tremendous problems which are affecting every institution of our nation; church, state, school and home are all involved. With Indians and Negroes here, and immigrants coming by the millions, we may well pause long enough to ask what would be the results were it not for the work of our great Societies, civilizing, Christianizing and uplifting the lives of these classes.

As to our part in this work, we may rest assured that our Master wishes to use every one of us; that much of the work of interesting those who know little about missions and who care less, and of teaching the young people and children, lies with the women. Much has been said about each woman trying to reach one other and interest her in missions. Some have tried and failed, while others have worked successfully. If

MISS MAY HUSTON

one starts right, by asking God to send her the woman her personality can win, there is seldom, if ever, failure.

The figures sent to our office by the various State apportionment committees are as follows: Connecticut, $4,720.50; Maine, $3,925; Massachusetts, $19,540; New Hampshire, $2,566; Rhode Island, $3,923.75; Vermont, $1,728.51; total for New England, $36,403.76. This total is less than was actually given last year, but of course does not include legacies or special gifts. It is also stated by the general Apportion-

ment Committee that the amounts specified for the States are the minimum, and you are asked to make your contributions as much larger as possible.

I shall be glad to meet you in the churches, in your circles, and in the Boston office. It is my desire that you ask freely for any help I can give. I cannot hope to be to you at first what your own loved Mrs. Peckham would have been, had she lived to take the office, but I trust, as we come to know each other, our relations will be mutually pleasant and helpful and that we may carry on in the spirit of Jesus the work He has given us to do.

MAY HUSTON, *Acting District Sec'y.*

✠

The Work of Baptists among Italians in Utica, New York

BY ANNA M. STUERMER

UTICA has a large colony of Italians in the eastern section of the city. Out of the four million Italians in America 18,000 are residents of Utica. Utica has the largest foreign population of any city of its size in the country outside of Manhattan; one in every four is an Italian. Outside of the large Italian colony there are about 9,000 Poles among whom Christian work ought to be done. Sixty per cent of the population of Utica is Catholic. You will find many of the adherents of this faith as teachers in the public schools. Some of them are intelligent and broad-minded people who from much contact with Protestants have become liberal in their views. Others are very circumscribed and expect the priest to do all their religious thinking for them.

Seven weeks and a half were spent in a daily Vacation Bible School this past summer. We met five mornings of the week from 9.30 to 12, and three afternoons — Monday, Wednesday and Friday. The afternoons were all spent in the playground, as was one hour every morning before session of the school. Our playground was furnished by different classes of the Bible schools, consisting of basket ball, a large garden swing, a hammock, sand pile, teeter board and ball game. A deep lot in the rear of the church served admirably as playground. We had about forty individual gardens. Many bouquets of flowers were sent to sick mothers or lonely children who had to take the place of mother in the home. The pleasure which the children derived from the flowers more than repaid the good teacher who had charge of this part of the work. The children would say to their teachers, "Come quickly," meaning come early. "We will be here at 7 o'clock." Young and old enjoyed the swing and cool grass. It was delightful.

In the schoolroom the curriculum of the National Vacation Bible School was followed. Through the kindness of Dr. Boville we were enabled to do many things that without his help would have been impossible. All the teaching had to be done with volunteer help, which made it exceedingly difficult. We hope another year the school may be carried on with the regular staff of teachers.

The members of the committee, both pastors and laymen, helped in the teaching of the Bible lessons. Mr. Symboli and many of the young women assisted in the teaching of kindergarten, sewing, drawing, bag-making and raffia work. Several little parties and ice cream treats were given the children. Not too much can be said in favor of the song book used in the schools. The songs and music are of the best. The children sing them with a will. One of the pretty exercises is the salute to the flag, "I swear allegiance to the flag and to the republic for which it stands. One nation indivisible, with liberty and justice for all." Wish you might have heard tiny ones with their little bird-like voices joining with the older children. We invited them to take part in the reading of the Scripture, teaching them to find the places in the Bible. After prayer they quickly and quietly gathered up the Bibles before the telling of the Bible story. We read the nineteenth psalm often and repeated the last verse together.

Mothers brought their children. Fathers were interested and visited the school. Children tell us, "Everybody used to tell mother not to send us." Now every one says, "Do send them. It is a good place." The total attendance for the seven weeks and a half has been about 1,600. Prejudice is being broken down and confidence is slowly being established. Many hard, happy hours have been spent in the school, and as I now look back I thank God for them every one, and take courage.

Baptist Missionary Training School

A Tribute to Miss Henrietta Stassen

BY MRS. JANIE P. DUGGAN

WE saw her first in 1907, exactly four years ago. She had arrived with Mrs. Troyer and the two little boys and "Grandma Troyer" in Porto Rico, just in time to attend the closing meetings of our Association of Porto Rican Baptist Churches. The tired travelers came the long way around from the port of arrival, so as to pass through Yauco, where this annual meeting was being held. For a night afterward I had the pleasure of having her as my guest. Then with the indefatigable Troyers she passed on to Coamo the first week after arrival and took up her part of the mission school work in that little town.

During the three years of her life as missionary among us I saw her only at long intervals and for short periods. I knew her, however, to be untiring in her efforts in the girls' school, as directress of the sewing and other needlework which formed the basis of the industrial feature of that school's work. During one month, in her first year, I was in daily contact with her in the school, as sickness in the Troyer family required this short period of aid from me in the family and schoolroom. I came thus to know her admirable preparation for her particular branch of work, while her energy and zeal were known by all the mission force.

Of course she overworked. Almost all the missionaries I have known have done this. And she was not very strong when she came to Porto Rico. Also, in Coamo, unwholesome winds sweep down between the mountains upon the town in the spring of the year, which severely aggravate any chest or throat weakness we may have; and Miss Stassen very early became affected by the chilling draughts.

After two years of service she went to her home in the United States for a vacation, returning to the island however for another session of school work after this vacation. During much of this time she was too frail and suffering to be engaged in any work at all, but again like almost all the missionaries I have had the honor of knowing, she remained at her post till almost incapacitated—whether wisely or unwisely let God be the judge.

She came through Ponce on her last embarkation for the homeland a year ago, and spent the few hours before her ship sailed at my house. The old-fashioned daily stage had brought her away from Coamo

MISS HENRIETTA STASSEN

in the early dawn for the last time. The ship was to leave at noon, and after breakfasting there was but a short time for talk. She had brought with her the keys of the school presses and wardrobes to be given over to me. I learned from her the names of promising girls who might be admitted as day pupils in the school, if applying. Many items useful to me in the past year of service in the school were gleaned in that short time. And she left with me a complete list of the school effects to the smallest kitchen utensil.

I think that both she and I felt that her work in Coamo was done. I saw her off for her ship a little later, and since then have had from her only a Christmas remembrance and a feebly written note or two. But there were in her last words and letters always the characteristic brightness and hope that led her constantly to look on the best side of things. Then came tidings of her acute illness in the late winter, then of the lingering suffering until the end came here, and she entered into the new life and eternal health.

For eight months of the past year I was in Coamo, the field of her faithful labors for three years, and among the other cherished names on the lips of the schoolgirls and of the members of the little church, Miss Stassen's name was always mentioned with affection and even enthusiasm. May the call for each one of us to leave our earthly strivings for other service be as clear and as God-given as was Henrietta Stassen's heavenward!

Ponce, Porto Rico.

Light Bearers' Department

DEAR GIRLS AND BOYS: What a happy time you have had this summer, haven't you? Now you are busy in school, but not too busy to think quite often of the delightful junior meetings you are going to have this winter. Have you decided upon your study book? What do you say to *Star 49? or The Story of Happenings in Porto Rico?* We gave you a part of the first chapter in the August number of *Tidings*, page 42. The remainder of the book is just as interesting as that. Do you not want to know what became of Teresa, Isabella and little Juan?

Pioneers is another book written by Miss Katherine Crowell for Juniors. It is simply fascinating. "Good as one of Carpenter's Geographical Readers," said a bright boy who knows a good thing when he sees it and reads it. Traces discoveries and settlements from New England's rock-bound coast to the waters of the Pacific Ocean. Splendid maps, programs and suggestions. Can't help getting up good meetings with such material. Try it.

Alaska for Juniors. Thrilling! Exciting! Full of information "as an egg is full of meat." A picture of our own Orphanage on page 36, and by the way, suppose you send to our literature department for our helps on Alaska! Be sure to ask for the charming booklet "My Trip to Alaska" by Mrs. James McWhinnie. It has an incidental account of her visit to the Orphanage on Wood Island and it is illustrated with cuts made from the photographs taken at that time. One of these is the picnic party given in honor of Mrs. McWhinnie and the other guests who were having a delightful visit with Mr. and Mrs. Learn and the children. You will want also to have the reprint of Mrs. Learn's interesting letter telling of the pranks of the boys and the life in the home.

Oh, yes! You must have our "Polar Bear" folder to use as a souvenir, or as a cover to your program. Send a two-cent stamp for a sample. You will want more, I am certain.

Best Things in America — the best of all! This is the way the book opens: "Our story begins at Concord, New Hampshire, in the big, cheerful kitchen of the minister's house and on a lovely midsummer morning. It is indeed the brightest and the freshest of mornings and coming through the door from the garden is the brightest and the freshest of little maidens. Her dress is of quaintly cut blue homespun, but the tint of the homespun brings out the gold of hair and the pink in her cheeks and her happy heart shines out from her blue eyes, so what matters the tight and queer-shaped gown? Her name was Clarissa." Send for the book and follow this dear little girl until you see what became of her.

Write to our literature department, 2960 Vernon Avenue, Chicago, Ill., and get our new catalogue and use our Baptist helps in planning these meetings. I wonder who have it in their hearts to make this the best year in the history of their Junior Society or Missionary Club? Write us and tell us of your plans. We are interested, you know, and should like to pass these good things on to other girls and boys. Your friend,

FRANCES M. SCHUYLER.

Young Women's Societies

A Greeting from Headquarters

MY DEAR YOUNG WOMEN AND GIRLS: As the vacation days are now over and all departments of church work are opening up, I should be glad to hear from every young woman's society an account of what you are doing and what your plans are for the coming year. If you have not a society for young women in your church, will you not call a meeting of all the younger women and girls at once, and with the help of some one from the woman's circle, if you so desire, organize for aggressive work and systematic study? The hope of the future for our woman's work is in our girls. Will you not interest all within your circle of acquaintances and enlist them for the coming year? Put into this enterprise the same enthusiasm you manifest in other undertakings to make them attractive and successful.

I shall be glad both to receive and pass along suggestions for developing the Department in the interests of the Woman's American Baptist Home Mission Society. — CLARA E. NORCUTT, *Young Woman's Director.*

✠

Prayer Calendar for November

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

November 22. — MISS HANNAH NEVE, missionary among Germans, St. Paul, Minn. MISS ALMA WALLIN, missionary among Scandinavians, Iron Mountain, Mich.

November 23. — MISS LUCY H. UPTON, teacher in Spelman Seminary, Atlanta, Ga.

November 25. — MISS MARY ABBY TEFFT, teacher in Hartshorn Memorial College, Richmond, Va.

November 28. — MISS HANNAH SEILS, missionary among Germans, Philadelphia, Pa.

November 29. — MRS. DAISY E. HARVEY, matron, Atlanta Baptist College, Atlanta, Ga.

DECEMBER

December 1. — MISS MARY O. LAKE, missionary among Porto Ricans, Ponce, Porto Rico.

December 4. — MISS LYDIA LAWRENCE, field worker in Tampa, Florida.

December 5. — MRS. MARIE COLTORTI CONVERSANO, missionary among Italians and Jews, New York City; MISS ANNA PASCHE, missionary among Germans, Indianapolis, Ind.

DECEMBER 6. — MISS E. M. NIX, teacher in Mather School, Beaufort, S.C.

MISS HAZEL SCHICK
WORKER AMONG ITALIANS IN TRENTON

The Workers' Department

Conservation of National Ideals

CHAPTER ONE: A CONSERVING FORCE

A Suggested Program (for the busy leader with limited time for preparing programs).

HYMN.
PRAYER.
SCRIPTURE READING: John 4: 27–35, 39–42; Luke 21: 1–4; Acts 9: 36–39.
PRAYER.
PAPERS (five minutes each): 1. The Advent of our Baptist Women's Home Mission Societies. Embody the history of Michigan's noble work (1873) and the records of Eastern and Western Societies now forming the Woman's American Baptist Home Mission Society.
2. Looking Backward on American Home Life (1800).
3. The Present or the American Home Life of Today. Is the Ideal Christian Home Preserved?
4. Sketches of our Earlier Missionary Workers and Burden-Bearers.

A Conserving Force

Bible Lesson: Isaiah 52: 7–15.

OUTLINE

WOMAN'S FOURFOLD IDEAL FOR AMERICA:
1. Christian Homes, Schools, Churches, a Christian State.

WOMAN'S HELP IN THE FULFILMENT OF HER IDEAL:
1. Self-sacrifice. 2. Organization. 3. Gifts.

DEVELOPMENT OF WOMAN'S WORK FOR HOME MISSIONS:
1. In her own home. 2. In her town and locality. 3. In her whole country as she saw its needs.

DENOMINATIONAL ORGANIZATIONS.

INTERDENOMINATIONAL ORGANIZATIONS.

SUGGESTIONS

WOMAN'S FOURFOLD IDEAL (pages 17, 18). — Have brief papers on this and the next general topic, adding to the discussion of the text, if time permits, additional studies as in the following outline:

CHRISTIAN HOMES.— Have papers on the home and family as maintained about the year 1800 — when woman's work for Home Missions began — and on the home and family of today; consider the differences brought about in family occupations and customs by altered industrial conditions; the bringing up of children in hotels, apartments, "two-family" houses, tenements, etc. Follow these papers by discussions on the theme, "Is the ideal Christian home in danger in these days?" Give practical answer to the question, "How can Home Missionary women help to preserve this most precious of American institutions?" Note the necessity of training the children, through Sunday schools, leagues, and missionary societies, in intelligent care for the preservation of national ideals.

CHRISTIAN SCHOOLS.— Give concrete examples of the planting of Christian homes in America — on the ever-advancing frontier and among the "exceptional peoples" — mountaineers, Negroes, immigrants, etc. Dwell on the necessity for rescue of the Christian home from Mormon attack.

Review woman's share in making America "an intelligent nation" through the establishment of missionary schools. If possible, give brief but spirited biographies of men and women whose life-work is the result and reward of the educational work of Home Missionary women.

CHRISTIAN CHURCHES.— Results of woman's Home Missionary work in the organization of churches. Present the missionary work of these churches. The missionary societies of Indian women are of special interest.

A CHRISTIAN STATE.— Develop this topic with special reference to Mormonism.

Place on a blackboard, or use as cardboard mottoes or as responses to roll-call, some of the terse sentences found in this chapter, such as:

"Make and keep America God's country."
"Ignorance is the mother of degradation."
"Only that nation whose God is the Lord can serve the highest needs of the world."

Elaborate on the topic of our own Baptist work. Give a brief outline of the Council of Women for Home Missions, naming its principal lines of work.

SUGGESTED LITERATURE: Historical Sketches, Annual Reports, *Conservation of National Ideals*, Chapter One; *The Peril and Preservation of the Home* (Riis); *The Leaven in a Great City* (Mrs. Betts); *Western Women in Eastern Lands* (Chapter One).
OUTLINE as given in Text-Book Helps.

MISS ADA MORGAN
MATRON OF THE TRAINING SCHOOL, CHICAGO

Why Indeed?

Home Mission Monthly (Pres.): Polygamy is again "forbidden"! The president of the Mormon Church has lately said that it *must stop!* But did not this same autohority tell us repeatedly that there were no polygamous marriages among Mormons? Then why not refute, by proof positive — easily obtained if it exists — the long list of two hundred marriages of the kind published in the Salt Lake *Tribune* during the past few months (a list which is manifestly but a fragment of the whole, since Mormon marriages are performed in secrecy); why, in fact, command a thing to stop which does not exist? The very command acknowledges the practice.

New Directors

CONNECTICUT — *Fairfield Association*, Mrs. G. Walter Aiken, Norwalk. *Hartford Association*, Mrs. Clarence F. R. Jenne, Hartford.

ILLINOIS — *Rock Island Association*, Mrs. G. E. Mayhew, Reynolds, *vice* Mrs. G. W. Rogers, resigned.

IOWA — *Davenport Association*, Mrs. Homer Johnson, Iowa City, R. F. D., *vice* Miss Estella Evans, resigned. *Des Moines Association*, Mrs. Hal Fudge, resigned. *Eden Association*, Mrs. H. F. Moore, Chariton, *vice* Miss McMaster, resigned. *Keokuk Association*, Miss Birdie Lindquist, 806 Blandeau Street, Keokuk.

KANSAS — *Solomon Valley Association*, Mrs. Lewis Pickrell, Minneapolis, *vice* Mrs. C. C. Hutchinson, resigned. *Upper Solomon Valley Association*, Mrs. Cora Miles Hunter, Russell, *vice* Mrs. W. A. Barry, resigned. *Wakeeney Association*, Mrs. W. Y. Herrick, Wakeeney, *vice* Mrs. Lydia Hill Smith, resigned.

MAINE — *Piscataquis Association*, Miss Maud B. Cole, Cambridge.

MICHIGAN — *Marquette Association*, Mrs. Edward Lee, Laurium, *vice* Miss Sourwine, resigned. *Alpena Association, Y. W.*, Miss Martha Little, 216 State Street, Alpena. *Muskegon Association, Y. W.*, Mrs. John Stopples, R. F. D. 6, Muskegon. *Saginaw Valley Association*, Mrs. A. C. Clark, 4th and Birney streets, Bay City, *vice* Mrs. C. T. Miller, Saginaw, resigned. *Saginaw Valley Association, Y. W.*, Miss Anna Moore, 1219 S. Harrison Street, Saginaw, W. S., *vice* Mrs. Allen McEwan, resigned.

NEW YORK — *Genesee Association, Jr.*, Mrs. Elliott Smith, Warsaw, *vice* Mrs. C. F. Matthews, Le Roy, resigned.

PENNSYLVANIA — *Abington Association*, Miss Mary E. Bevan, Clark s Green, resigned.

New Auxiliaries

INDIANA — *Seymour.*
IOWA — *Bloomfield.*
Bloomfield, L. B.
PENNSYLVANIA — *Scranton.*

Donations to Training School

INDIANA — *Frankfort*, one box jelly from Mrs. A. R. Stark.

Wants of Missionaries

ITALIANS

MISS SCHICK — Clothing.

MILL AND MINERS

MISS ALICE MATTHEWS — Clothing of all kinds.

NEGROES

MISS HOLMAN — Tracts.

MISS GALE — Fifty Bibles for use in Mission Sunday School.

MISS FREEMAN — Literature for temperance, purity and mothers' meetings.

MISS RICHARDSON — Clothing.

MISS VARIAN — Christmas boxes, small thimbles.

MISS GHEE — Christmas boxes, material for sewing school and bedding.

MRS. PETTUS — Quilts, clothing, shoes, material for sewing school, Christmas box or barrel.

Boxes and Supplies sent to Missionaries

CALIFORNIA — *Fort Bragg*, quilt blocks and calico for four quilts and nine spools of thread to C. E. Pettus.

NEBRASKA — *Lincoln*, East Lincoln Baptist Church, one basted quilt and calico to Miss Lydia P. Lawrence.

NEW YORK — *Elba*, one barrel clothing to Mrs. Ghee, value $20; *Westport*, two basted quilts and money for calico to Mrs. Germany.

PENNSYLVANIA — *Lock Haven*, one quilt, value $2.

WISCONSIN — *Darien*, one comforter and some towels to Miss Emma Miller.

Canadian Baptist Missions

Field Notes

The Baptists are doing the chief work in evangelizing the Scandinavians of Canada, having fourteen missionaries among them in the West and about twenty churches and mission stations. Brandon College has a Scandinavian department for preparing men for the ministry. There are four Swedish missionaries in Ontario, and one of them has the remarkable record of sustaining monthly services at half a dozen stations scattered along 300 miles of railway lines.

A NEW WORK FOR WOMEN

There are twenty-five girls in the boarding department of the Caste Girls' School among the Telugus, of which Miss Bessie M. Churchill has charge. The Rajah's school is a strong competitor and takes many of the girls after they have been well started toward an education and the church. Of the boarders eight are church members. Miss Churchill pleads for a refuge for women, and the United Baptist Women's Maritime Union has appropriated $500 to start this needed work in woman's interest.

A FINE IDEA

The young people of Canada have a mission study text-book No. 1 entitled *The Baptists of Canada*. It is published for the B. Y. P. U. of Ontario and Quebec, and is a concise, comprehensive history of Canadian Baptist life. The Northern Baptists need a similar text-book.

A HELPER NEEDED

Dr. Pearl Smith Chute is medical missionary at Akidu, India, where she began work in 1896, with a wall cupboard for a dispensary. A small hospital was opened two years later and the "Star of Hope" has been true to its name to the sick ever since. During the more than fifteen years 85,000 treatments have been given, and 650 persons received as patients, while the medical workers have passed heroically through cholera and smallpox epidemics. Akidu has over 2,000 Christian converts, a large boarding school, and there is no other hospital than the Baptist within 40 miles. As Dr. Smith must leave on furlough, worn out as she might well be after carrying such a burden, the hospital must close unless a medical missionary can be secured.

THE UNION MOVEMENT

The Free Baptists and Baptists are united in Canada, and with happiest results. The action of 1910 looking to a single foreign agency for all Canadian Baptists has now been consummated, and the Canadian Baptist Foreign Mission Board has been incorporated, and is prepared to carry on all the foreign mission work of the denomination in the Dominion. The new Board, with headquarters at Toronto, assumed charge of the work after the Toronto-Quebec Convention. It is believed that this movement will make larger work possible. A United Conference in India will be one result.

HOME MISSIONS

Home Mission work in the Provinces would be known as State missions in the United States. The Board looks after the weak churches in the three Provinces and Prince Edward Island. The fact that 134 churches out of a total of 577 require aid proves the need of the work. The total membership is about 65,000, having doubled since 1875. In addition, there is the Grande Ligne Mission, and some frontier work in the Canadian West. The year's receipts were $10,080, and a deficit of $1,478 was reported. Church edifice gifts amounted to $1,691. The women gave $1,750 to the Home work. There are ten colored churches, which receive special attention. About $2,000 is expended in this work. An immigration chaplain is maintained at Halifax, the principal port. He welcomed 712 Baptists last year among the 42,000 arriving passengers. The superintendent of Home Missions is Rev. I. W. Porter, of Wolfville, who has been six years in this service and done a large amount of hard work. The churches on his list have 6,228 members; there were 290 baptisms and 87 other additions; and the total amount given in aid was $6,419.

Sir Frederick Nicholson and the Industrial Missionary Association

Sir Frederick Nicholson, who has been all his life a British official in India and for the last few years in charge of the Madras fisheries department, recently had a conference at Kodaikanal with Rev. Samuel D. Bawden of our Industrial Experiment Station at Ongole regarding a plan of his. "His plan in brief is to supply funds up to an amount of Rs. 500 (about $167) a year for the next five to seven years, in order to secure at least four cultivators of the soil who will take directions from him and by means of deep cultivation and improved methods which he will suggest in detail will secure so much better crops from the land that each man will become a pattern for his neighbors. Sir Frederick has asked me to secure four missionaries in four different districts who will undertake the administration of Rs. 125 (about $42) a year, each securing a cultivator to whom the money can be paid, so that the man is practically on monthly wages while he has all the produce from the land, thus making a start somewhat along the line of the demonstration work in the Southern States in America. The whole opportunity seems to be thoroughly in line with the thing that we have been praying for in connection with our work, and I praise the Lord for the opportunity to help in so practical a way through the generosity of Sir Frederick." Mr. Bawden then goes on to tell of his own preparation of land according to Sir Frederick's method. "We took a strip across the end of one of our fields and marked it off into cross strips about six feet wide. Every alternate strip I had the top soil which had been cultivated in previous years thrown off upon the alternate strip, and then with pickaxe or crowbar the men dug down a foot deep into the subsoil, broke it up, then put it back into place and distributed the top soil over the surface again without mixing it with the subsoil. Some showers interfered with the finishing of the task in the way that I had intended, but we have succeeded in getting the plot properly covered again and have harrowed across all the plot, both that which has been dug and that which has not, and we shall plant them all alike so as to have the opportunity of seeing the advantage to the crop which the breaking up of the subsoil may give. The greatest difficulty in this country is to get men to put in their own time and labor in doing such hard work, but I am hoping that a few examples may succeed in showing the benefit from putting in some work."

✠

A Pertinent Question

A religious paper, not Baptist, asks this question: "Who would think of going to a richly furnished store and, dropping a small coin into a box, take whatsoever he might like and find fault with the rest. And yet that is the way some people go to church." Just so. Think it over when the next missionary collection comes around.

✠

Week of Prayer Topics

Following are the general topics announced by the Evangelical Alliance for the week of prayer, beginning Sunday, January 7, next: Sunday sermons, The Kingdom's Ceaseless Advance; Monday, January 8, Personal Faithfulness; Tuesday, the Church of Christ; Wednesday, Foreign Missions; Thursday, Home Missions; Friday, Interests, Domestic and Educational; Saturday, Interests, National and International; Sunday sermon, January 14, The Supreme Desirableness of the Kingdom's Triumph.

FROM THE FAR LANDS

STRAWBERRIES IN BURMA

We had a very pleasant company at Sinlum and found the climate there as delightful and bracing as ever. One attraction not found before was an abundance of strawberries raised in the government's experimental garden. We were glad to renew acquaintance with strawberry shortcake in this far-off land. On the journey up the mountain Mrs. Safford and several others were thrown from their elephant owing to the slipping of the howdah, but very providentially this happened alongside of a high bank instead of above the precipices just passed, and as the animal stood perfectly quiet no one was hurt.—H. E. SAFFORD, Rangoon, Burma.

IT PAYS

During the last week of the school Mr. Ki, our Shantung teacher, had repeated hemorrhages and is now confined to his bed. We are nursing him ourselves in our home and hope that his valuable life will be spared. In any case we shall have to replace him, for he will go home as soon as able to move. His influence has transformed the school from what it was under heathen teachers; among the pupils are those who give promise of making better helpers than any we have thus far had. The whole atmosphere of the school is aggressively Christian. It pays to get a man thoroughly equipped and of strong Christian character. Mr. Ki is a graduate of the Union College at Wei-shien in Shantung and a fine scholar of unusual teaching ability. We have to pay him at least double what we could get an inferior man for, but he is worth several times as much. This year, since he has become fluent in the local dialect, he is quite capable of carrying forward the work of the school by himself, thus freeing a missionary for other work. I have only taught English in the Academy this year. We pay him $30 a month, equivalent to a little over $150 gold per year. He lives, sleeps and eats with the scholars and touches their lives far more intimately than any foreigner could. — GEO. CAMPBELL, Kaying, South China.

AN AFRICAN MONARCH

If you want to see a real African king, all you have to do is to travel by boat to the end of Lac Leopold II and continue up the little creek to Ibeke, where lives this monarch, Ilenge by name. He has never been conquered by the State, but because he was a great man, a treaty was made with him and he became the big chief, — in very truth monarch of all he surveyed. Later the State broke the treaty with him, depriving him of the three medals which had previously been presented to him. However, he still rules his own people with great dignity, more especially his seventy wives. Formerly in case of insubordination he would have a subject chief's head removed; now, he cannot do this, but does the next best thing — has the hat on the man's head slashed into bits with a sharp knife. In his love for ceremony and pomp he can equal any civilized ruler — he receives visitors attended by a court of honor consisting of seventy men; a native must salute before approaching His Majesty, and if the king does not respond to the greeting, the audience is refused and the poor native can only withdraw. The State is now trying to break up his great harem by requiring a tax of him for sixty of his wives, and the church at Ibeke is nobly seconding the effort by winning a number of his wives and slave-women.

COSTUMES WANTED

In continuation of the work of "The World in Boston" and "The Orient in Providence" the Foreign Mission Society needs a large number of costumes, representing China, Japan, Burma, India and Assam, to loan to churches, Sunday school classes and young people's societies. We appeal to our friends who have costumes,

especially those who have acted as stewards in the expositions, to help by donating them to the Society for this important service. Will those who are willing to give their costumes send them to the American Baptist Foreign Mission Society, 800 Ford Building, Boston. They will be most gratefully received.

✠

The Judson Centennial Commission

The Executive Committee of the Judson Centennial Commission held its first meeting Sept. 22, in the Ford Building, Boston. Permanent organization was postponed until the next meeting, but plans for the work of the Commission were thoroughly discussed. The question of a centennial volume was considered and the sentiment of the committee was found to be in favor of two volumes, one an exhaustive historical work, the other a popular story of the century. Steps were taken to secure authors for these volumes. The question of sending one or more deputations to Burma as well as of bringing to America for the campaign of 1913–14 representatives of the native peoples of our mission fields was also discussed. Campaign literature and other details were also given attention. Another meeting is to be held in the near future.

✠

Wanted: A Man

Just above Assam is a great region, a sort of "no man's land," lying between Assam and China and between Assam and Tibet, and inhabited by savage tribes. England has not been willing to bear the additional expense of annexing and fortifying this region, but has been lying low to see what China would do. Quietly, but steadily, China has been working its way toward the Daphla Hills, and now England is ready to sit up and take notice. Mr. Thompson, for many years Assistant Commissioner at North Lakhimpur, has been vitally interested in the Daphlas and is anxious to have Christianity presented to them. Rev. John Firth of North Lakhimpur, Assam, writes regarding Mr. Thompson: "He said to me a few days ago: 'I am shortly to be appointed Political Agent to the Daphla Hills, and I want a missionary sent also. A man — not a woman — a young, strong, energetic man. If he were a doctor, so much the better. I want him to go with me the next cool season on my first tour into the Daphla Hills. If your society cannot send a man, I propose writing to the Bishop of Calcutta to send me a man.'"

The Committee of Reference for Assam has recommended that Rev. L. W. B. Jackman on return from his furlough make the first visit to the Daphlas with Mr. Thompson. It is possible that a mission station cannot be established there for years, but it might be well to make a beginning. Unless the members of our churches will help more than ever before to carry on the work we now have, it will be impossible to meet the expenses of this undertaking among the hill people. It rests with each one of us then as to whether the Daphlas are to have the blessing of Christian teaching or not. Will not *you* and *you* and *you* double — no, rather treble — your contribution to foreign missions this year?

✠

The Telugu Baptist Convention

The fifteenth annual meeting of the Telugu Baptist Convention was held at Cumbum, August 17–21. At the first session more than 150 Telugu delegates were enrolled, and besides these a goodly number of missionaries was in attendance.

A comprehensive paper reviewing the general condition of the work in the various associations, with carefully arranged statistics for each, was presented by P. Sadhuvu Garu of Podili, and was very inspiring. At the same session Dr. Huizinga gave a graphic description of the present state of the work in the field comprising our Mission. By the aid of charts hung upon the wall, the proportion of Christians in comparison with the non-Christian population of the various caste and outcaste peoples, and the number of converts from year to year, were kept vividly before the Convention.

One evening session was devoted to a memorial meeting to Dr. Clough. After addresses of reminiscence by Rev. Mr. Baker, Vidudhala Jonah and others, some time was spent in receiving voluntary subscriptions toward the fund for the Clough Memorial Hospital which it is proposed to build in Ongole.

Another session was devoted largely to

the work of the Seminary at Ramapatnam. Theological Education was presented by Rev. J. Heinrichs, who set forth the scope of such training and its necessity as grounded in the spiritual condition of the people.

The session devoted to the Mission Society was one of the most interesting meetings of the Convention. The name of the society has been changed by omitting the word "Swadhesha" (Home). Some changes are also being made in the constitution. A plan was further proposed looking toward the co-ordination in convention of the Mission Society and the Publication Society so that delegates from the churches to the convention would by reason of such appointment be regular members of those societies. It was also decided to urge upon the missionaries in Natal the desirability of quarterly reports, and that these be published in brief in the *Telugu Baptist*.

The sermon Sunday morning by Rev. J. A. Curtis was from 2 Timothy 2:15, and was an inspiration to the workers present. Special emphasis was laid upon some points of contact between Hindu beliefs and Christian teachings. The annual convention sermon was delivered by Rev. T. Samson Rangayya from Matthew 25:19.

The organization of the Mission Panchayat which was proposed at the Nellore Conference last February was completed at Cumbum by the appointment of Rev. D. Narsayya for one year, and P. Abraham Garu for two years, to serve with the Rev. Messrs. Baker, Boggs and Newcomb, the three missionary members appointed by conference. This Panchayat is a council of five, a village institution for settling all grievances, and has now been adopted by our mission in South India for the same purpose — that of deciding all grievances.

Three invitations were extended for the meeting of the convention in 1912, the vote resulting in favor of the Nellore Church. —S. W. STENGER, Nandyal, South India.

✠

A Royal Farewell

When Captain Luke Bickel of the *Fukuin Maru*, the little mission ship which sails the Inland Sea of Japan, was about to leave on furlough in April, the principal and thirty of the students at the Yuge Island Mercantile Marine School, which is under government administration, traveled thirty miles by boat and ten miles on foot over the mountains to bid him farewell. Boarding the ship they stood on the deck and sang to a Japanese melody the original of the lines given in translation below. After a few months at home Captain Bickel returned to Japan, sailing from Boston Sept. 26.

□□□□□□□□□□□□□□□

IN FAREWELL TO CAPTAIN BICKEL

Today is the year in full flood,
And the winds from the warm ocean reaches
Sing loud with the answering pines,
Sing low through the green drooping willows.
Again on our fair island slopes,
In a glory of purple and crimson
The azaleas have spread their brocade,
Rich as gown of a maid at her marriage.

But our Captain, more bravely adorned,
In brocade of the honors past telling
Wherewith Heaven hath rewarded his toil,
To the homeland in triumph returneth.
Full light rides his bark on the waves,
Set wide are his sails to the breezes, —
Our Captain, beloved of the Isles,
Of the fair white ship, *The Evangel*.

'Twas for Jesus, His sake, that he came
To our Islands forgotten, forsaken,
Bringing us riches more rare
Than the costliest bales of the merchant;
Bringing that Heavenly Law
Which is lifting the life of the nations,
The Blessed Evangel of love
Which the Father hath sent to His children.

How holy the Message, and high!
And with reverence, heart-lowly, we greet it.
How divine is its lofty behest!
But our souls leap to life at its challenge:
"Repay thou thy foe with thy love;
And deny not thy cheek to the smiter.
Remember thy Lord on the Cross
When He prayed for His slayers, 'Forgive them!' "

Such is the message he brought,
That by love we be sons of our Father,
Who alike on the evil and good
Sends the gift of His rain and His sunshine;
That by love are we brothers of Christ,
Who gave up Himself for His haters;
That only to love is to live,
And of love is the Kingdom of Heaven.

Ah, honored Teacher and Friend,
Who hast taught us to love by thy loving,
What gifts — but no hands can repay,
And no lips our thanksgiving can fashion.
Today must we say the farewell?
Must the purple expanse of the ocean
Rise boundless betwixt us and thee?
What tears — but thine own is our sorrow!

Missionary Personals

Rev. Charles B. Tenny of Tokyo, Japan, has been appointed to the fellowship for graduate work under the direction of Professor Anderson, awarded by Newton Theological Institution, and will begin work at Harvard this fall.

At midnight of August 24, Rev. and Mrs. H. E. Dudley of Meiktila, Burma, were awakened to find their school building in flames. The fire had made such progress that the impossibility of extinguishing it was immediately recognized, and all efforts were turned towards saving the other buildings, which were threatened. The school building and all its contents were utterly destroyed, the loss being heavier because new chairs, desks and charts had just been put in.

Foreign Missionary Record

ARRIVED

Miss Stella Relyea, from Kinhwa, East China, at Newburgh, N.Y., September 6.

Rev. W. S. Sweet, Mrs. Sweet and son, from Hangchow, East China, at Chicago, September 22.

SAILED

Rev. W. Ashmore, Jr., D.D., and Mrs. Ashmore, from San Francisco, September 6, for Swatow, South China.

Miss F. E. Ayers, from Boston, September 15, for Burma.

Miss Lucy L. Austin, from Boston, September 15, for Burma.

Rev. A. C. Bowers, Mrs. Bowers and child, from Boston, September 15, for Assam.

Capt. L. W. Bickel, from Boston, September 26, for Japan.

Rev. C. L. Bromley and Mrs. Bromley from San Francisco, October 4, for East China.

Miss Louise Campbell, from San Francisco, October 4, for Kaying, South China.

Miss Irene M. Chambers, from San Francisco, October 4, for West China.

Miss M. E. Cruff, from San Francisco, October 4, for South China.

Miss F. E. Doe, from Boston, September 15, for Nowgong, Assam.

Miss L. M. Dounton, M.D., from Boston, September 15, for South India.

Rev. F. H. Eveleth, D.D., and Mrs. Eveleth, from Boston, September 15, for Burma.

Rev. Url M. Fox and Mrs. Fox, from Boston, September 15, for Assam.

Rev. H. I. Frost and Mrs. Frost, from Boston, September 15, for Bengal.

Miss M. E. Farbar, M.D., from Boston, September 15, for South India.

F. W. Goddard, M.D., Mrs. Goddard and two children, from San Francisco, October 4, for Shaohsing, East China.

Rev. D. C. Graham and Mrs. Graham, from San Francisco, October 4, for West China.

Miss H. E. Hawkes, from San Francisco, October 4, for Burma.

Miss Margaret Hilliard, from San Francisco, October 4, for Japan.

Rev. L. W. B. Jackman, Mrs. Jackman and two children, from Boston, September 15, for Sadiya, Assam.

Rev. J. C. Jensen and Mrs. Jensen, from San Francisco, October 4, for West China.

Miss M. D. Jesse, from San Francisco, October 4, for Japan.

Miss Mary Kurtz, from Boston, September 15, for South India.

Miss A. M. Lemon, from Boston, September 15, for Burma.

Rev. H. I. Marshall, Mrs. Marshall and three children, from Boston, September 30, for Tharrawaddy. Burma.

Mr. S. E. Miner, Mrs. Miner and child, from Boston, September 15, for Rangoon, Burma.

Miss C. E. Putnam, from Boston, September 15, for Burma.

Miss F. P. Page, from San Francisco, October 4, for West China.

Miss G. L. Pennington, from Boston, September 15, for Burma.

Mrs. W. H. Roberts and son, from Boston, September 15, for Burma.

Rev. A. E. Stephen, from Liverpool, September 28, for Assam.

Rev. S. E. Sönnichsen and Mrs. Sönnichsen, from Boston, September 15, for Burma.

Mr. H. W. Smith and Mrs. Smith, from Boston, September 15, for Mandalay, Burma.

Rev. L. C. Smith and Mrs. Smith, from Boston, September 15, for Nellore, South India.

Rev. F. N. Smith and Mrs. Smith, from San Francisco, October 4, for West China.

C. E. Tompkins, M.D., and Mrs. Tompkins, from San Francisco, October 4, for West China.

Miss Lena Tillman, from Boston, September 15, for Moulmein, Burma.

Miss Agnes Whitehead, from San Francisco, October 4, for Burma.

Rev. W. E. Wiatt, Mrs. Wiatt and three children, from Boston, September 15, for Burma.

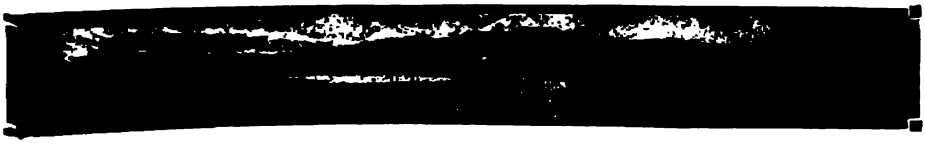
Mrs. Prudence C. Worley, from San Francisco, October 4, for Swatow, South China.

Miss Daisy Woods, from San Francisco, October 4, for East China.

BORN

To Rev. G. R. Kampfer and Mrs. Kampfer, of Gauhati, Assam, a daughter.

To Rev. R. C. Thomas, M.D., and Mrs. Thomas, of Iloilo, Philippine Islands, on July 3, a girl, Winifred Eastman.



FROM THE HOME LANDS

OREGON'S GROWTH

In Oregon the State Convention has had [illegible] missionaries at work, serving 51 churches and 8 outstations. The expenditures amounted to about $17,750. Rev. F. C. W. Speer is the efficient secretary.

CALIFORNIA CONVENTION

The Northern California Convention is to meet with the First Church of San Francisco November 14–17. The fine new church edifice will afford the best of accommodations for the convention, and Pastor George L. Burlingame is a genial host.

ITALIAN WORK IN MONSON

Work among the Italians in Monson, Mass., is in charge of Mr. Gaetano Lisi, a young man of good intellectual quality and ambition. There is a church of 25 members, and an average congregation of about 50. During the summer Mr. Lisi conducted an Italian school for children which commended him greatly to his people and increased the attendance at Sunday school. The budget is raised; the church building has been repaired; a faithful and earnest spirit has been fostered among the people and now prevails. The outlook is encouraging.

FIRST PRIZE FOR SCHOOL EXHIBIT

Rev. T. O. Fuller, Principal of Howe Institute, Memphis, Tenn., writes: "It gives me pleasure to inform you that Howe Institute has been awarded first prize for the best school exhibit in the Negro Building at the Appalachian Exposition at Knoxville, Tenn. A number of secondary schools and colleges competed. In fact we were awarded four prizes, as follows: First prize for the most unique piece of furniture; first prize for the most artistic table; first prize for basketry; second prize for center table; first prize on the collection as a whole.

COLORADO'S TRANSFORMATION

Irrigation has transformed Colorado from a mining to a farming State. Think of nearly three million acres under irrigation, producing the most remarkable crops. By the time the government has expended the nearly ten millions of dollars appropriated for irrigation, with the still greater sums expended by private enterprise, Colorado will indeed be one of the marvelous producing States of the Union. The Baptists have a fine field here for home mission work, and are among the vigorous religious forces at work.

✠

The New England District

BY DISTRICT SECRETARY J. E. NORCROSS

THE annual tour of the New England Associations has ended for the year 1911–12, and their statistical records and official reports will soon be in permanent form. The Interdenominational Laymen's Missionary Movement and The Men and Religion Crusade are under full swing in golden New England, with a speedy millennium as an objective and with religious experts to point the way.

A state-wide campaign in Massachusetts, under the leadership of Secretary Stackhouse, has been carefully planned by District Secretaries Witter, Norcross and Lamson and State Secretaries Padelford and Main, and the November rallies in the Old Bay State are bound to bear fruit. INSTITUTES, CONFERENCES, REUNIONS, BASKET MEETINGS, CANVASSES, STUDY CLASSES AND FOLLOW-UP NOVELTIES in a bewildering array are pressing close upon the heels of the time-honored fall gatherings of Baptist churches, and are scheduled for months to come.

When you add an "Orient in Providence" with an attendance of thousands, a prohibitory campaign in Maine with public interest at a white heat, county fairs and industrial

carnivals bigger, better and bolder than all their predecessors, thousands of tourists clinging tenaciously to their bungalows or seeing the mountains and seashore at a hop, skip and jump pace, life in New England in the autumn of 1911 has been far from the proverbial slowness which is supposed to characterize this Yankee section of culture, granite and sand.

Stopping long enough to brush the cinders from our eyes and to consider our ways, there are some things which are projected into our vision.

Joint representation of the diversified missionary interests of our great denomination has been tried for the third successive season, and the churches from Aroostook to Fairfield and from Barnstable to Lamoille have registered their unqualified approval of the plan. This idea is manifestly capable of expansion and its further application cannot fail to make for greater economy and efficiency.

State work is better organized than ever before and they are statesmen who direct the forces and distribute the funds. Every unchurched hamlet is being studied with a view to its betterment, and rural conditions are being met with the only panacea for their solution, but the present gospel is not limited to a narrow groove. The problem of the foreigner, which is the weightiest question where the Pilgrim and Puritan once ruled, is being grappled bravely by wise heads and great hearts. The voice of God is speaking unmistakably through the steerage. Opportunity stands on the prow of every steamer that reaches Boston Light. The Man of Nazareth stands in disguise where the incoming millions wait for Government Inspectors. There is no isolated Italian quarter, Jewish quarter, Polish quarter or Syrian quarter to the consecrated New England Baptist. These are integral parts of a marvelous whole. The New England State Conventions are signally honored in their unique stewardship and in coöperation with the national societies are seeking to make the brotherhood of man a regal and dominant issue.

Our religious newspapers are catching the spirit of unity, and *Watchman* and *Morning Star* will tell us in a nobler vein "What of the Night?" and herald more surely the coming day. There is a growing sense of pride in our splendid missionary magazine and a fresh recognition of the vital part it plays in local church success. It is one of the best pastor's assistants that any church could engage and given a fair chance will help perform miracles. The close coöperation between Baptists and Free Baptists is one of the significant signs of the time and is bound to crystallize in New England one of the most beautiful exhibitions of Christian unity the present era has witnessed. If the year upon which we have entered proves to be a hard one financially, it will not be due to a lack of interest in the best things nor to a dying out of the Baptist spirit which has lifted our denomination to its place of preëminence. All over the district there are loyal groups of noble men and women who are determined to plant the cross in every land, and willing to back their purpose with their children and their cash. A survey of the next decade will prove the truth of this prophecy and show New England still in the van of all that makes for the highest type of civilization and Christianity.

✠

On a Missionary Tour

BY REV. L. L. ZBORAY

Through the kindness of Mr. Underwood, President of the Erie Railroad, the writer was able to visit certain Hungarian and Roumanian missions from the East as far West as West Pullman and Milwaukee, in company with two other of our Hungarian delegates, who came here to the World's Congress from Budapest, Hungary. Our trip was well advertised by the missionaries at each of these places a few weeks in advance, and the result was that not only those who have been accustomed to attend services, but many curiosity seekers through the advertisements came to see what we were going to do. We did not do much, but the Lord did beyond our expectations. Some of the earnest workers like Brother Orosz of Cleveland, Brother Igrison of Cincinnati, Brother Balogh of West Pullman, Brother Leber of Newcastle, and others who have learned how Americans are conducting revivals, have not only prayed but worked hard for great success.

We have had services from two to six nights at each place. We have preached to from fifty to a thousand people during our

seven weeks' journey, until we have ended at West Pullman in a tent, where the gospel was preached for six nights in three languages, and several hundreds could not enter the tent which had a seating capacity of about three hundred.

There were about one hundred conversions. Our Hungarian delegates have not only gained in strength and in some knowledge of the greatness of our country, but as they have expressed it themselves, they have gained much in knowledge as how to conduct revival services. We have noticed this — that after a few nights of their experiences they began to change their attitude in their manners, and after they have seen people rise, as many as nineteen at once, for prayers and we have given them an invitation, they get somewhat fired and inspired by it. They forgot their old ways, and began swinging their arms and raising their voices in their preaching, and by this they have become more effective. Our trip was a great blessing to ourselves, and we have been given assurance on every side that they all were benefited by it.

There was a young man in Cleveland who was prejudiced against the Baptists, and when he saw me, barefaced and another man with a full beard, both speaking Hungarian, he came to the mission out of curiosity. He came to see what we were going to do. He was one of the men who rose for prayers, and after the service he came to me with tears in his eyes, saying, "Brother Zboray, I always had religion, but I now know what Christianity is." There are many such incidents.

✠

Thirty-second Anniversary of the Swedish Baptist General Conference

BY REV. ANDREW JOHNSON

In the opulent little city of Kiron, Iowa, the General Conference of the Swedish Baptists held its thirty-second anniversary, Sept. 6–9. About 250 delegates and visitors gathered to discuss and meet critical issues. The denomination is manfully grappling with new problems consequent on its rapid growth. Present contingencies must be provided for, and our people, realizing the gravity of the situation, are bending all their energy toward a speedy and happy solution. This meeting was of more than ordinary importance; questions in regard to education, literature, mission work, and expansion in general, were intelligently discussed. The work is still in its formative stages; until a few years ago nothing but preaching was done, now the body has several other lines of activity — schools, literature, charitable institutions, etc.

The following figures show the present status: There are 21 state conferences, 361 churches, 29,271 members; 1,307 were baptized during the year, 544 of whom came from the Sunday school. There are 372 pastors, preachers and missionaries; 334 church edifices, with a seating capacity of 84,271. The value of all church property is $2,274,544. Contributed for all purposes $451,421.73, or a little more than $15.42 for each member. The American societies received of this sum $24,170.15, or nearly 83 cents for each number. The denomination now controls one theological seminary, two academies, three homes for the aged, one children's home, two papers, several benevolent associations, etc. The literature department has made steady gains. The new denominational paper, *The Swedish Baptist Standard* is an assured success.

The General Conference is now working in United States and Canada. It employs several missionaries in the Rocky Mountain states, and several more in Canada. A church has recently been organized in Salt Lake City, Utah.

The different educational institutions, the Theological Seminary, Bethel Academy and Adelphia College, are doing creditable work and have many students. Ten were graduated from the seminary last spring, and nine in each of the two preceding years.

The gavel was admirably and successfully wielded by Rev. G. A. Hagstrom of St. Paul. Officers elected: Moderator, G. A. Hagstrom; vice-moderator, A. Sjolauder; corresponding secretary, E. S. Lindblad. The next anniversary will be held in Chicago.

✠

Revival Tent Work

Tent Evangel No. One, under the care of Rev. F. M. D. Hill, has just seen a gracious revival at Kanza. Mr. Hill baptized 22 and received 26 into the little church, which is two months old.

A GROUP OF THE WORKERS AND A PROSPECTIVE WORKER

The Porto Rican Association

BY SUPERINTENDENT A. B. RUDD

From the 14th to the 17th of September the Baptist Association of Porto Rico held its ninth annual meeting in Adjuntas. Adjuntas is a mountain town of a thousand or more souls about four hours' drive from the south coast and the same distance from the railroad. This relative inaccessibility militated against a full attendance of delegates, as carriage travel is very much dearer on the island than by train. However, of our 42 churches of last year nearly all were represented by delegates and all by letter.

Twelve years ago the writer took his family to Adjuntas for the warm months of August and September. On the day after his arrival, a service was arranged for in a small schoolhouse in the town for the benefit of the American soldiers, who were considerably in evidence. Seeing that the attendance was about evenly divided between Americans and Porto Ricans it was decided to divide the service, and so the missionary preached and sang and read both in English and Spanish. This was the first evangelical service ever held in this little town.

During the family's stay of two months, Mrs. Rudd held every Sunday a Sunday school for the little folks, who crowded the tiny house in which the family lived, while the missionary attempted to supplement these efforts by a visit every two weeks for a public preaching service. These were small beginnings.

We now have in Adjuntas a church with a membership of 82, a flourishing Sunday school with an average attendance of about 75, a neat $4,000 chapel, and a constantly growing circle of friends of the gospel. Many were the congratulations received during the Association by the native consecrated young pastor when it was learned that his field had led all the others of our Mission in the number of baptisms during the year.

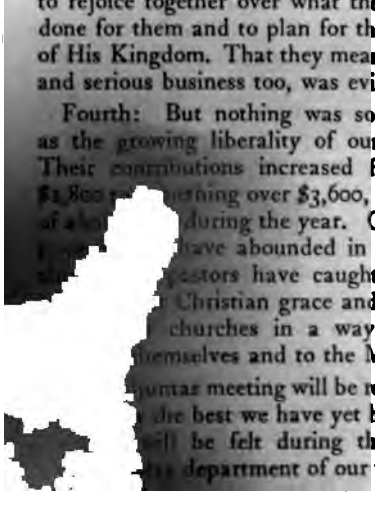
Rev. C. S. Detweiler was unanimously chosen moderator and showed us how to despatch the Lord's business promptly and wisely. A better choice could not be made. The letters from the churches showed some 200 baptisms for the year, three new churches organized, a total membership of 2,150, 56 Sunday schools, and contributions for all purposes amounting to a little more than $3,600.

The following notes rang out clear and strong during the meetings:

First: The missionary note. Brother Velez Lopez, the retiring moderator, in his opening address made a ringing missionary appeal. He sought to lay the world on the hearts of the saints. As a result, a missionary committee of five, who are to hold office for three years, was appointed with full authority to act in all matters relative to home and foreign missions. During the year our own home missionary's salary has been paid by the churches and about $86 left in the hands of the treasurer. This missionary committee, at its first meeting, appointed two of its members to visit Santo Domingo and Haiti in the near future at the expense of the churches with a view to establishing mission work there.

Second: The note of harmony and brotherly love. The writer has rarely attended a meeting where this was so prominent, nor can he recall a single discordant note. The discussions were free, and the opinions expressed often widely diverged, but a Christian courtesy held all within safe limits and it was evident that we were brethren.

Third: The note of seriousness. From the first meeting it was evident that the pastors and delegates were taking the Lord's work seriously; their looks, their prayers, their talks, everything indicated this. The writer was deeply moved as he looked into the faces of these men and women who had come together from all parts of the island to rejoice together over what the Lord had done for them and to plan for the extension of His Kingdom. That they meant business, and serious business too, was evident.



Fourth: But nothing was so noticeable as the growing liberality of our churches. Their contributions increased from about $1,800 [illegible] nishing over $3,600, an increase of [illegible] during the year. Out of their [illegible] have abounded in their liber- [illegible] pastors have caught the spirit [illegible] Christian grace and are devel- [illegible] churches in a way that does [illegible] themselves and to the Master.

[illegible] meeting will be remembered [illegible] the best we have yet held and its [illegible] be felt during the years to [illegible] department of our work.

Dr. Morehouse's Message

TO THE BAPTIST ASSOCIATION OF PORTO RICO

Dear Brethren: On behalf of The American Baptist Home Mission Society I send you greeting, hoping that your annual meeting may contribute much to the advancement of our cause in Porto Rico. God has greatly blessed our work hitherto. He has given us devoted and capable men as leaders and as master-builders in a field where foundations had to be laid, and then the work of building up had to be done.

This constructive work is what I wish to say a few words about to our brethren in Porto Rico. It means, first, the building up of strong individual character: men and women of noble aims and lives, well grounded in the Word, who will not easily be carried away by every wind of doctrine.

It means strong Christian churches, knit together in love, in which every member is a living stone that fills an important place in the spiritual structure. Each church should grow in liberality and do its utmost for the support of its pastor and to give the gospel to others also. Every true church of Jesus Christ is a missionary church.

This constructive work also includes the union of our churches in an Association. We must learn how to work together. In union there is strength. In such union larger questions than those which usually engage the attention of local churches are considered. The excellent program of your Association ought to give an uplift to all who attend, and must tend to unify and make more efficient our whole work in the Island. Remember, also, that you are a part of the great denomination of Baptists in the United States and the world.

We were glad to have at the annual meeting of The American Baptist Home Mission Society our highly esteemed brethren Dr. Rudd and Bro. Cepero, who were heard with great interest as they told of the triumphs of the gospel and of the needs of the field. We hope that it will not be long before we shall have a well-established school at Rio Piedras, especially for the training of young men for the ministry. May the meeting of your Association be of great spiritual blessing to all present and to all our churches in Porto Rico.

Fraternally yours,

H. L. MOREHOUSE, *Cor. Sec'y.*

CHAPEL CAR AND COLPORTER

Progress under Difficulties

BY T. H. BAXTER, SUNDAY SCHOOL MISSIONARY IN WYOMING

The work goes steadily on in Jackson in spite of opposition and indifference. The Sunday school attendance has been very good. I attribute it in part to the effect of the Young Reaper series of buttons which we are using. Another incentive is a little party which Mrs. Baxter gives for her class of boys each Friday evening. They study the Sunday school lesson for a half hour and then play games for an hour, after which light refreshments are served. This has proved a very good plan, and has drawn about as many Mormon boys as gentiles. When we intimated that the party was only for those who attended Sunday school, they nearly all began coming to Sunday school and preaching service also. While the Mormons here are not as much Mormon as in Utah, they are infected with the cunning peculiar to their cult. As an example, the women's auxiliary of the Woodman Lodge leased the club-house for the coming year. Leading members of this auxiliary are Mormons or warm friends of theirs, and the majority of the others are opponents of religion or indifferent to it. Once in the management they announced a children's dance every other Saturday evening. This would not have been so far-reaching, but the Mormon element then told certain children that they could not dance if they kept on attending the Baptist Sunday school, for the Baptists were strictly against it. This is a sample of the efforts to take the children from our school. But truth and right must prevail. While the battle here will not be easy or short, we shall conquer. One man, a rancher, has been strongly and openly opposed to religious work. When he brought his little twelve-year old girl to Jackson to put her in school, we asked him if she couldn't attend our Sunday school. He replied, "No, I don't want her to take any stock in any kind of religion, but if she must go to any Sunday school she can go to the Mormon, for they don't teach anything out of the Bible." He put her in a strict Mormon family to board, but she soon began attending both our services and seldom misses. We are praying for the father's conversion and expect to see it some day. When the manager of the club-house put us out he also stopped his two boys from attending our Sunday school. They were such bright children that we regretted to lose them. But they came back two weeks ago and are going to attend regularly again. Thus our work continues to gain.

✠

From the Diary of a Wisconsin Sunday School Missionary

THE privilege of meeting some of the heroic men and women in Wisconsin and sharing with them their plans and hopes and dreaming with them their dreams is one of the joys of the Sunday school man. Related of course to these things are the waste places, broken walls and awakening of the dreamers, but it is certainly a great joy to have a part, small though it may sometimes seem to be, in rallying the forces and helping rebuild the walls. Here are some gleanings from my diary:

Thursday. A visit to Mauston was made with the hope of resurrecting the Sunday school. The only Baptist church, so far as I know, in the state holding preaching services without a Sunday school is here and it has been on my heart for some time. The day was spent visiting among the members and the evening train took me to the home of the pastor who supplies the pulpit, where the matter was strongly urged. A letter came later saying, "The school starts next Sunday and we will do our best to build it up."

Sunday. Day was delightfully spent at Omro, where Pastor McFarlane preaches. At the morning hour and the close of the Sunday school period messages were pre-

sented urging the best methods. The afternoon service at three brought out a good attendance to hear the "Chalk Talk." At the young people's service a song was given by request, as well as a few words on the lesson. The evening meeting was a union service held in the First Methodist Church. Possibly 400 people greeted the speaker and it warmed his heart to have the pastors say, "This is the most helpful service we have been in for a long time."

Monday. Today 195 letters were addressed and mailed relative to the budget.

Tuesday. A visit was made to Neenah to look into new openings for schools at Dale and near the city. Pastor Clapp has a desire to do a large work for the Master and requested the visit.

Wednesday. A special call waited me to come to North Freedom and make an address at the Sauk County Sunday School Convention. It was a crowded house that welcomed me at 8 P.M. and listened to the address on "The Teacher and That Boy."

Friday. For some time a little town in the La Crosse Valley has urged itself upon me. A former visit revealed the fact that there was no evangelical church, although there seems to be a large opening for such work. By request our Superintendent of the Dano-Norwegian work in Wisconsin, Rev. N. K. Larsen, met me at La Crosse and we visited the town together. It is strongly Norwegian and he was interested in its possibilities for work among his people. Saturday, Sunday and a part of Monday found us here. The people very kindly gave permission to use the hall, which was centrally located, and they also furnished lights and a piano for the service. It was a good day and at the Sunday evening service all the planks which Brother Larsen and I arranged across nail kegs and boxes were occupied. A possible preaching point here.

Sunday. It is but a day's journey in Wisconsin to get into the "foreign mission field." Pound is the largest Polish community in the state outside of Milwaukee and Kenosha. It holds the largest Polish Baptist church in the United States, and one of the noblest pastors in the denomination. He is brave and sincere and yearns for souls. The Publication Society, with its usual desire to render the largest service possible, has a Polish colporter whose home is here. It was interesting to visit and speak to these people. In the school the unique plan of teaching appeals to the visitor. The teacher takes each child in turn and explains a verse to him. The others meanwhile wait their turn and before and after their recitation maintain the utmost quietness. To speak in the large church is also an experience. The afternoon was spent in a ride into the country to the Second Polish Church and the evening brought the service where the entire congregation were young people and it was filled with possibilities for the Kingdom.

Thursday. Leaving Pound a trip was made to New Richmond, where the little church is vacant. It has been for some time and the people need encouragement. Several of the people were visited and the hope left for the opening of the work again. An engagement was made for a meeting of the church to consider reorganization. After discussion the church voted to reopen the church and reorganize the school. The date was set for the annual meeting and election of officers and prayer was made for direction. Plans were set in motion which will probably lead to the calling of a pastor and the development of the work.

F. A. HAYWARD.

✠

A GREAT SERMON

The sermon preached by President W. H. P. Faunce before the Northern Baptist convention in Philadelphia, Sunday, June 18, has been printed for gratuitous distribution, and will be sent to any address upon the payment of postage. The postage on a single copy is one cent; on ten copies 4 cents; on 25 copies 9 cents. Pastors of churches, or any other persons, can secure copies by sending request with postage to the American Baptist Publication society, 1701 Chestnut street, Philadelphia.

✠

NEW HAMPSHIRE CONVENTION

State Secretary O. C. Sargent reported 882 additions to membership in the churches as compared with 394 last year; 248 baptisms; 87 churches in the state with 8,596 members, and 104 Sunday schools with enrolment of 9,434; average attendance, 4,565. Announcement was made of Colby Academy's gift of a $100,000 building.

A Storehouse of Good Things

The large octavo volume which contains the report of *The Baptist World Alliance*, Second Congress, published by the Local Committee in Philadelphia, is a treasure trove for the Christian reader. The book is one to be read aside from its official character or the denominational features of the world meeting. It is filled with inspiring material for the Sunday school teacher, the preacher, the lay worker, the man and woman who would be abreast with the progress of Christendom. There are discussions of great value. What was said in the congress should not be permitted to pass unheeded save by the fortunate ones present. It is good to know that the first edition was exhausted by advance orders. MISSIONS has had to borrow a copy for review purposes. The 450 page volume, with portraits of the principal speakers and the officers, is of permanent value. We purpose to pick out the brightest sayings of speakers and give them from time to time, thus providing them wider circulation, and increasing interest in the Report. The price is only $1.15. Orders may be sent, we suppose, to the Publication Society.

✠

Missions in the Magazines

The Contemporary Review for September contains a fine article on "Indian Law and Legislation" by the Hon. Mr. Justice Sankaran Nair. Written as it is by a Hindu, it carries conviction with it by its earnest, forceful style. The writer pleads for an Indian Succession Act or a Marriage Act which shall release a reformed Hindu from the native law and nevertheless make it possible for him to retain his rank among his fellow-men. Such legislation is desired by all liberal Hindus and Indian reformers. A Civil Marriage Bill which would legalize marriage between individuals of any castes is believed indispensable in the interests of morality and progress. Legislation against child marriage the writer believes to be of the utmost importance. A healthy home life demands an educated mother, and this is not possible under the child-wife system. Again, the government might restrict though not wholly abolish polygamy by forbidding a second marriage without the consent of the first wife. Though the writer does not advocate government interference in religious matters, he believes that it should prohibit the excommunication of any Hindu because he has taken advantage of a civil marriage.

"Native Life in the Andaman Islands," an article in the *Century* for October, is a vivid account of life in the penal settlement of the Colonial Indian Government on the Andaman Islands, 650 miles from Calcutta. There are 1700 persons in the settlement, of whom 800 are women; all are there for murder. The first six months are spent in solitary confinement in the cellular jail, known as "hell," on Viper Island; then there is a period of hard labor for one and a half years with separate cells at night, after which they become slaves, sleeping in well-guarded barracks. After five years they may join the colony of "self-supporters," live in the village, earn their living as they choose, and send for their families or marry convict women. Curiously enough, caste is always rigorously preserved. There is no possible escape, for if by chance a prisoner eludes the guard, he is sure to meet his death by fever or starvation, or through the natives.

"The Pictorial Art of Japan" is a well-written historical and critical sketch of Japanese painting, from earliest times up to the present date, by Count S. C. de Soissons in *The Contemporary Review*.

The Nineteenth Century devotes nineteen pages to an article on "Alcohol in Africa." Though long, the paper is worthy of attention. Especially notable is the statement that the use of alcohol among negroes paves the way for tuberculosis and other more or less dangerous diseases. The Brussels Conference, dealing with this and other African questions, is to meet again, and it is believed that the restrictions on the use of liquor now in force in Central Africa may be extended to West Africa and possibly even to South Africa and the Sudan.

Those fond of tales of adventure will enjoy "Into the Libyan Desert" in *The World Today* for September. This is a lively narration of a trip through the desert to Kharga Oasis, where were found many traces of the early Christians, chief of which was the Christian necropolis with its innumerable crumbling tombs.

Roger Cheyne has a pathetic story of the cruelties practiced by a witch doctor in Central Africa on an innocent girl who scorned his repeated offers of marriage. "The Custom of the Country" in *Blackwood's* for September is worth reading.

"Silver and the New Chinese Factor" in the *Forum* for October deals with the reform of the Chinese currency system. The railroads are an important factor in knitting together the loosely bound provinces of China, making possible a common language and common ideas and ideals. In *The World Today* an article entitled "The Railroad in China" states that the Kowloon Railway together with the Canton-Hankow will on completion furnish rail communication with Europe via Peking, Manchuria, and Siberia. Because of the twenty-two miles of almost continuous cuts and tunnels, costing about $250,000 (U. S. gold) per mile, this will be the most expensive piece of railroad construction in the East.

"The Society of Christian Endeavor," by its founder, Francis E. Clark, D.D., in the *Century* gives a brief history of the organization, its development in other countries, the work done by individual societies, and the motive — "to reveal the fundamental conceptions of Christian life to all people," aside from creed.

An impressive article is written by George Parkin Atwater for *The Atlantic Monthly*, entitled "The Ministry: an Overcrowded Profession." He claims that the profession is overcrowded because the country is overchurched, and he suggests as remedies (1) church reunion and (2) a more thoroughly equipped ministry. Two strong churches are better than ten struggling ones, he says, concluding with a call for many to share the pastor's work, leaving him free to minister to the spiritual needs of an increasing number of people.

All friends of boys will be glad of J. Adams Puffer's article on "Boy Gangs and Boy Leaders" in *McClure's* for October. The gang is a force for good as well as for evil; it teaches the boy coöperation, self-sacrifice, loyalty, and team-play. The instinct for leadership, so strong between the ages of ten and sixteen, is helped to develop in the gang, where the boy must fight his way to independence. "Helped at the right time and in the right way, the budding leader forms the habit of success and goes from strength to strength. Hindered, the impulse aborts, and the boy remains a follower to the end."

"The Insurgent Sunday School" is the title of an article by George Creel in *Everybody's*. The paper includes a brief history of the Sunday school movement, explains the system of grading and the means of interesting the younger children, mentioning the plan of "Community Study by Groups" for older pupils outlined by the Missionary Education Movement. "Speaking out of well-grounded hopefulness, it is safe to say that the Sunday school of the future will make Christianity and Good Citizenship interchangeable terms. Social conditions; the need and agencies for betterment; the obligations of citizenship; political, industrial and social duties and responsibilities — all these will be included in the religious instruction of the future. Under the new régime the Sunday school class has the same expert tutelage that the public schools afford. It means the re-making of the church the reëstablishment of Christ's religion; for how can it be doubted that those who are used to a *live* Sunday school will refuse to stand for a *dead* church?"

THERE IS REAL DANGER

THAT there shall be the same old failure this year as in the past to send in missionary offerings early, thus causing anxiety and strain at the end of the year, and what is worse, requiring the expenditure of good missionary money for interest.

¶ THAT we shall try to make bricks without straw, vainly hoping for missionary interest and offerings without missionary education, anticipating a generous harvest where little or no seed has been sown.

¶ THAT many churches will cling to the inadequate method of missionary finance that depends upon spasmodic giving through special collections instead of securing a "stream of money" through the weekly offering and the double envelope.

¶ THAT the double envelope plan shall be allowed to fail because the "every member" canvass was not carefully made.

¶ THAT churches will be satisfied merely to raise an apportionment that falls far short of their ability and resources.

¶ THAT denominational disaster may result from our failure to remember that the apportionment this year must be interpreted strictly as a minimum and not as the church's objective. $240,000 more than has been *apportioned* to the churches, or may reasonably be expected from other sources in the light of previous experience, must come into the treasuries. *See Apportionment Committee's Bulletin in this issue, p. 736.*

¶ THAT the spiritual aspects of the apportionment plan shall be lost sight of, the power of prayer overlooked, and the value of sacrificial giving in the building of character forgotten.

¶ THAT your church may have overlooked the fact that missionary literature for distribution, suggestions for a campaign of missionary education, and double envelopes for weekly offerings may be secured from the

GENERAL APPORTIONMENT COMMITTEE
Ford Building, Boston

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$515,384.92	$65,020.51	$450,364.41
Individuals (estimated)	230,000.00	18,944.77	211,055.23
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	56,220.85	122,111.15
Total Budget as approved by Northern Baptist Convention	$923,716.92	$140,186.13	$783,530.79

Comparison of Receipts with those of Last Year First six months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$65,066.61	$65,020.51	. . . . .	$46 10
Individuals	21,605.44	18,944.77	. . . . .	2,660.67
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	43,987.41	56,220.85	12,233.44	. . . . .
	$130,659.46	$140,186.13	$12,233.44	$2,706.77

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$353,792.36	$44,521.51	$309,270.85
Individuals	150,000.00	2,448.07	147,551.93
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	86,089.69	89,202.31
Total Budget as approved by Northern Baptist Convention	$679,084.36	$133,059.27	$546,025.09

Comparison of Receipts with those of Last Year for six months of Fiscal Year

	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$42,526.19	$44,521.51	$1,995.32	. . . . .
Individuals	1,901.81	2,448.07	546.26	. . . . .
Legacies	87,577.41	86,089.69	. . . . .	$1,487.72
	$132,005.41	$133,059.27	$1,053.86	

American Baptist Publication Society

Financial Statement for six months, ending September 30, 1911

Source of Income	Budget for 1911-1912	Receipts for six months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$111,304.25	$38,598.82	$72,705.43
Individuals (estimated)	21,800.00	6,362.54	15,437.46
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	51,273.88	20,447.14	30,826.74
Total Budget as approved by Northern Baptist Convention	$184,378.13	$65,408.50	$118,969.63

Comparison of Receipts with those of Last Year First six months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$39,724.50	$38,598.82	. . . . .	$1,125.68
Individuals	4,403.95	6,362.54	$1,958.59	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	15,603.94	20,447.14	4,843.20	. . . . .
	$59,732.39	$65,408.50	$6,801.79	$1,125 68

"Joy to the World, the Lord is come,
Let Earth receive her King!"

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born unto you this day in the city of David a Saviour, who is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest,
And on earth peace, good will among men.

The Love Gift of God the Father

MISSIONS

VOLUME 2 DECEMBER, 1911 NUMBER 12

The Latest from China

By Foreign Secretary Thomas S. Barbour, D.D.

EACH of the four sections in which our mission work is conducted in China is now involved in the revolution. In Szchuan, in the far West, where the outbreak appeared first, the disturbed conditions extend through the entire province. By direction of the British and American Consuls all missionaries who could reach the place gathered at Chungking, a city under full naval protection three days' journey down the Yangtse River from Suifu. All our mission force at Suifu and Kiating, together with Mrs. Salquist and Dr. and Mrs. Shields from Yachow, are now at this place, with the exception of Mrs. and Mr. Clark, who have arrived at Shanghai. Mr. and Mrs. Taylor, Mr. Dye and Mr. Foster are shut in in the capital city, Chengtu, while Mr. Openshaw is still at Yachow, and Mr. and Mrs. Wellwood and Dr. and Mrs. Humphreys are at Ningyuenfu.

A number of letters have been received from Western China. Mr. Taylor's vivid description of the experience through which he and Mrs. Taylor passed will be read with the deepest interest and with thanksgiving for the signal deliverance from peril of these beloved workers. In a second letter, written September 23 and sent from Chengtu by a private carrier to a city four days away, Mr. Taylor states that "All are safe and well;" that the acting Viceroy "has done everything in his power to keep us safe from harm and danger." He adds, "The Openshaws are sticking it out at Yachow, and Ningyuenfu is probably all right."

A letter from Mr. Openshaw bears date September 15. He mentions the closing up of the city gates and ferries because of the approach of rioters. He adds, "We are continuing our work as usual, though strict precautions are observed and we are ready for hasty departure if the need arises." He states that there is no information of trouble at Ningyuenfu.

Letters from several of the missionary company at Chungking state that all are desirous of remaining rather than of going farther down the river. They refer to the Chungking missionaries as most kind and hospitable in showing all attention to their Baptist guests, though so large a company of their own mission connection must be cared for. The letters are filled with references to plans for resumption of work after a brief interruption.

The district of the three cities, Hankow, Hanyang and Wuchang, is a chief center of the present conflict. The Imperialists seem to have regained possession of Hankow amid horrible scenes of murder and conflagration. The city is reported as two-thirds burned, with loss over fifty millions, and the masses homeless. Hanyang, where the body of our work is found, and Wuchang, are still in the hands of the revolutionary party. It is believed that all the Central China missionaries are now at Shanghai.

In Eastern China, among other important cities which have passed with little resistance to the revolutionary party, three centers of our work — Shanghai, Ningpo and Hangchow — are mentioned. In Southern China the establishment of the new government at Canton is just now announced, this action having been delayed for a period surprisingly long in view of the well-known identification of Kwangtung province with all forms of anti-imperialist agitation. The present movement undoubtedly must involve our fields in Southern China. All but two of the stations in Eastern and Southern China are in close communication with a port city.

We have profound reason for gratitude in view of the safety thus far enjoyed by our missionaries. There is no doubt that both parties in the conflict are committed to protection of foreigners. The letters from West China emphasize this strongly: "No foreigner has been assaulted at any place." "Bulletins were issued charging the people by no means to touch foreigners or mission buildings." An attempt at anti-foreign propaganda at Chengtu was punished by the immediate execution of the offender. Thus the element of official hostility to which the terrible massacres of Boxer days were due is eliminated. Whatever room for question there may be as to the ultimate attitude of an imperialist or a constitutional government toward foreign interests, the present attitude of both parties is that of desire for the friendship of the foreigner. The obvious peril of the situation for those in isolated situations is that of inability on the part of officials or leaders to control the disorderly element in the populace. But against this may be set the fact of local friendliness toward missionaries which as a rule may be counted upon not only to discourage attack upon them but to secure for them active defense in case of need. In the terrible slaughter at Pao-ting-fu in which Mr. Pitkin lost his life it is said that "the students wept as though their hearts would break." The aggressors were mainly from outside the town and represented the official movement. In Shensi, the scene of the butcheries of Viceroy Yu, the people brought coffins for those who had been slain. While the mob element constitutes a real peril, this fact of personal favor with which God has rewarded missionary work cannot be forgotten. Many are ready to save the missionary, if need be, at the cost of their own lives.

All signs are indicating that this struggle for the overthrow of a corrupt rule is to constitute another great episode in the momentous movement in the East: that while involving temporary interruption to mission work, perhaps serious property losses, it is to lead on to a new era of liberty and progress for China and a great enlargement of Christian opportunity. The time is one for prayer for our true-hearted workers in China and for a new and still more confident facing of the task to which their work is related.

Boston, Mass., November 9, 1911.

MAKE A CHRISTMAS GIFT TO THIS GOOD CAUSE

Has your church begun to lay plans for taking part in the effort to raise $250,000 in order to help needy ministers and their families? "A man from Pennsylvania" has given $50,000 for this noble purpose. WHAT DO YOU INTEND TO DO?

Christmas All the Year

THIS would certainly be a different world if all Christians were to resolve — and be given grace enough to keep the resolution — to manifest through the entire year the same spirit that characterizes them on Christmas Day. We all know the glad and kindly and generous Christmas spirit. "On that day all the feeling and expression of our life is love — why not every day?" That is the question put by some writer, and it is a good one to ponder. Why not wear the smiling and happy Christmas face every morning? Why not cherish the same charitable and thoughtful temper toward the less fortunate? Why not move on a more magnanimous and beautiful plane, and thus make our religion a compelling power for good?

It is well to celebrate the coming of Jesus Christ into the world in His earthly form, and to make much of that event which is the center of human history and destiny. It is well to strive to realize more fully what the religion of Jesus has wrought in civilization and character. But it is essential individually to catch the real spirit of Christmas and make it a permanent and controlling spirit of daily living. When this transforming result is accomplished in all Christ's disciples, Christianity's conquests will be swift and sure in every land.

The spirit of Christmas? Love; unselfish service to others; self-giving that counts no cost too great. This is the secret of a happy life, as well as a blessed one.

"May every soul that touches thine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter sky beyond the gathering mist,
To make this life worth while
And heaven a surer heritage."

Send the Glad Tidings

WHILE we are singing "Joy to the world, the Lord is come," and quoting the Glad Tidings from the Book of books, let us remember that there are millions on millions of men and women and children who have never heard the Glad Tidings of the Christmas morn and the Saviour born in Bethlehem. Upon them the Light has not yet shined. The greater portion of the people of the earth do not know of a Merry Christmas.

This constitutes the missionary op-

portunity and obligation. We are to carry or send the Christmas news and exemplify and inculcate the Christmas spirit until the Lord Christ shall receive the heathen for His inheritance and crest upon His universal dominion.

Measuring Up to the Age

IT is a great thing to be alive in an age of great enterprises, of colossal changes, of reformation and transformation. It is a great thing to have part in the activities of such an age. Life is surcharged with potentialities, overwhelmed with opportunities, rich in influence, for those who have sight to see and will to do.

What a magnificent thing the missionary enterprise is when we grasp its sweep and significance. A hundred years ago foreign missions had scarcely attracted attention outside of a very limited circle. The Far East was a *terra incognita*. China, Japan, India, Africa, were mere names on the maps studied more or less in school. "National" was a word not much in use, and "international" was merely to be found in the dictionary if one were looking for long words. The heathen nations were regarded as altogether benighted and contemptible from the point of view of civilization, and if there was any feeling it was one of pity. All heathen peoples were hopelessly inferior. Ignorance of the peoples of the earth was almost inconceivably prevalent and dense. The world was far apart, and our people dwelt in serene consciousness of divine favor and unparalleled blessings of liberty and enlightenment.

A century of missionary endeavor has passed, and the face of the world is changed. We do not mean to imply that all that has come to pass that is marvelous is due to missions; but it is suggestive that the period of missionary undertaking and achievement is coterminous with the world advances and changes; and it is not too much to say that the radically changed conditions in the oriental lands and the new world-relationships and sense of brotherhood are in no small degree the outcome of missionary exploration and influence.

China is undergoing a revolution more extraordinary and complete than has been seen before in any nation. We cannot as yet begin to appreciate what it means for this ancient civilization to pass as by lightning change into a modern republic or limited constitutional monarchy. Either would be at the furthest remove from the irresponsible Manchu dynasty endured for more than two hundred years. The Chinese reformers would be the first to confess that the work of the Christian missionaries in China, and the education of thousands of young Chinese in Christian lands, had prepared the way for the wonders that are occurring. Greater than commerce in its influence upon the development of China has been the power of missions. The new China can never be a pagan land as the old China was. The Chinese Emperor has already ceased to be the sole representative of God in the minds of millions of the Chinese. The power of superstition is still strong and widespread, but the chains of captivity have been broken, and the progress of Christian truth is as certain as is the gradual elimination of idolatry.

What is true of China is true of other peoples. Christian missions have undermined the pagan faiths in Japan and India, and find but one living and aggressive foe in missionary Mohammedanism, which gains its strength from its missionary zeal. But faiths are judged by their fruits. Discounting all the faults and failures of Christian civilization, it nevertheless shines with

a white light against the dark background of Mohammedan civilization. To the Cross, not the Crescent, belongs the dominance in the life of the world that is to be. And the work of Christian missions is to establish this dominance.

We are sharing therefore in world-movements of unimagined grandeur and moment when we throw ourselves into the cause of world missions. The movement is vast enough to inspire and invigorate us.

But it is not so vast that it can spare one of us without loss. Every church and every Christian counts in this world-evangelizing enterprise. Our denomination has a rich heritage in its missionary history, but there is a mighty call upon us of today to measure up to that history. We are not doing our share of world evangelization at the present time. We are thinking and talking about little things when we ought to be doing large ones. We are rich and powerful, but our riches and power are not consecrated to the advancement of the greatest cause on earth — the missionary cause that means the flooding of the whole earth with that Light which first shone on that Christmas morning twenty centuries ago.

Great days bring great duties and demands. If the Baptists have the work to do which we profess to have, as witnesses of the truth, it is time we were up and at it, with abounding liberality and largeness and surpassing zeal.

Ⓜ

Two Years Old

THIS number completes the second volume of MISSIONS. A review will be made in January, with the opening of a new year and volume. It is fitting here to acknowledge the widespread favor and kindliness with which MISSIONS has been received, and to express grateful thanks to the large number of men and women in the churches who have worked so faithfully to extend the circulation of the magazine. We all rejoice in the fact that the incoming of *Tidings* has given MISSIONS a list of almost sixty thousand. The number of new subscribers is steadily increasing, and if the renewals come in as we expect, the seventy-five thousand mark will soon be within hailing distance. But that is only a way-station, not the goal, as we say of the apportionment. ONE HUNDRED THOUSAND IN 1912! That is worth working for.

To make that possible, it is our task to make MISSIONS ever better and more interesting; and to that end nothing within our ability, mental and financial, will be spared.

To each individual reader of the great host of readers, MISSIONS wishes a MERRY CHRISTMAS and HAPPY NEW YEAR!

Ⓜ

Hankow Burned and Devastated

It seems to be certain that Hankow has suffered greatly in the revolution. More than two miles of the city are reported as burned, and thousands of the people have perished. The Methodist mission was destroyed, and the wounded men who had taken refuge there were victims of the flames. War is cruel, but many things connected with the revolution, both at Hankow and further west, such as the massacre of women and children at Ichang, have been shocking, and have led to protests by missionaries and others.

□

Evil Times at Tripoli

The reports from Tripoli of Italian massacres of Turks, including indiscriminately women and children, have stirred Europe. Allowing for exaggeration, it is evident that Italy will have to pay dear for her military incursion into Africa.

Note and Comment

MISSIONS wishes Merry Christmas to every reader, every missionary, every minister, every member of every Christian church — yes, to everybody everywhere! That is the Christmas spirit, world-embracing in kindness and sympathy and helpful desire. The number brings an effective message to old and young. There is a Junior Page, distinctively, for the first time, and we hope to make MISSIONS so interesting that every member of the family will look for it. Gratifying expressions come from various sections of the new interest added by the enlarged space given to woman's work. This department will grow in value as plans are developed. The two articles on China will give an idea of the situation. Dr. White's conclusion of his Indian Encampment sketch will be read with increasing pleasure. Mr. Cressy's first experiences as a missionary will be followed by others, and as he has had to leave his work in China owing to the revolution, he should have something of unusual kind to tell. If there is not something within the covers of MISSIONS to interest every reader, we should like to know what is missing.

¶ "When China awakes she will shake the world," said Napoleon. China is awake. We shall see what kind of a prophet the little Corsican was.

¶ We give two missionary programs this month, both for use in January. The general subject for the first three months of the new year is to be "The Transformation Regeneration of the City." City evangelization is unquestionably a pressing matter, and we have a fine book by Superintendent Sears of New York on that subject. As an alternate program we give *the rural problems* as presented by the home mission text-book on that subject. The program for the year will be given in the January number.

¶ In this connection, it is our purpose to give in each issue illustrative matter that will aid in preparing the missionary programs outlined by the Young People's Baptist Union. As far as possible, there will be special articles dealing with the special subject for the month, so that our subscribers will find MISSIONS a storehouse of good things for missionary meeting use.

¶ A wide circle of friends will join in congratulations to Dr. W. C. Bitting and Mrs. Bitting on the celebration of their silver wedding, Nov. 17. As unsalaried secretary of the Northern Baptist Convention from its organization, Dr. Bitting has rendered a service which the denomination thoroughly appreciates. May he be as useful and influential when the golden wedding comes. We could wish for both nothing better than that they may realize the happiness they deserve.

¶ We call special attention to the announcement on one of our advertising pages of the forthcoming *International Review of Missions*, to be published quarterly under the auspices of the Edinburgh Conference Continuance Committee. This will meet the requirements of the special student of missions, and of ministers and workers who desire a broad treatment of mission fields and world conditions. The names of the editorial corps at once indicate the value of the quarterly. The Missionary Education Movement has taken charge of the subscriptions in this country, as the most available inter-denominational organization. It is significant that this Review will represent the entire Protestant missionary forces of the earth. We commend it most heartily to our readers.

Letter from Chengtu, West China

Rev. Joseph Taylor tells of First Days of the Revolution that promises to make China a Republic

WEST CHINA UNION UNIVERSITY, CHENGTU, WEST CHINA, Sept. 18, 1911.

DEAR DR. BARBOUR: When I last wrote you we were living outside the city on the university grounds. In that letter I told you of the beginning of the agitation about the Szchuan-Hankow Railroad. The shops closed on August 24, and this was the beginning of *passive* resistance. I said then that both the viceroy and the leaders of the "Railroad Protection League" were desirous of giving protection to the foreigners, and we were expecting to open the university and the middle school on the day set — Sept. 4. However, the movement grew apace and on Sept. 2, we who were living outside the city were requested to move into the city, but were told that until matters became more pressing we could live at any place we wished. We were very kindly invited to stay at the Methodist Mission compound and went there.

During the next few days the articles in the papers and the cartoons took on a distinctively anti-foreign tone. We began to organize with a view to leaving the city and boats were hired by some of the missions.

On Wednesday, Sept. 6, a notice came from the viceroy by way of the British Consul, asking all foreigners to concentrate at the Canadian Methodist Mission Hospital, and we came over that same afternoon. The next morning Dr. Kilborn of the C.M.M. called a meeting to announce that the British Consul and the viceroy deemed it wise for nearly all the missionaries to leave for Chungking on the following day (Sept. 8). It was voted to do so and preparations were made to carry out the decision of the meeting. That day noon (Sept. 7) Mrs. Taylor and I went out to the university to get our trunks off to the boat as it was felt that we should come home to America (instead of waiting for furlough next spring) unless there was hope of our being able to open school.

When we returned to the city gate, we found it shut and were confronted by a howling mob. However, through the efficient help of the police we were gotten safely away and returned to the university grounds. We were later joined by two other missionaries who had failed to get into the city before the gates were closed. We spent that night and the next day out at the university. Meanwhile I had succeeded in getting a letter in to Mr. Dye. He with some other men organized a rescue party and with aid given by the viceroy succeeded in pulling us up over the city wall under cover of darkness and we made our way safely to this place.

During the evening of Sept. 7 the viceroy arrested the leaders of the Railroad Protection League and now has them in custody. There was bloodshed in the streets of the city and outside the walls the "militia"

AMERICAN METHODIST HOSPITAL, CHENGTU

began to assemble and to attack the city. But the viceroy had moved twenty-four hours before the other party was ready, so has the upper hand inside the city. On the outside there is fighting every day and we hardly know the real state of affairs as *reliable* news is difficult to obtain. One thing is certain; it is that we are safer inside the city than we would be outside. The viceroy does not wish us to leave here, but to wait patiently until he clears the surrounding country of the militia. This he is doing slowly but surely, and the area of attack is widening. It may be weeks or it may be days before we can go back to our work at the school, and our students have gone home.

Just how the people in the other stations are faring, I do not know. Yachow seemed to be quiet when Mr. Openshaw last wrote, as did Kiating. We hear that Suifu is disturbed, but cannot verify the rumor. The British Consul told us that there is a British gunboat at Suifu. It is safe to say that all districts are more or less disturbed and there will be little opportunity for effective Christian work for a few weeks. If we can get our schools opened by Oct. 1 we can get in a good term's work. This we hope to be able to do.

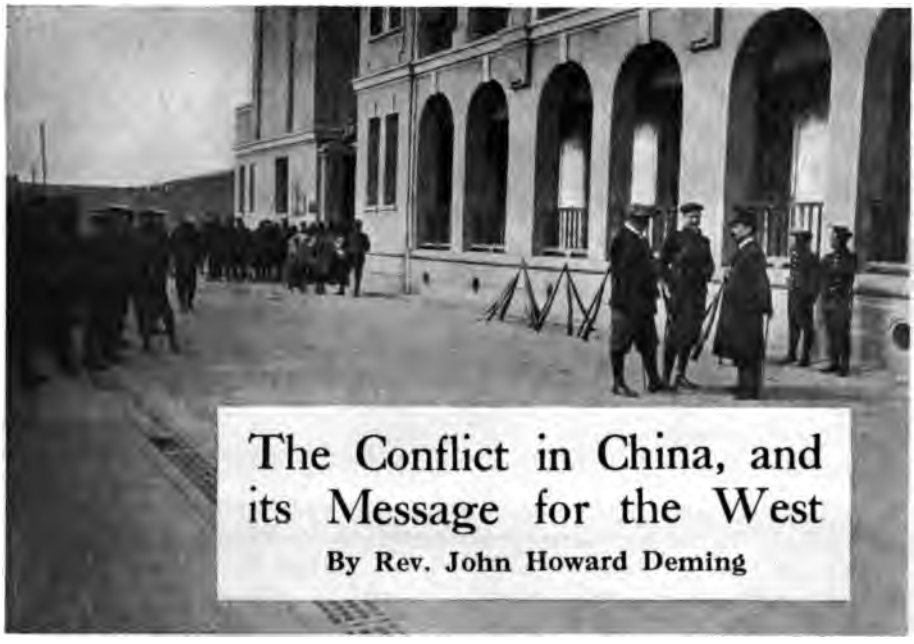
It is too early to give a careful estimate of this agitation, yet one is safe in saying that the railroads are the *occasion* and not the *cause* of it. It lies deeper, and even if the question of railroad control could be settled tomorrow the people would continue to agitate. They are tired of unjust taxation without due representation. They believe that the present government has been false to its promises and the end is not yet. The Christian church should not fear this unrest, for while we can in no wise sympathize with some of the methods used, we are, in a measure, responsible for the dawning hope of a new era of constitutional government which lies back of all these days of stress and struggle.

Cordially yours,

JOSEPH TAYLOR.

J. CAMPBELL WHITE'S ARTICLE, "ILLUMINATING IMPRESSIONS OF CHINA," IN JANUARY NUMBER

CANADIAN METHODIST MISSION PRESS AT CHENGTU, IN WHICH THE OUTSIDE MISSIONARIES FOUND REFUGE



The Conflict in China, and its Message for the West

By Rev. John Howard Deming

DEACON SING ON

IT is an interesting fact that the recent capture of Hanyang, Hankow and Wuchang by the revolutionists marks the third time in Chinese history that these three great cities of Central China have been held by an invading or rebel army.

They were first captured in 1274 A.D., by the western Tartars or Mongols, when that invading army swept southward in their conquest of the empire. They were captured and held by Tai Ping Wang, leader of the Tai Ping rebellion, when in 1852 that leader moved northward in his march toward Peking. Now after sixty years they have again fallen, their capture giving to the recent rebellion its first victory.

The conflict which has recently arisen is not a surprise to those who know China's history and who have followed carefully the events of the last few years. The cause of the conflict, in one respect, goes back about 250 years; in another respect it is peculiarly modern. At the root of the conflict may be discovered three definite and distinct elements which may be characterized respectively as anti-Manchu, anti-reactionary, and anti-foreign.

The anti-Manchu character of the movement was shown at the very outset by the massacre of Manchus in the first cities taken. In this respect the movement has recalled the Tai Ping rebellion of 1850. But the difference between the two has been shown in that the Tai Ping rebellion had as its chief object the expulsion of the Manchus, while the present rebellion has had a far larger program, of which the Manchu expulsion has been only one of the elements.

The second element may be called, for want of a better term, anti-reactionary. The movement has been directed against the present government, not merely because it is Manchu, but because it is believed to be reactionary.

The revolutionists comprise the progressive party in China, "Young China," the party that has desired industrial, administrative and constitutional reform. This movement for reform has been steadily gaining ground since Marquis Tseng in 1865 established arsenals and shipyards,

THE ARSENAL AT HANYANG, A MODERN INDUSTRIAL PLANT

and Li Hung Chang in 1876 established the telegraph and created the China Merchants Steam Navigation Co. In 1889 Chang Chih Tung, Viceroy of Hufep and Hunan, founded the great iron works at Hanyang, the pride of New China and the wonder of the visitors from the West. From those iron works, thoroughly equipped with the most modern machinery, have gone the rails for China's railways, and from it are going hundreds of tons of iron to the United States. The victory of Japan over China in 1895 gave tremendous stimulus to the efforts of the reform party. The movement found an able ally in the young emperor, Kwang Hsü, who issued edict after edict inaugurating sweeping reforms. Unfortunately, as it turned out, the reforms were too sudden and too sweeping. The people were frightened, the officials alienated, and when the young emperor gave way to the party of reaction under the empress dowager, the reforms came to an end. The Boxer War, which immediately followed, was the effort of the reactionaries to end reform by driving out foreign influence with the foreigner. This uprising was put down and the movement for reform, more conservative this time, began again. Then came the victory of Japan over Russia, with far-reaching consequences for Japan, China and the Asiatic world. It restored to the Asiatic his faith in himself and in his future, faith in his ability to hold his own with the long dreaded Westerner. By one imperial edict the old system of education in China, a system dating back to the earliest years, the very center of China's conservatism, was thrown overboard, and in its place was established western education.

At the same time, in December, 1905, an imperial commission was sent to foreign countries to study constitutional government. The report of this commission gave impetus to the movement for representative government, and in September, 1906, an imperial edict ordered reform of the official system, revision of the laws, regulation of finance and revenue, reorganization of the army, and *the adoption of constitutional government in the near future.* Edicts followed in September and October, 1907, establishing a government council and creating provincial assemblies. Then came a pause. The emperor and empress dowager suddenly passed away and a child emperor came to the throne under a prince regent. China waited in suspense to see the attitude of the new government toward the reform movement. Like a flash out of a clear sky came the edict dismissing Yuan Shih Kai and Tuan Fang, the ablest and most progressive of China's leaders. In their places were appointed conservative and reactionary men, and the policy of the government was clear. From that time the sincerity of the govern-

ment's promises of constitutional reform have been doubted by the people, and the government has lost the confidence of the progressive party. There have been continual petitions and protests, continual small revolts, while underneath the surface the spirit of rebellion has been working, and now at length it has broken out into organized revolt. Thus the movement is a part of that great wave of protest against absolutism in government which has swept over the entire Asiatic world, stirring Young Turkey, Young Persia and Young India into revolt.

In the third place the movement has had a distinct anti-foreign character. One must be careful here not to misinterpret that term. It has not been, up to the present, anti-foreign as was the Boxer outbreak. There has been not only no desire to injure resident foreigners; there has been a very strong desire not to do so. But the movement has been anti-foreign in a legitimate way, for it has been the protest of China's growing nationalism against foreign encroachment and foreign control. As never before in her history, there has developed recently the consciousness of race solidarity. The new patriotism has meant, not loyalty to the present rulers or affection for the national capital, but loyalty to the present and future interests of the race. The slogan of the movement has been, "China for the Chinese." In this way the movement is exactly parallel to the recent movement in Canada, when reciprocity was defeated. There was no hostility to resident Americans, but there was a determination to prevent the possibility of American domination and control. The cry of "Canada for the Canadians" carried the election. What Canada feared China has felt. For years the Chinese have seen the country invaded by foreigners who have exploited the national resources and taken the cream for themselves. The rate of import duty has, by foreign agreement, been fixed at five per cent, just enough to pay the foreign debt, and the government has received practically nothing. The railway loans constituted the last straw. No sooner had the Peking government over a year ago ratified the loan agreement than a wave of protest arose all over the empire. Indigna-

HARVESTERS WORKING IN A RICE FIELD IN WESTERN CHINA

tion meetings were held in the cities and petitions poured into Peking demanding that the agreement be abrogated. At first sight it may seem absurd to make so much uproar over the mere matter of borrowing money. But Young China knows that the great powers have frequently obtained their colonial possessions through debt. Young China knows the sad history of some of the Central American republics and the significant story of Egypt. Even if ignorant of these striking lessons of modern history, the painful experience with Russia over the construction of the Trans-Siberian Railway over Chinese territory would be sufficient. Young China does not want any possibility of foreign entanglement through foreign debt or foreign property on Chinese soil.

THE NEW INDUSTRIO-AGRICULTURAL CHINA

What is the meaning of this movement for the western world? What interest have we in it? The answer is emphatic — our interest is most vital. The world has seen this ancient people aroused and reaching after the political ideals of the West. Whatever our previous ideas, it is clear now that the day of Chinese ignorance and weakness is ended. The reform movement has seized upon China and will not be satisfied until China's ancient agricultural civilization is replaced by the modern industrial civilization of the West. China is today rapidly introducing modern machinery and in her own factories is beginning to supply her own needs. The next step will be her entrance into the arena as competitor for the markets of the world.

China is beginning to develop her inexhaustible resources of coal and iron, and those resources will supply the needs of her future army and navy. In short, China will be a world power, one whose territory will no longer be appropriated, one whose attitude in world politics will no longer be ignored. What kind of an influence will be wielded by this future world power? It is a serious question.

China has been for years a menace to the physical health of the world. It has been the originating source of infection, the breeding ground of dreaded diseases. But with the development of sanitation, and education of native physicians, this condition will pass away. Will China then become a menace to the moral health of the world? If China merely gets western efficiency, western science and western

power, without those ethical and spiritual ideals which safeguard western civilization, she will indeed become a moral menace. Sheer power may prove the greatest possible curse to an individual or to a nation. In the famous Sherlock Holmes stories, recently translated into Chinese and read by the literati, it will be remembered that the arch criminal, Professor Moriarty, was a man of supreme mental efficiency, a mathematician of the first rank. In like manner it is possible for the nation with the greatest efficiency to prove the most dangerous to society.

On the shores of the western ocean a giant has recently awakened from the sleep of centuries. He is now exercising his muscles; he will soon put on his armor. Has western civilization done its duty by the giant when it has sold him modern armor and taught him how to use it? Has it even fully done its duty when it has taught him how to manufacture his own armor and be independent of the West? By no means. The West has not done its duty until it has developed his character and trained his conscience, that in the years to come he may use his mighty power for good and not for ill.

There are those who speak as if the chief work of missions were the introduction of higher standards of living, as if, in China for instance, the chief object of the missionary were to persuade the Chinese to live in foreign houses instead of mat huts and ride in railway trains instead of on wheelbarrows. Important as may be this elevation of the material standards of living, that is only one of the incidental results of missions, one of the by-products. The chief work of missions is not material, it is spiritual, it is the development of character and the training of conscience. It is the introduction into the developing material civilization of the East of those ethical principles and spiritual elements that have made western civilization what it is. The eastern nations will get our external forms, our machinery and our methods, without the help of the missionary. The supreme task of the missionary is none other than to safeguard that developing civilization, lest it become a purely material power, a menace to the moral health of the world.

GOD OF SPRING, THE "SACRED COW," WORSHIPED BY OFFICIALS OF SZCHUAN AND CHENGTU WHEN THE CAPITAL WAS BESIEGED

A Genuine Indian Camp Meeting

By Charles L. White, D.D.

CONTINUED FROM THE NOVEMBER NUMBER AND CONCLUDED

A TOUCH OF SENTIMENT

DURING the first two days the church tent was pitched on the same spot where the first meeting among the Cheyenne was held in July, 1895. At that early day the Indians came lightly clad, but there were no Christians present. When it was decided to have the Association at Kingfisher this year, the Indians urged Mr. Hamilton, their missionary, to have the tent placed under the same tree where they had held their first meeting sixteen years before.

The general custom among the Christian Indians is to pray in their homes, the head of the family offering a prayer at each meal. It is not a brief blessing, but a petition of some length. One missionary reported that even in many Indian tents, where the heads of the families are not professing Christians, prayer is offered before food is taken. The older Indians seem to be naturally religious, and it is not difficult for them to pray.

SIGNS OF GRIEF

Noticing a woman poorly dressed in front of me, a missionary whispers that sorrow has recently come to her home, and the mother is following the custom of her people. This leads her to lay aside her good dress, to let her hair fall loosely over her shoulders, and to put on the poorest clothing that she can get, for thus she shows her grief. When a death has occurred in an Indian home, the mother, if possible, leaves the house for several weeks. Upon the loss of a child the grief-stricken parent returns to her own mother for a long visit, and if her husband has died, the widow arranges for a series of visits with her relatives and friends.

Until the messengers of Christianity came to these tribes, those in sorrow proved their grief by cutting off their fingers and cutting their flesh. The missionaries, however, found in the Bible a passage covering this need, and instructed their people that they must "make no cuttings for the dead." The mourning at the graves is sincere and frequent, and often occurs at periods covering two and three years. One missionary told me that the only Indian he had ever seen who had showed signs of fear in death was a Cheyenne convert, who departed from the Jesus road and made one hundred cuts on his arms and legs to appease the spirits who were, he believed, offended by his profession of Christianity. While dying he begged the missionary to save his life, but gave no indication of repentance.

MORE RAIN

On Friday night the heavy rains flooded the ground where the services had been held, and on Saturday morning the creeks were impassable. After a conference between the missionaries and the leading

CHARLES L. WHITE, D.D.
SNAPSHOT TAKEN IN THE INDIAN CAMP

Indians, it was decided to move the tent to higher ground, and in a surprisingly short time the canvas church was placed across the creek, and the Arapahoe camp was suddenly shifted to a new position near the camps of the other tribes. The rains had made it very difficult for the Arapahoe Indians to cross the two creeks from which they would have been separated from the services, had they remained in their original location.

Meanwhile a large cottonwood tree was felled by the axes of two missionaries and a bridge, all too dangerous, but from which fortunately no one fell during the meetings, was made by the slippery trunk and the branches of the prostrate giant. Over this bridge the missionaries and their guests passed back and forth to the meetings.

FORTY INQUIRERS

The tide of religious feeling rose rapidly from Saturday morning until Sunday noon, and at these services there were forty or more inquirers of all ages representing several tribes. The youngest was seven and the oldest probably over seventy years of age. Among these were fierce old warriors, women who had resisted the entreaties of the missionaries for twenty years, and young people who had been under the influence of Christian teachers, just now deciding to enter the Jesus road.

One of the most prominent converts was Fighting Bull of the Cheyenne tribe. When he took his seat among the inquirers, old Iron Shirt, a blind Cheyenne Indian, appealed to his people to come to Christ, and Buffalo Meat, in a sharp resonant voice, which gained its first carrying power in battle, very effectively and almost with a divine authority, urged his own people to do their duty and come into the camp of Christ. After Fighting Bull finished his testimony, a scene occurred which is seldom duplicated even among the Indians, as this Indian's wife, slowly walking to the center of the tent, signified to one of the older men that she desired to pray. No one present will ever forget that prayer as this woman, whose husband had long resisted the entreaties of the missionaries, standing behind him, stretched out her hands to heaven, and with a voice trembling with emotion, poured out her soul to God in words of thanksgiving that made the hearts of all thrill with an emotion which must have approached the joy of the angels who re-

BUFFALO MEAT AND HIS HORSE

joiced that one more Indian was saved. Under the power of that prayer, the strong man whom she loved was melted to tears. When this good wife took her seat among the Indian women, Chief Grant Left Hand, the successor of his great father in the headship of the Arapahoe tribe, came forward and shook hands with the members of his tribe who had publicly made their profession.

A MEMORIAL SERVICE

One of the most interesting meetings was a memorial service, in which the missionaries and the Indians alike took part. One after another spoke of those who had died during the year, and several mentioned very tenderly Mrs. Deyo, the faithful wife of Missionary Deyo, who for more than eighteen years had served her Comanche Indians with a devotion which has probably never been surpassed by a white woman in the long history of missionary work on this continent. An old Indian at her funeral remarked to her husband:

"You loved her because she was of your flesh; we loved her for what she has done for us."

Another, standing near, continued: "Yes, if we want to see her face again we will have to walk very straight in the Jesus road."

The tributes paid to Chief Left Hand, who had died since the last meeting, assured us that a great Indian and a noble Christian had gone to his eternal reward. This old chief who had been so terrible in war that his very name inspired fear among the whites and the Indians alike, when stepping into the water and walking out to Missionary King, who was about to baptize him, said to his pastor: "Before you baptize me I want to pray to God." And those who were present on that occasion often speak of the sacred impressions received at that moment. The memorial service concluded with a prayer by Chief Grant Left Hand and the singing of the hymn, "We'll soon be at home over there."

MISSIONARIES BUILDING A BRIDGE

CROSSING ON THE TRUNK LINE

One who was present at this Association, and who took copious notes of all that was said and done, might write almost indefinitely concerning his impressions of these Indian religious gatherings. But a few Indian testimonies may well be included in this article.

SOME TESTIMONIES

Fighting Bull of the Cheyenne tribe:

"You missionaries tell us that which is very good. Before I became a Christian I thought I was all right without Jesus. The old custom of the Indians was to wear good clothes and have the best things. They were satisfied with that. I tried to do that too. But while I was trying to be contented with these things, my boy entered the Jesus road. He had thought of it a long time. My friends talked against him, but he went forward well. From this day I shall try to help all along in this road, and we are both giving our aid to others. You missionaries are making a new way for the Indians."

Mrs. Shotwell, a Pawnee: "As I stand here I want to ask you to pray for my boy. I hear he is very sick. I just depend on Jesus as I sit here in this tent today. I put all this bad news and my feelings in His hands, because I love Jesus now. That is why I am so glad in this meeting today. I do not fear any sorrow for He will help me in my trouble. I love to tell what I have learned from the Saviour to all others."

Sam Ahatone, the Kiowa interpreter: "When our tribes visit each other and friends exchange presents, you do not select an old horse to express your love to your visitor, for his life is about over, and he is lame and cannot work and travel, but you select a young horse, full of life, that can go fast and far. Just so you should not wait until you get old and sick and weak, and your life almost ended before you give it to Jesus, but you should give your young life, full of hope, courage and strength, with many years ahead, to Him who gave His life to you."

Then evidently having in mind some who were waiting until their last hours before they surrendered to Christ, he said in English: "There are those in this tent who think they are full of courage now. They have plenty to eat and plenty to wear, and a good tent in which to live, but when you get sick, and know you are going to die, you will remember what I have said and holler for God."

One of these old Comanche said: "I see now very clearly that I never would have found this road if I had never come to church. The Indians who go to the meetings and hear about this Jesus Road are those who make progress in the good way."

Abraham Mattox, whose Christian life has been carefully nurtured by Mr. and Mrs. Deyo, is a shining example of what a Comanche Indian may become. He is probably about sixty years of age, and recalls the days of war and bloodshed. He described to me some of the expeditions on which he went when a boy, and of the days full of peril, excitement, war and fire later in his life. Today he is a gentle, refined Indian, well dressed, an industrious farmer, one of the strongest men in his tribe, and respected by all. I regret that I did not take down his interesting testimony, but that which impressed me greatly in connection with what he said, was that the interpreter who repeated his words was himself a young convert of only a few months. His immediate interest is traced to a conversation with Dr. Barnes on his last visit to Oklahoma. Finding himself with this young man for a few moments at the door of the mission, our Field Secretary, ever alert for an opportunity to preach the gospel to the multitudes or to the single soul, spoke kindly to this young man of his need of Christ and of Christ's need of him. The result was that from that hour the youth sought for the light and not many weeks after made his open profession before the people.

Abraham Mattox cannot read, and is entirely dependent on the interpreter and the missionary. The eagerness with which he listened to all that was said, constantly nodding assent as his pastor, Brother Deyo, interpreted day after day the words which red and white men spoke, will ever make a picture to inspire the writer to make plain and simple the message of Christ. A conversation with this brother and his companions easily proves that God has given to some of the Indians great capacity of mind and heart. As I stood face to face with a group of these Comanche, whose names a few years ago were synonyms for war and treachery, I realized that the conversion of these people, and the results achieved by Mr. Deyo and his wife, furnished a new chapter in the acts of the apostles.

Since returning to my desk and going over these impressions with Dr. Morehouse, he told me the story of the establishment of the mission and of his long ride over a rough prairie road with Mr. Deyo, when he went out to begin the work, and of his feelings of

Hobey Sanco Gomdah Gotebo H. H. Clouse Toybow Ahatone

A REPRESENTATIVE GROUP OF OUR BLANKET INDIAN CHURCH MEMBERS

pity in saying good-bye to the brother, realizing how lonely he would be in the desolate place where he must live. And yet, from that small beginning, a strong church has been established, and the fruits of the earliest seed are found in many hearts. I was reminded again and again of the words of the Psalmist as I heard the Indians and realized the few years that faithful missionaries had been laboring among them:

"And He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

THIRTY-FOUR CANDIDATES BAPTIZED

On Sunday morning we had an excellent sermon by Dr. Bruce Kinney, on the text, "Thy word is a lantern to my feet," and in the early afternoon the numerous converts were carefully examined by committees from the several churches. At five o'clock in the Kingfisher Creek thirty-four Indians, men, women and children, of ages running from seven to probably seventy, were baptized into the membership of the churches located among four of the tribes present at the meetings.

The banks of the stream and a neighboring hill were densely covered with the Indians from the camp and several hundred of the whites, whose presence in large numbers during the day was rather an embarrassment. The weather was perfect; all of the Indians, and with few exceptions the numerous camp visitors, were reverent, and the baptismal scene was exceedingly impressive.

THE FINAL SERVICE

The last meeting was devoted entirely to the testimonies of the Indians. The people were slow in gathering, and the service did not begin until about a quarter to nine. It was the farewell fellowship gathering, and left a profound impression upon all who were present. Mr. Halvorsen led the service, which lasted until a quarter to one in the morning, and probably would have been continued much longer had not the missionaries felt it was best to end it. At nine o'clock Brother Clouse, pastor of the Rainy Mountain Kiowa Church, announced that the wife of one of his deacons was ill in her tent, and the prayers of all the people were asked. Mrs. Lone Wolf knelt down and offered a prayer which touched the hearts of all.

Brother Adenpaw was one of the first to speak. As he came forward he said, "I want to pray before I speak." His testimony was brief, but to the point:

"I have one thing that I wish to mention to you. If a train is on a railroad, and in one car there are some horses, they will be hungry, and must be fed. We Kiowa and Comanche came here as if we were horses shipped from another part of the city. We were hungry, but we have been fed well with food for our bodies and food for our souls. We are anxious to give food to all the hungry people whom we meet when we go home. We used to be on the war-path very often, but we love each other now."

He was followed by the brother of Lucius, known to many of our readers as the interpreter at Saddle Mountain. He said: "I cannot explain the Bible as the missionaries can. I can only tell what they have told me, that the Jesus road cannot be improved. I am very glad God gave me ears that I can hear about it. I am not expecting to become a rich man. That was not my reason for coming to Jesus. My work has been to give His word to one and another and another.

"Tomorrow we return to our homes. Three of these tribes will go out through the one gate and go in different directions to our houses. That one gate is a picture of the one road along which we are all going together, separating now in different directions, but we will all reach the same home at last."

Announcement was made that the wife of Deacon Wynn at Rainy Mountain was improving, and that two missionaries had just held a prayer meeting in her tent. Then he continued: "The Holy Spirit moved a brother to give land for the Fourth Kiowa Church at Red Bank. His name was Light. He had been one of the old ghost dance chiefs, and was often on the war-path. In the old way of the ghost dancers he made a god of everything. He said to me once: 'I prayed to the trees and rocks and everything, and once went out and prayed to the turkey gobbler.' Now he is one of the best workers and preaches when he can to the ghost dancers. They hate him as they do the snakes. He preaches to the Mescal eaters who worship all night. He goes in the morning and tells them of the true Jesus. This is the work he does. Let us ask God to make us brave to do as He wants."

Some commotion was caused about 10.30 by the discovery of a snake just outside the tent, but the boys, who all the evening had been playing in the camp, killed it, and the excitement subsided. The older Indians paid no attention to this slight interruption.

Buffalo Meat's testimony: "If I could read, and have my Bible, I could carry it in my pocket and report what it tells to the other people in my tribe, but I want to say that I always keep walking toward the light. I don't forget to pray in my house when I eat. I pray at every meal, and night and morning, and I intend to walk in the Jesus road as long as I live."

An old Pawnee warrior, who after a long life of bloodshed, superstition and heathenism, had been converted during the meetings and baptized in the afternoon, gave this testimony: "I have been a drunkard. I went to the ghost dances; I ate the Mescal, and all these things put me in the bad way. These wrong roads led me into the mud. When I used to fight these same Indians whom I love now, I could not sleep but a little while at a time, because I used to have to watch so that they would not kill me. Now I lay down in my tent here at this meeting with these same old warriors, in tents near me. They are now my Christian brothers, and my sleep is sweet."

The Apache, Kiowa and Comanche were always friends in the old days of war, fighting together against the other Indians and the soldiers. In the new Christian relations they too are now very closely associated in the bonds of friendship.

This is the testimony of the wife of Lone Wolf, president of Elk Creek Mission Circle: "I am also one of the workers for Christ. I am trying to be very thankful to God for all he has done for me. I was a very sinful woman before I became a Christian. When the missionaries first came all they said was meant for me. They told me if I would believe I could be saved, and that I could meet my little children who had died, if I gave my heart to Christ. I thought I was too great a sinner, and that Christ would not save me, but I at once decided to become a follower of His and work for Him. It is fifteen years since I came into the Jesus road. The missionary tells me what I

ought to do and what I ought not to do, as he reads the Bible and understands it, and I believe what he says, and obey the words of Christ. I am very happy now and I expect to get my reward at the end of my life. I have been trying to be very careful to learn what He wants me to do, and to ask Him to help me. When I hear of a religious meeting I prepare to go, and when I go I don't remain quiet, but I work."

While she was speaking an old Kiowa chief walked over and welcomed the Pawnee warrior who had spoken of the muddy road. The hearts of the old warriors were at last in unison.

About 11.30 o'clock Bird Chief, an Arapahoe, said: "I know it is very late, but I have a few words that I want to say. Only five days ago I lost my little boy. (It was his last of five children, all of whom had died in infancy.) I am glad I came as it has made me forget my sorrow. Three years ago I turned away from the wicked world, and since then the meetings have strengthened me for my Christian life. I need not mention my past life of sin, for you all know how I lived. When I now see the old Indians drinking, I want them all to come into the Jesus road. I try to do my duty as a member of the school board, and as an inspector of the government school. I think we all ought to remember to pray for our interpreters that their lives may be spared till our next Association."

These are sample testimonies given by a large number of Indians who related their Christian experience. At length, somewhat after half-past twelve, it seemed best to the missionaries to suggest that the meeting terminate. After the Association adjourned to meet one year hence at Rainy Mountain, the writer made a brief closing address and pronounced the benediction. Then the tribes freely intermingled, vigorous handshaking followed, and this was accompanied with kind words of greetings and the ever-present sign language. Slowly and with evident reluctance the Indians returned to their tents, all in animated conversation, and the stars that looked down on these red men yesterday at war, beheld them that night at peace with men and God. Then the missionaries and their guests silently walked through the camp, deeply impressed by the prolonged service, climbed once more over the slippery trunk of the cottonwood tree that made the bridge over the creek, and went to their tepees and their rest.

But this meeting was the culmination of so many strange sounds and sights that I did not fall asleep until three o'clock, to be awakened two hours later by the departing missionaries, who were bestirring themselves under threatening clouds to make an early start for home. Soon the rain poured from the heavens, but these hardy men and their families, easily adjusting themselves to conditions that to me seemed very distressing, with happy faces and joyful farewells started on their return journeys.

As I was to spend several days visiting the missionaries in their homes and meeting the Indians in the churches, it was planned that the first stop should be at Watonga, twenty miles away. The journey was to be taken with Rev. and Mrs. King and their little girl, six years old.

After breakfast the rain continued to descend even more copiously, and as Watonga was twenty miles distant and the journey was to be made on a wagon without springs, and with iron wheels, there seemed to be nothing to do but to wait until the weather cleared. From eight to nine o'clock, sitting in the tepee where I had tried to sleep for four nights, I had my final talk with Mr. Hamilton about the conquests of Christ among the Indian tribes. Soon the wind increased in fury until to a tenderfoot it gave some indications of a cyclone that might severely test the poles of the tepee.

Suddenly it ceased to rain, the clouds rolled away to the south, and quick preparations were made for the beginning of a journey that ended at 6.10 o'clock that evening, when we had our first food since an early breakfast and after a long chapter filled with new pictures and startling experiences.

Devotional

For the Christmas Spirit

'JR Heavenly Father, we praise and bless Thy Holy Name for the unspeak- ;ift of Thy love which we commemorate 'ristmas Day. For the coming of the t into the world, to be its Life and Light Salvation, we thank Thee. For all that 'een wrought in character and achieved ilization through the birth of Thy Son, ord and Saviour Jesus Christ, we praise

For the devotion of life to the spreading knowledge of His truth and saving among the peoples of the earth, we Thee. And we humbly pray that the tmas spirit — the spirit of love, peace, faith and hope — may permeate the 's life with regenerating power. Grant his spirit may possess and control us, it we may do our part to bring in Thy dom of righteousness upon the earth. n the day, O Lord, when Christ shall fully into His inheritance and reign ry heart. Amen.

✠

PRAY

at the outcome of the present revolu- n China may be the swift progress of al and religious liberty, and the birth truly Christian democracy in the land nfucius.

at the Christian leaders in this country be more deeply imbued with the elistic spirit; that our academies, es and seminaries may be permeated spirit of Christ, so that men may come them fully fitted for ministerial and nary service.

at our own denomination may do its in home and foreign evangelization, nd deeper joy in outgiving service

✠

The Blessing of God

w little we realize what it means to re- from God the answers to our prayers! nswer must come, not in the small way ich we look for it, but in the large way which is in keeping with the character of God. If I ask God to bless my friend, a missionary on the other side of the globe, shall not the answer, accumulating and enriching itself as it comes back to me, be as treasure laid up in heaven for both my friend and myself? There is no limit to the amount and richness of the blessing God will send in answer to our prayers. — *Mrs. Cora C. Morse.*

✠

Thoughts to Feed Upon

The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partakers of the spirit of power must put God to the proof for a wider, a larger blessing. If we expect him to grant us, for the sake of the church yet unconsecrated and the world yet unsaved, some new and surprising access of spiritual power, we must make to him some demonstration of our faith, daring in its heroism, splendid in its measure, uncalculating in its generous denial of self. — *John Humpstone.*

Love never asks, How much must I do? but How much can I do?

A man may give without loving, but he cannot love without giving.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad-gauge track for it to run on. — *J. A. Broadus.*

We cannot localize our Lord and Saviour Jesus Christ. — *E. H. Bonsall.*

After all, missions may be called the measure of Christian vitality. — *John W. Wood.*

If you and your church fail in this — the philosophy of Jesus, the serving of mankind — then you and your church will fail — *J. A. MacDonald.*

THE VIEW OF YOKOHAMA II.

Impressions of a New Missionary

By Earl H. Cressy, Hanyang, China

I

IN a Sunday afternoon during the conference for outgoing missionaries at Boston, some of us went to the Common, where we found eight or ten open-air meetings in progress. A socialist was talking confidentially to a group which crowded around him, while another near by showered impassioned oratory on the passers-by from the eminence of a soap-box. Beyond a group of young men who were quietly conducting a gospel meeting, a seeming sanctimonious band vainly sought hearers by the stentorian praying of one of their number who was kneeling in the dust upon his hymn-book. Farther up the line four solemn looking men in whiskers were holding forth upon one of the obscure "isms" for which Boston is famous. "This is the way we shall appear to the natives on our fields," said one of our number, and in this remark I found food for much thought.

In the Public Library Sargeant's representation of the genius of Christianity seemed more than merely a splendid example of art of the Byzantine fashion — here in the once stronghold of Puritanism, it was to me a reminder of the unchanging continuance of Catholicism, which we like to think of as rendered obsolescent by the Reformation, but which is rapidly becoming a factor to be reckoned with in the most Protestant of countries. I wandered toward the water-front, where it seemed to me that one need go no farther to be a foreign missionary. Everywhere were landmarks and tablets reminding me that here the Puritans had dwelt and wrought out liberty. Here still stood their houses, but their children had departed.

I asked myself where their descendants were. Some of them I found when I was sent to speak in a church in the suburbs. These suburbs were very different from the foreign quarters, but the slums are not a circumstance to a Chinese city. These — and thousands like them in other cities — are the Christian men and women who are sending my wife and me to live in much worse surroundings than they have moved out of, leaving their churches to a slow death, or more often removing them and abandoning the new-comers who need their

THE VIEW OF YOKOHAMA (2)

counsel and friendship, to be trained in citizenship by the saloon keeper and the party boss. There is something wrong here. I firmly believe that the problem of our American cities will not be solved until our Christian men and women are ready to do what they ask us to do, and move back to take up the burden of the city. In so doing they would find the same joy that comes to us out here.

Our trip across the continent was twelve days and thirteen meetings long, and this on top of various farewells at home, four at Boston, and a week of conference. These were busy days. It was a privilege to enter into the fellowship of the older missionaries as we did at the conference, and to come before gatherings of people from the Atlantic to the Pacific, of whom we came to think as a host of friends who were supporting and praying for our work. It is uplifting to become a citizen of the world.

At last it was sailing time. The Chinese prince for whose convenience the ship with its hundreds of passengers had been delayed two days came aboard in state. We were already under the Japanese flag, the friends on the dock blended into a distant crowd which fluttered handkerchiefs, and we looked silently back as it came over us that it would be long before we should see our own land again. Soon we were heading through the Golden Gate into a glorious sunset, while every moment added to the distance that separated us from our past lives.

II

We did not have long to wait for our first new experience. It was rough outside the harbor, and I had barely finished with soup when I had a premonition that I was wanted above on deck. For the next day or two I realized the utmost meaning of a sign that we saw in Boston — "Transient Meals."

The voyage was delightfully quiet after the bustle of leaving home, and with vegetating by day in a deck chair, promenading on dreamy moonlight evenings, and sports and entertainments under the fat and gracious patronage of the prince, the time sped all too soon.

We steamed into the harbor of Yokohama followed by two men of war which had come out to meet us in honor of the prince, and as we came to anchor the warships in the harbor fired salutes. Immediately we were surrounded by launches. Some carried police who first came aboard, others were covered with frock-coated notables and gorgeous officials in uniform. Still others loaded with friends of passengers were vocal with greetings and queries as to the well-being of the auto and the baby. From all sorts of

native craft the coolies swarmed onto the gangway so thickly that one fell into the harbor to the great joy of every one else. As more and more officials gathered to receive the prince we were almost dazzled by the immense quantities of gold braid, and rested our eyes by looking often upon the beautiful snowy summit of Fujiyama.

The American who is moderately familiar with his own country will find little abroad that is a complete novelty. Indeed, unless one is chiefly concerned in seeing everything that the ingenuity of the ones financially interested succeed in cataloging as sights, and in the vanity of being known to be traveled — in a word, if one's interest is primarily in people, he will find in the foreign colonies of any of a half dozen American cities the material for a trip abroad that will compare in cultural opportunity with the average brief foreign tour. My experiences in Japan and China are not more interesting than my summers in Chicago or Pittsburgh.

We had a delightful trip into the country up winding roads over hills terraced with gardens. We went by train to Tokyo, rode about in electric street cars, and saw plenty of modern store buildings and as many advertising signboards as at home. We visited numberless tiny shops and examined many queer kinds of food and wearing apparel. We spent a night in a native inn where foreigners seldom came, took off our shoes at the door with much inward trepidation and shouts of laughter, when one stocking revealed an infinitesimal hole, and sat, ate and slept on the floor of diminutive rooms. Then when we were half dressed in the morning, in came the maid and carried off the screens which were the only partition between two couples of us. Then by way of a happy ending of our stay, one of the men, arriving at the station just as his train was leaving, leaped the low railing and started after it, only to be promptly arrested by the order-loving Japs.

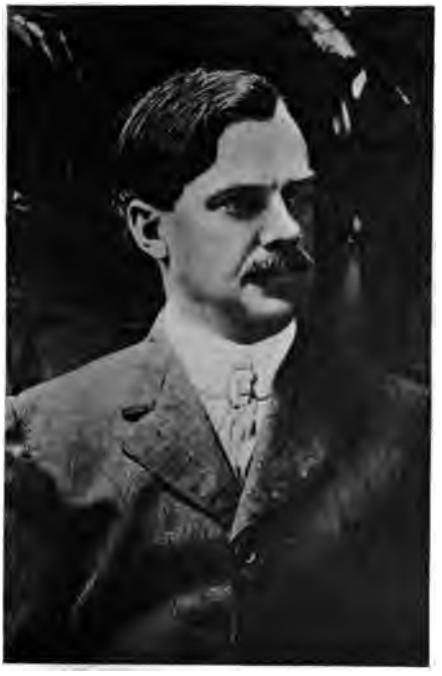
We were especially interested in the religion of the country, and while in Tokyo visited a temple of the common people, said to be the most popular in Japan. Its approaches were lined with the stalls of vendors of sweetmeats and curios, and there were many side shows in the vicinity, so that the whole neighborhood formed a great amusement park. The temple was a large, open structure, set in spacious grounds and of a certain architectural dignity, but filthy from the swarms of doves overhead and the crowds of people below. All sorts of folks came in an endless stream to make their bow to the idols and throw their offerings into the great box that occupied a central position. The sight almost moved some of us to tears, and we all strove to comprehend the meaning of a religious life which reached its highest expression in such a scene.

At a once famous country temple the most potent thing on the premises was a cannon captured in war. We looked at the idols freely, but were charged a few sen for going through the temple museum. Here the weapons which had belonged to national heroes of long ago were displayed as curiosities of a merely antiquarian interest, while the gods of that ancient day were still doing duty out in front. Some day the people will awaken to the absurdity of this and put the old gods into the museum where they belong.

Another temple was magnificently situated on a hill overlooking the sea. Here — again for a consideration — the attendant took us in behind the great folding doors which only open on state occasions, and we found ourselves at the foot of the statue of the goddess which loomed vaguely above us in the darkness. The priest lit a candle which he hoisted by a cord over a pulley in the roof. Slowly the light crept upward through the mysterious gloom of the place, lighting momentarily the gold and jewels which bedecked the idol, until its beams fell upon the stolid face some sixty feet above us. Out in front we found two or three old country people who were worshiping. An old woman mumbled the paper prayer which she had just purchased, until she had a good spitball, and with much anxiety and little skill launched it at one of the lesser idols. It failed to stick — no answer to that prayer. Meanwhile an old man was taking medical treatment from another idol. He solemnly rubbed the idol's stomach and then his own. I saw such an idol in Tokyo which was worn to a shapeless block of wood. The Japanese can not be troubled with corns, for these idols sit cross-legged with no feet visible.

The Lake Mohonk Conference

THE Conference of Friends of the Indian and other Dependent Peoples was largely attended, as usual, and important matters were discussed from the expert point of view. Vice-President Sherman presided. The Indians had the first two sessions, the Philippines followed, and then Porto Rican conditions were considered. Considerable attention



E. G. DEXTER, COMMISSIONER OF EDUCATION

was paid to the Alaskan Indians. "The Economic Side of the Philippine Problem," "Government Education," and "Sanitation," were three topics presented, and "Tuberculosis" was also treated — this by Mrs. Martin Egan of Manila, president of the Philippine Anti-Tuberculosis Society. Dr. M. G. Brumbaugh, ex-commissioner, and Dr. Edwin G. Dexter, present commissioner of education in Porto Rico, described the educational progress since American occupation. Five Porto Ricans spoke, earnestly asking for justice in the matter of citizenship. "It must be statehood, self-government, or independence," said one native speaker; "the Porto Ricans prefer the first; the last would be the refuge for their honor if the others were denied." An exhibit of the Porto Rico school work was made by Dr. Dexter and aroused great interest, as it showed the capabilities of the native children.

The platform urged that religious boards and societies assume the duty of religious training until, through mutual comity, there remain not one tribe of Indians not brought out fully from paganism into the life of Christianity. All the agencies of law should be used by the Department of the Interior to enforce the prohibition of the sale of liquor to the Indians, and punishment for violation should be as energetically sought as in the case of tampering with the mails or counterfeiting. The policy of reducing the number of government Indian schools and transferring the pupils as rapidly as practicable to the public schools is approved; also that of breaking up tribal lands and funds. Certain tribes should be vigorously protected against violent dispossession of lands they have cultivated for centuries. The Pueblos especially are in danger. The Pima Indians, also, should not be removed without their consent. In Alaska special care should be taken to guard the interests of the aboriginal population.

Grateful appreciation is expressed of the labors of our fellow citizens in the Philippines, where a new political society is being formed. "No true American desires to see them held as a subject community or abandoned to become subject either to a foreign power or domestic oligarchy." Reports of progress are gratifying, progress assuring the ultimate complete self-government of this rapidly developing people. "To that end we desire to see the power of the Insular Government increased, present hindrances to industrial development removed, capital encouraged to undertake needed enterprises, but under such regulations by the Insular Government as will prevent the exploitation of the islands."

Echoes from Eastern Cuba

By Rev. Juan McCarthy, of Baracoa

SOME people are inclined to be pessimistic when they see the small increase in conversions as the result of much preaching. But in the Eastern Cuban Mission our hearts are filled with gratitude to God for the manifestation in a special way of His divine presence in our work.

Nearly three years ago the gospel in its purity was preached in the district of Baracoa (a very large district, which reaches right up to Cape Maysi) for the first time. People told us about the difficulties we should have to meet. But our strength was in the Lord, and we knew He was able to take care of His cause. From the very beginning the watchword has been Onward! Satan has done all he could to impede the progress of the gospel, but heaven's power was in the messages given to the people, hence Satan's efforts could not avail against the Spirit's power. Week after week our work was extended into places outside of the city of Baracoa, until now in the district of Baracoa we have fifty-five mission stations open, where the teachings of Jesus are regularly taught.

We now have in this field five temples and five missionaries, doing their best to carry the news of the Kingdom to those in darkness. So far we have been slow in the administration of baptism to our candidates; nevertheless we have baptized over 150 persons.

The success in this field has been due in

REV. JUAN MC CARTHY AND FAMILY, OF BARACOA, CUBA

We are still Aiming at the Ideal: Missions in Every Baptist Home Help us to Hit that Target exactly in the Middle of the Bull's Eye

a special way to the benevolence of Mr. Treat of Pennsylvania, who has so generously sustained the work in Baracoa. Without this help we could never have advanced with such rapidity.

One result of the work done here is, that as there were no missionaries to spare to enter the new fields as they were opened up we were compelled to give our converts rapid instruction in evangelical truths and then send them out to preach. Their success has been marvelous, taking into consideration their lack of training. They have developed in a remarkable way, and are doing splendid work for the Master. As the result of the labors of our country missionaries we have four organized churches in the rural districts and several others in prospect.

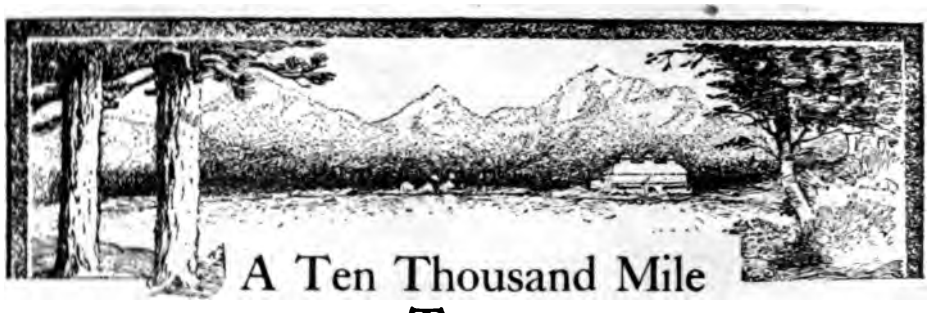
Some wonderful conversions have taken place, principal among which are the following: Miss Mary Lagilta, formerly an ardent Catholic, became disgusted with her religion, owing to the corruptions she beheld in the same. As the result of this she became an atheist, a pronounced opposer of God. A year after our reaching Baracoa we began to visit her home, and little by little she studied the biblical doctrines, until finally she declared her faith in the Bible and in Christ, received baptism, and has been extremely active in Christian work ever since. In fact, during a month's absence from Baracoa, she filled my place in the pulpit with wonderful ability. She is a born orator, a profound logician, and is full of love for lost sinners.

Another convert was a man who had been accused of murdering a merchant, for which he was sentenced to twenty years in the fortress at Gibraltar. At the end of his imprisonment he returned to Baracoa; there for the first time he heard the message of salvation, and in obedience to Jesus' commands followed the Master in baptism.

A third convert was previously the greatest drunkard in the whole district. I have been told upon good authority that he was in the habit of drinking three or four bottles of rum every day. He certainly was rarely sober, was degraded to the rank of a beast and looked down upon as a vile creature. He so ill-treated his wife and children that they abandoned him. He sold everything he had for drink. At last the sound of the gospel was brought to him. He repented, turned to the Lord, and was saved. What a change has come over this man! It is almost indescribable. Even the enemies of our cause quote his case as a proof that there is a power in our teachings. One man said to me but a short time ago, "I do not like your religion, because you refuse to worship the Virgin Mary, but nevertheless I am compelled to admit that your religion has a power in it which Roman Catholicism does not possess, since it can change such drunkards as Mr. ——— into sober, honest men.

We could go on recounting experiences of this nature. These are sufficient to show that the gospel has lost none of its power; Jesus is the same yesterday and today. He wants to save sinners. He wants to use us. Shall we place ourselves at His feet so as to allow Him to utilize us? There is so much to do, the fields are white for the harvest, just waiting for earnest laborers to go forth to gather in the sheaves. Let us lift up Jesus and lose sight of everything else; then He will fill us with power, and this will rid us of all pessimism because we shall see the divine power manifest in our work.

The Baptist Laymen's Movement asks as a minimum ten cents per week per member. The present average of the Northern Baptists is less than three cents per week per member for all missions. Will you help raise the average this year?



A Ten Thousand Mile Tour

By Robert G. Seymour, D.D.

BIBLE AND MISSIONARY SECRETARY OF THE PUBLICATION SOCIETY

IT is a great thing to make a tour of over ten thousand miles and visit eight State Conventions in seven weeks, and it gives one a glimpse of things baptistic which he could not otherwise have. I have been several times across the continent, but it never seemed so large as it did this time, with its vast plains and fields, its rivers and mountains, its abounding wealth, and the immense possibilities which are here for all people. I was greatly impressed with the vital relation between these fertilizing streams—"The streams in the desert," the productive plains and valleys, the ore-filled mountains—"the hidden riches of secret places," and the kingdom of God!

We are far from awake to our opportunities in these great western fields of usefulness, in these wide-open doors for the entering in of the King's messengers. What a shame that we should be compelled to cut down our apportionments where they should be enlarged, and let others with golden handfuls sow these waiting fields while we should both sow and reap! It was a great joy to mingle with our brethren; to hear their songs of victory; to get their view-point of growing fields, to come into sympathetic touch with their needs, and in some sense to get under their burdens. We wished our laymen in their comfortable eastern churches could see and feel what we did.

Our first convention was at Anaconda, Montana, a mining town of some importance. The Baptists have a comfortable meeting-house, with land enough for future growth. Pastor F. W. Crawford gave a real welcome, and Rev. J. F. McNamee, president of the Convention, made true response. We greatly enjoyed the spirit of song which an excellent choir awakened in the convention. Sometimes a choir is depressing. There were capital addresses upon practical topics by men who knew their subjects. Dr. C. B. Allen of Missoula preached the opening sermon and set the keynote of the convention, from Philippians iii, 11. The western leaders were present in the persons of Drs. Wooddy, Proper and Cook, and Rev. Joe P. Jacobs.

Two things we enjoyed in all these conventions: first, the wide sweep given to Missions in all its branches; second, the time given to men in the field, telling of what their work has been and what its outlook is. One gets in this session devoted to the workers a real view of conditions as in no other way. The Secretary of the Montana Convention, Rev. Thos. Stephenson, is a man of sterling worth, alive to the situation. The need in Montana is more help, so that strategic points should at once be occupied.

Through the kindness of the Convention, time was allowed so that we could get to Salt Lake City and spend a little time in the Utah Convention. It was well attended, and Utah Baptists show a commendable growth. The spirit of the meeting was cheery and aggressive. They spent three days in recounting their work and in planning

for new. A marked action of the convention was a resolution of *love* for the Mormon people, not for their doctrines or teaching, but for themselves in their spiritual needs. This resolution called for a response from one of their leaders, Brigham Roberts, in the Tabernacle on the next Sunday. No great inroads are made in Mormon life and in converts; but the leaven of Christianity is at work even in Salt Lake City. There are twenty or more Christian churches here. Baptists have erected a beautiful edifice and are waiting for money to finish the interior. It is a credit to our denomination to plant in these centers of influence buildings worthy of us as a people. There are five mission churches under the fostering care of the Home Mission Society. besides the Immanuel church, Rev. L. S. Bowerman pastor. It was my privilege to preach on Sunday evening to a large congregation. This church has 500 members, and has a financial record of which it may well be proud.

From Salt Lake we journeyed to Twin Falls, Idaho, where the Southern Idaho Baptist Convention was in session. Twin Falls is a thriving town. Seven years ago there was nothing here but sage brush, now it is a prosperous town of 7,000 inhabitants, with several flourishing churches, a fine courthouse, high school and other public buildings. The reason for growth is irrigation. The soil is richly productive when it receives water. There is an excellent Baptist church, with a live and intelligent pastor, Rev. W. E. Henry. The Convention was well attended, and considering the great distances which some of the delegates traveled this was remarkable. One pastor and five delegates came 400 miles. Judge F. S. Dietrich, of Boise, is the President of the Convention. Vice-President W. N. Witty presided in his absence. Two especially interesting meetings marked this Convention — the B. Y. P. U., which opened its services, and the Men's Movement banquet, which came in between. Rarely have we heard such a high order of practical speaking as at this supper. Dr. W. B. Hinson of Portland was a special feature, and delivered three or four excellent addresses. Rev. Mr. Barkman was a power in an evangelistic service. He and Mrs. Barkman in Chapel Car "Good Will" have been a great help in Idaho, and their praise is everywhere. Conversions are multiplied wherever they labor. It was joy to meet here Rev. E. R. Hermiston and wife of Chapel Car "Immanuel," and also Mr. W. B. Hopper, the colporter of the Publication Society in this section of the State. He drove his horses a hundred miles to be here. Rev. W. H. Bowler, the General Missionary of Idaho, is a most enthusiastic

REV. F. B. BYRAM AND COLPORTAGE WAGON NO. 8, OF IOWA (SEE PAGE 860)

leader, tireless in his efforts and tactful in his management. He believes in Idaho and its future, and pleads most earnestly for help to carry out his plans.

One morning was set apart for a visit to Shoshone Falls, and over four miles of the dustiest of roads we went, and saw one of the great wonders of nature, grand and beautiful. It is a great source of power as it has been electrically harnessed. What a pity the great things of nature cannot remain teaching their lessons of beauty and sublimity without having attached a thought of mercantile value!

Think of the great distances in this great West. We must double back and make a circuit of 1600 miles in order to attend the Wyoming Convention at Casper. We stopped on Sunday and worshipped with the Saints at Cheyenne, finding a good house of worship, an interested congregation, and a most excellent leader in Rev. Geo. Van Winkle, who is President of the Convention. At the Convention we found a small company, but an earnest body of men and women, who with Pastor Hopton gave us a gracious welcome. Here were Dr. Proper; the new Superintendent of Missions, Mr. Fudge; Mr. Jacobs, and with him Mr. M. C. Treat of Pennsylvania, and his friend, Mr. Smalley. It is a great thing for these generous laymen to go out and survey the fields, discover the needs and find the true dividends of their investments. Mr. Treat is one of our large laymen who knows how to combine religion and business in the highest sense. It was a great pleasure to travel a day or two in his company. We found a small church, but well situated in a growing section of the town. The Convention was full of interest and had the evangelistic spirit. A twilight street meeting was a marked feature, and many heard the gospel who were not ascustomed to. Rev. J. L. Rupard, our Sunday-school missionary, is beginning to get hold of this new field; he knows pioneering work, and has good courage and ability. The Publication Society has eight workers in this State. We met Rev. Arthur Sangston and wife, who in chapel car "Messenger of Peace," are not only sowing wisely but beginning to reap bountifully.

On the way back to the extreme west, we stopped a few days at Boise, Idaho, beautiful for situation, in a rich valley teeming with fruit. Rev. Geo. L. White and I addressed a gathering of about 125 men, at a men's banquet on a Friday evening—a fine body. It was my privilege to preach to this strong church, to a fine congregation which filled the house on Sunday morning, while Mr. White went twenty miles away and preached at Caldwell. Rev. C. L. Trawin is pastor at Boise and has already won golden opinions as pastor and preacher. There is a large Sunday school under the leadership of Dr. S. R. Rightenour.

From Boise we took a journey of a day and a night to Pullman, Washington, to attend the East Washington and North Idaho Convention. There we found a goodly number of delegates with men of marked ability in the lead. Rev. F. P. Agar is the energetic Secretary of the Convention and the general missionary of the Home Mission Society for this district. Some addresses of marked ability were delivered by J. W. Johnson of Spokane, H. A. Boardman of Yakima, W. B. Hinson of Portland, and D. D. MacLaurin of Walla Walla.

On our way to the next Convention we stopped a day or two at Spokane, and had the privilege of attending a Gypsy Smith meeting in a tent filled with 5,000 people. He preached the gospel with clearness, sympathy and power, and at the end of the meeting there were many inquiries. He is to make a tour of coast cities, and with the preparation being made for his coming in many cities there will be rich results.

We spent a Sunday in Seattle, that great coast city of marvelous growth and possibility. I preached for the Temple people in the morning, and Mr. White for the Tabernacle people in the evening. We heard Dr. Whitman give one of his excellent sermons, and our visit to his home will not soon be forgotten. The new church building of the First Church is up, and will soon be completed. It is a building of which all Baptists can be proud. This people have had a long struggle but victory is assured.

We found a fine attendance of delegates at the Western Washington Convention at Bellingham. J. F. Corp is the pastor of this live church. Mr. H. F. Compton, one of our live laymen, was President of the Convention. The representatives of the societies were here in full force. We were glad to greet the noble women who are making a

tour of the Coast States — Mrs. Lester, Mrs. MacLeish, Mrs. Westfall and Mrs. McLaurin. As the representative of the Northern Baptist Convention I was graciously granted an entire evening to present the work of the three societies. Space will not allow my presentation here of the notable work of this Convention. In a separate article we give the efficiency of one colporter on this field — Rev. J. N. Day. Rev. L. W. Terry retires from the secretaryship of the Convention and Rev. Joseph N. Beaven takes his place. The true spirit of service is here, as we witnessed in sitting with the Board presided over by Hon. Corwin S. Shank.

On our way to the last Coast Convention we spent a few days in Portland, the beautiful city of the coast. We were in the midweek meeting, speaking to the Sunday-school teachers, and hearing Dr. Hinson tell about the church in the Acts to 250 people. Dr. Hinson is doing a great and solid work at the White Temple. There are throngs at the Sunday services.

We met a fine body of people at the Oregon Convention at McMinnville, fifty miles from Portland. This Convention, under the leadership of Rev. F. C. W. Parker, is moving forward in fine shape. Hon. O. P. Coshow is the president, a leading lawyer of the Northwest, and he knows how to preside. Every hour was full of interest and every department of work had its share of time. Missions have a large place in those western conventions and they are stimulating for home work. The great interest to us in this Convention, as in others, was the view given of work by the field workers. We had a most delightful visit to McMinnville College, and esteemed it a privilege to address this body of students — upwards of two hundred; and we never felt more honored than when faculty and students arose to greet us, recognizing what we represented. This college is doing a really great work under President L. W. Riley; it needs the strong support financially and otherwise of every Baptist.

On our western tour we had the company of Rev. George L. White, who was on an introductory tour to the seven states in which he is Superintendent of the Publication Society's work. It was good to see how everywhere he was heartily welcomed in his new office. He is one of God's true noblemen. We were glad to meet in several conventions Dr. C. M. Hill, President of the Theological Seminary of Berkeley, Cal. He gave Bible expositions each day and they were worthy of the man and the hour. We are finishing our tour as we write, speeding eastward, where we love to be, but with a new and broader conception of our denominational work in the West, and a high regard for every man who is out there on "the firing line."

REV. J. C. KILLIAN IN CHAPEL CAR SHOP WORK. A NOON MEETING. "C" MEANS NEW CONVERTS MIDNIGHT MEETINGS ARE HELD ALSO

Christmas in Burma

By Alfred W. Anthony, D.D.

THE DAY IN RANGOON

HOW can there be a Christmas celebration in a land in which neither pine nor fir tree grows, and none but those who come from across the seas, with the message of Christ, and those few who have been won to Him, know of the Day! Christmas 1910 fell on Sunday. In the great city of Rangoon carpenters hammered as on any day; coolies staggered beneath heavy burdens just as they had done all the week; and business continued, uninterrupted.

But the house of Rev. David Gilmore, professor of English Literature in the Baptist College, Rangoon, sheltering at the time Prof. J. E. Smith of the College, Rev. T. S. Barbour, Foreign Secretary of the American Baptist Foreign Mission Society, and the writer, celebrated the Christmas Day within its own walls.

The table, arranged for the 7 o'clock "Chota Hazri," or early breakfast, was decorated appropriately for Christmas. From the "Punkha" (the swinging fan suspended above the table) hung lanterns containing little candles, a tissue paper Christmas Bell, and a stocking for each of the guests, with brave poems composed by Professor Gilmore.

An inventory of one stocking comprised the following articles: (1) the mate to it, so that the possessor had a pair; (2) a nest of lacquer-ware boxes; and then the following toys bought in the Bazaar, which serve as models of real things in the land: (3) a dancing monkey, (4) a necklace of beads, (5) a pair of brass cymbals, (6) bells fitting the fingers to be used in dancing, (7) a mortar in which seeds and grains are ground, (8) a measure for oil, shaped like an old-fashioned cocoanut dipper, (9) a lunch tray on which were placed three broad-based jars for food, (10) a pair of tweezers, used by the natives in pulling out the stray spears of their beards, (11) a Chinese spoon, (12) a complete suit of clothes, of diminutive size, for a Burmese woman, made out of silk especially for this occasion by one of the school girls at Kemmendine, a suburb of Rangoon; and (13) a tiny lime, the emblem of royalty. This surely was a stocking well laden!

Attached to each stocking were poems written by Professor Gilmore in honor of his guests. One read as follows:

TO THE REV. DR. BARBOUR

My wife expects a poem full of fun,
To help her make the Doctor's Christmas merry;
But who am I to crack my jokes upon —
The Secretary?

For he's our "burra sahib," who has come
To see what we are up to; he's a very
Important personage, and I'm a hum-
Ble Missionary.

But no, he has not come out here to bend
Upon "subordinates" a brow judicial;
We see the man, the Christian, and the friend —
Not the official.

You've shared our work, our problems, and our care;
Six strenuous weeks you've labored without measure;
And now we bid you rest awhile, and share
Our Christmas pleasure.

Accept these trifling gifts; this fact alone
May make them worth your while to go away with;
They're toys that Burmans buy at Shwedagon,
For kids to play with.

Another expressed its cordial greeting in this wise:

TO THE REV. DR. ANTHONY

Hang up the Doctor's stocking,
Be sure you don't forget,
The dear little Free-will Baptist
Has never seen Christmas yet.

That is, he has never seen it
As we see it in Burma here,
Where the funny jostles the holy,
And the smile is close to the tear.

THE AURORA, LAUNCH BUILT FOR DR. NICHOLS AT BASSEIN

Where Santa comes in an ox-cart,
  Where the heathen stand in a line,
Expecting their Christmas presents;
  Where the tamarind serves for the pine.

Where exiles from their country
  Are keeping Christmas day —
The festival of the children —
  With their children far away.

And yet it is "Merry Christmas,"
  For the love of Christ is near,
And in the land of our exile
  There are hearts that hold us dear.

We look upon the bright side,
  And polish the dark side up,
And count the many blessings
  With which God filleth our cup.

Be merry; be merry, Doctor;
  As an aid to your merriment
Just take a peek at your stocking,
  And see what Santa has sent.

The real pathos of sacrifice in the mission field relates to the children. Often there is no other sacrifice, but joy and gladness in the service. Professor Gilmore's son and daughter were in America at school and college. Professor Smith's three children were also in the home land, and his home in Burma was closed. As we gathered about that table voices choked, and one, who was asked to invoke the blessing, was so overcome by the loneliness due to the absence of children that he was unable to speak, and another took up the voice of petition. The occasion gave rise to the following verses from Professor Smith's hand:

A LONE CHRISTMAS

It is not much like Christmas,
  With wife and children gone,
And with no baby laughter,
  To waken me at dawn.

It is not much like Christmas
  To sit here all alone,
A-pounding this typewriter,
  And feeling like a drone.

It is not much like Christmas,
  And yet I must admit
To-day indeed is Christmas —
  And here alone I sit.

Aye, 'tis not much like Christmas,
  Without nor child nor wife;
But tender friends and thoughtful
  Put joy into my life.

Though 'tis not much like Christmas,
  It might be worse, I know,
Then, thankful for my blessings,
  To sadness, I'll say "Go!"

When 'tis not much like Christmas,
  Afar from those I love,
I'll think whence came our Christmas,
  And lift my heart above.

Each guest also had by his plate a specially designed and dedicated Bill of Fare, the output of Professor Gilmore's friendly ingenuity. The one preserved by the writer set forth the viands as follows:

AMERICAN

Clear Soup
Roast Goose, Apple Sauce
Mashed Potatoes
Pumpkin Succotash
Cold Slaw

BURMESE

Kyet Hin Ong Tamin
Ngapee

ENGLISH

Plum Pudding, Jamaica Sauce
Sweet Cake
Coffee Ice Cream

Wahklu Lodge Rangoon

What would this Christmas have been without a genial Professor Gilmore to act the part of a bounteous, poetic Santa Claus!

CHRISTMAS IN BASSEIN

Christmas exercises were given by the pupils of the Burmese School in Bassein on Wednesday afternoon, December 21. A

company of about four hundred and fifty pupils was gathered, about fifty of whom were girls. Many recitations, chiefly of Scripture passages, were given by bright, dark-skinned Burman boys and girls, and songs were sung. A little later in the same day the guests attended a public exercise given by three hundred Pwo Karen children in their school chapel. It was a particularly pleasant sight to see the museum, gathered by the missionary in charge, fitted into cases around the school-rooms, such as an Esquimaux village in miniature, and a Bedouin encampment, with minerals and various curios, representing Burma and other lands.

On the following evening in the school administered by Dr. C. A. Nichols, for Sgaw Karens, an even more impressive service was rendered by the eight hundred pupils in attendance. In the large hall, named the "Kothah-byu Memorial Hall," in memory of the first Karen convert, who was baptized by Missionary Boardman, nearly a thousand persons were assembled. A band on an outside porch played two selections. There were three piano duets given by children; choruses, glees and anthems; and the kindergarten tots gave an admirable drill accompanied by a charming song. Near the close of the exercises a little Karen girl came forward and in a beautifully modulated tone recited the following greeting, a copy of which was presented to each of the guests:

"We the Sgaw Karen Christians of this community are very glad that you have come so far to see us — away from America. We all love you both very much. We love you much more than this. But please take our little Christmas gift — with our best wishes for a pleasant Christmas, and many, many happy New Years. Now please come again."

This greeting was accompanied with the gift of a Burmese cymbal and hammer, and a silver cup for each of the absent wives.

A CHRISTMAS IN HENZADA

In the Karen compound presided over by Mr. and Mrs. A. C. Phelps, a Christmas exercise with two trees was held on Friday evening, December 23. Gaily festooned decorations hung about the walls of the school chapel. Many songs were rendered and many recitations of Scripture passages, both in English and Karen, were given. Then, among the two hundred and seven pupils in the school, gifts were distributed, many of which had come all the way from America, as a token of Christian love for the far-off children of the East.

In this, as in the other schools, the most welcomed Christmas announcement came in the statement that twelve of the children were to be baptized on the following Sunday — on Christmas Day itself.

The spirit of Christmas is spreading. Where the missionary goes there the Christmas cheer follows. Though he sacrifice his comfort, leave his home land, and must be parted from his children, yet he carries to the heathen, otherwise groping in a superstitious and often malevolent darkness, the light of the Christmas Star!

SCHOOLGIRLS RETURNING TO COMPOUND AT MOULMEIN AFTER A BAPTISM

Canadian Baptist Missions

The Montreal Convention

THE Baptist Convention of Ontario and Quebec met in Montreal, Oct. 17–24, with the Olivet Baptist Church. The first evening was given to the comprehensive address of the retiring president, Mr. C. J. Holman, K.C., LL.D. Business began on Wednesday morning with the report of the Publication Board, which showed a publishing business of $32,300, exceeding last year by $2,762, with profit of $198. The *Canadian Baptist* subscription list and advertising both gave an increase, and total net profits from the printing business of $1,421. A movement for a headquarters building is under way.

The Church Edifice Board reported a capital of $15,789, of which $14,439 is in the form of outstanding loans to 38 churches. By using and re-using the capital, after a period of forty-four years, 121 churches have been aided to the extent of $56,524. Seven churches were helped during the year; 91 churches contributed to the income $839; expenditure was $2,408.

The Ministerial Superannuation Board reported funds available for distribution, $3,785. Retired pastors received $180, widows of pastors, $150. Of all the funds this seems the most generally neglected, said the report.

The Home Mission Board presented its sixtieth annual report. Before 1851 the Canadian Baptists were divided by sectional differences, east and west, and by doctrinal and other differences. Organization began in Canada West in 1851, Canada East organized in 1858, and in 1888 the union took place. In 1851 there were three missionaries, in 1858, 11, supplying 50 preaching places; in 1871, 52 missionaries. The past year the Board aided in the support of 142 pastors who supplied 232 preaching stations and 38 students supplying 62 churches. In 1858 the income was $1,476; in 1911 it was $36,684. The baptisms in 1858 numbered 111; in 1911, 552. In 1871 there were 119 churches; this year 480, with a membership increased from 16,600 to 53,000. Between 1900 and 1911 there were 8,000 baptisms, 80 churches organized, 105 chapels built, 50 fields became self-sustaining and over $350,000 was contributed for home missions. The problems before the Board are lack of pastors, the city problem, and the foreign population. City missions are taking on new life, and in Toronto, Montreal and Hamilton work has been begun for Bulgarians, Ruthenians, Slavs and Macedonians. This home mission work of the provinces compares with our state convention work. Rev. John Kolesnikoff, formerly one of our workers in Scranton, was enthusiastically received as he told of his present work in Montreal and Toronto.

The Sunday School Board reported 468 Sunday schools in the 507 churches, with enrolment of 43,538 scholars and 4,870 teachers and officers, a total of 48,418; average attendance 29,981, or 65 per cent. Of the scholars 9,063 are church members, of whom 1,308 joined during the year; thus 60 per cent of the baptisms come from the Sunday school. The schools gave to missions $8,030; for school purposes, $34,375, an increase of $5,089 over last year. Average contribution to missions for enrolled members, 22 cents; for members in attendance, 49 cents. Among the recommendations one was for the establishment of a chair of Sunday school pedagogy in McMaster University.

The Laymen's Movement was presented "as an inspiration to men to give themselves as well as their money, to lead men to Christ in the heathen world, the priest-ridden world, the foreigner within our gates." Canada has been at the forefront in this movement, but feels keenly the loss of Dr. Stackhouse, for whom it is not easy to find a successor.

Colonial Western Missions set forth the problem of a population ever moving westward in Manitoba, and the frontier and foreign work in Saskatchewan, Alberta and British Columbia. In the latter 55,000 immigrants settled last year, making heavy demands upon the churches. The foreign work is among the Germans, Scandinavians, Russians and Galicians, and there is also a Negro work, colonies having recently come into Alberta, including many Baptists. Immigration is recognized as the serious problem, as 212,854 immigrants arrived in Canada between April and September last, an increase of 18 per cent over the year preceding, and a proportion greater than that of the million coming into the United States, when Canada's 7,000,000 are put against our 90,000,000. From each western province comes the cry for men and money to meet this ever-enlarging opportunity. In educational work the western work has Brandon College, a strong institution, with 367 students.

Chancellor McCrimmon, the new head of McMaster, presented the educational report and was warmly received. The enrolment at McMaster during the year was 260 in arts, 42 in theology; Moulton College enrolled 163, Woodstock, 175. The spiritual conditions were regarded as favorable. Dr. Bates, Educational Field Secretary, gave this record: 1,368 students since 1881; 665 of these have entered the ministry; 45 have gone to foreign mission work; 160 have become teachers; 136 were accepted last year for the ministry. In the discussion Mr. Allan Donovan said the whole denomination gave last year only $2,500 to Christian education. A sum of $10,000 a year for this cause is proposed.

The election of officers resulted in the choice of A. L. Therrien, D.D., of Montreal, as president, and Rev. C. E. MacLeod, secretary and treasurer.

The report on the state of religion gave these statistics: Ordinations to the ministry, 21; new edifices dedicated, 7; in process of erection, 5; number of churches, 513, 6 new during the year; membership, 531,365, a net gain of 629; baptisms, 2,149, a decrease of 502 and smallest number since 1903; members lost through erasure and exclusion, 1,288, more than half the number received in baptism; no baptisms reported by 250 churches. Substantial progress has been made in contributions. The average giving per member for home work is $11.23; for work abroad, $3.25; total, $14.48, a gain of $1.40 per member. Total contributions for work at home, $609,602; for work abroad, $180,520.

Foreign, educational and home mission sermons were preached at the three services on Sunday. Monday brought an excursion to Grand Ligne, a most interesting feature of the convention week. We, too, have a special interest in the institution which Madame Feller founded, and the delegates looked with veneration upon the little log schoolhouse, now used as a hospital, where Madame Feller began her work, comparing that with the present fine building. The report of the Board said that on account of the Northern Baptist Convention Budget making no provision for a Grand Ligne offering, the income from the United States is likely to vanish and the Canadians would have to assume a greater burden. The work is growing and prosperous.

Foreign missions occupied the afternoon session, and Dr. J. G. Brown, the secretary, made a stirring report. Of the $25,000 pledged last year in special contributions, $15,766 has been paid. The income for the year was $73,190, an increase of $11,122; but of this amount $15,766 was received on account of the Forward Movement, so that the regular receipts were less than last year.

The Canadian Baptist Foreign Society reports the following results of the last year's work in India: Baptisms 669; total additions 837; losses 306; net gain, 531. The total membership is now 7,161. The village schools number 187, with 3,479 pupils, and 165 teachers. In the seminary at Samulcotta, there were 311 students in five departments.

The native ministry includes: Ordained pastors 39, evangelists 61, colporters 12, Bible women 53, teachers 172, medical

assistants 16; total 361. These preach in 848 villages, besides caring for a flock of 7,000 persons in 446 villages. Sunday schools are 354 with 7,304 scholars. The native contributions were $2,070, and 10 churches are self-supporting. In the Medical Department 15,000 patients were treated.

The work in Bolivia is decidedly more encouraging. The country is expanding industrially, the government is enacting bills, giving a larger measure of civil liberty, and the trend is toward the separation of Church and State. This movement is making the way of the missionary easier, and our brethren are fully using their opportunity.

Outgoing missionaries, Dr. E. G. Smith and wife, and Miss Susan Hinman, were introduced at the evening session, and addresses were given by two foreign missionaries on furlough — Rev. R. E. Smith, of India, and Rev. C. N. Mitchell, of Bolivia. The next convention will be held at Brantford, Ont., in October, 1912.

✠

Canadian Women's Work

The Women's Foreign Missionary Society of Eastern Ontario and Quebec, Canada, held its thirty-fifth annual meeting in Ottawa, October 4. The sessions were full of interest. Among the speakers Miss Susie Hinman, who has since gone out to India, and Rev. Ralph Smith, of India, who said there is no doubt that the kingdom of God is coming in that vast land. The treasurer's report showed no deficit, but a balance of $6.48, with receipts of $3,136, and disbursements, $3,130. The Society provides teachers for the schools, and supports Bible women and zenana work in India.

The Women's Society of Ontario West reported, at its convention in Hamilton, November 9, receipts of $11,484 from October 21, 1910 to October 15, 1911, and expenditures of $12,789, leaving a deficit of $1,305.

An Indian Woman's Conference — it has a strange sound in our ears. But there has really been one held in Allahabad, and attended by upwards of 5,000 Hindu, Mohammedan and Christian women. They were discussing such questions as "Social and Marriage Reforms," "The Education of Women" and "The Necessity of a Special Curriculum for Girls' Schools." This is surely another sign of the awakening of India. — *Missionary Link.*

WATER BUFFALO — INDIA'S HORSE AND INDISPENSABLE BEAST OF BURDEN

THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY

Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Every-Member Canvass

By Secretary W. T. Stackhouse, D.D.

THERE is no more important question of a practical nature engaging the attention of a number of our churches than the every-member canvass.

What is it and what does it involve?

It is an honest endeavor in a systematic way to interview every member of the church and congregation with a view of creating greater interest in, and securing larger contributions toward, the work of the kingdom of Christ. In many churches a weekly system of giving for current expenses prevails, while the funds for missions are gathered monthly, quarterly or annually, with little or no system.

The Laymen's Movement advocates a weekly system for both current expenses and missions. And our experience of the past few years has demonstrated beyond a doubt the value of a systematic personal canvass of the membership with a view of securing weekly subscriptions to missions.

1. In the first place the Canvassing Committee should be wisely chosen. It should be chosen by, or at least nominated by, the Missionary Committee of the church. Of course the Missionary Committee should be a part of the Canvassing Committee.

2. The Canvassing Committee should go out in pairs. Two can do better work than one alone. This method has worked so well in so many churches that we strongly recommend it. As far as possible an experienced worker should take with him one of the younger members. The value of this as a matter of education to the younger member is obvious.

3. The members of the Canvassing Committee should decide upon the amounts they will give per week to the various missionary objects before they start out. When conviction has found expression in a definite fashion in the life of the canvasser, his appeal will have far greater weight with the one canvassed.

4. The committee should hold a meeting or two for preparation before beginning the canvass. The members should acquaint themselves with the Missionary Committee and work of the church; and also with the mission fields and missionary needs of the denomination to which they belong. They should study carefully the financial ability of those to whom they go. In short they should be able to present the missionary work comprehensively and to suggest to the giver, when necessary, a weekly offering commensurate with his ability and the needs under consideration.

5. The membership list should not be divided geographically, but by voluntary selection. This method provides for the consideration of all personal and business relationships that will make the canvass in the main congenial to both canvassers and those canvassed. If the committee is made large enough, a congregation can be worked in a few days. A week or ten days is ample time in which to cover the largest congregations. The committee may be composed of

men and women, but the men should be canvassed by the men.

6. Announcements should be made of the canvass from the pulpit, a week or two in advance, if possible. The earnest, sympathetic attention of the audience should be called to the work of the canvassers by the pastor. The people should be urged to help the committee in their work. It will save time for the committee if the members will subscribe when first visited.

7. The committee should meet regularly for prayer and conference during the campaign, and should report progress at such church meetings as may be held during the canvass.

8. The committee may canvass for both missions and current expenses, if the church so decides, and thus make the one canvass for the year do. If the local expenses, however, are being met, then the canvass should be for missions only.

9. Set a financial objective before the people. We want $6,500,000 from the Baptists of the Northern Baptist Convention annually for a number of years to come. With this amount we can overtake our share of world missions. In other words we can finance the missionary work for all our City, State and National Missionary Societies in America, and reach with the gospel the sixty-one million souls on the foreign field for whom our Foreign Mission Society must assume responsibility. On an average it means ten cents per week per member only. Many are giving many times ten cents per week, and must increase their gifts if the money is to be raised.

We know it can be raised if we as Baptists set ourselves earnestly to the task. One church with 195 members, all laboring men with but a few exceptions, made the every-member canvass. They succeeded thereby in raising the missionary offerings from $200 to $1,300 per annum and the offerings to local expenses from $1,900 to $3,700. When it is remembered that this church was facing an annual deficit in current expenses and had a building project on hand, you can understand their gratitude for the assistance rendered them by the Laymen's Movement leading up to these results. More than that, 165 of 195 members became weekly subscribers both to missions and current expenses. The pledges ranged all the way from five cents per week to two dollars per week.

TRY THE EVERY-MEMBER CANVASS FOR MISSIONS THIS YEAR.

✠

The Source of Intelligence

THE work of the Laymen's Movement and all other inspirational effort is bound to be temporary and short-lived in its results unless it awaken an interest in missions that will lead to increased information. This information and intelligent understanding of the world evangelization movements can be secured by the regular reading of MISSIONS, a monthly that covers the whole field of missionary effort and that deals in a large way with the subject — a way that will interest men. MISSIONS has primarily to do with our Baptist world work, but does not confine its attention to that. It purposes to take the reader into the wider range of world interests, as they are related to the kingdom of God.

The regular reader of MISSIONS will give, not in response to a special appeal or a sentiment aroused at some particular meeting, but in response to the conviction born of an intelligent comprehension of conditions that make it incumbent upon us to extend the blessings of Christianity to less favored peoples who are still bound in heathen superstitions. Personal service, too, will result from the new vision of immediate surroundings that call for Christian consecration and effort to make our own communities really Christian.

There is every reason why a subscription to MISSIONS should be urged as a part of the work which the Missionary Committee and the Every-Member Canvass Committee is set to do in the local church. Such a subscription would mean but little additional giving of money, but we believe it would mean the most effective "follow up" work possible, and do more than any other single agency to deepen and perpetuate the impressions made by the Laymen's meetings and subsequent committee work.

EVERY MAN IN THE CHURCH A SUBSCRIBER TO MISSIONS is a good motto for the Laymen's Movement. If the men in our churches, under lead of the Missionary Committee, would put MISSIONS into every

family in the church, and make that a regular part of the men's work, it would not only make easy the raising of the budget, but also mean revival and new and sustained spiritual life. Try it and see!

✠

Dr. Stackhouse in Massachusetts

Dr. Stackhouse has begun a campaign in Massachusetts. One-half of the time will be devoted to Boston. The city and State have been so divided as to reach the largest number of churches during the month. At the present time three group meetings have been held. At Wakefield, 130 men were present; at Dorchester, 280; at Newton Centre, 165. Meetings have also been held in several individual churches. A splendid interest was manifest in all of the groups. Definite plans have been made for vigorous campaigns in following up the meetings by an every-member canvass in nearly all of the churches. The District and the State Secretaries are giving a large part of their time to the work and it is hoped to demonstrate that an entire State can be brought into line. There are other denominations engaged in similar work in Boston at the same time, following up the interest aroused in the "World in Boston."

Read What Dean Farrar Says to English Laymen

THE mass of laymen seem to think that they have little or nothing to do with the work of the Church, and that if they occasionally put a reluctant penny or careless shilling into the offering bag, they have quite magnanimously discharged their divine obligations to the Church. It is an abject delusion and it causes creeping paralysis from which it is vitally important that the Church should be aroused. What is the matter with our age, said one of the greatest recent writers, is that we have forgotten God. The people are the Church, and I have no hope whatever for the Church of England until her members generally learn that the work of God must not be shuffled off upon the shoulders of the clergy, but must be done by the members of the Church."

These words apply equally to indifferent laymen everywhere.

THE CHURCH IN WHICH EVERY FAMILY HAS A COPY OF MISSIONS AS THE SOURCE OF MISSIONARY INFORMATION, HENCE A LIVING, GIVING, GROWING, EVANGELIZING CHURCH

Opening of the Home Mission Schools

Prayer for Our Schools

IN the schools supported in part or in whole by the Home Mission Society, among the Spanish, Chinese, Indians and Negroes, about 8,000 pupils are in daily attendance. The presidents, principals and teachers of these thirty or more schools have been selected for two reasons; first, because they are qualified educationally for the task in hand; and second, because they could enter upon this work with the realization that the spiritual needs of those under their charge are their first care.

The majority of these schools began about October 1, and already reports are coming of deep religious interest and conversions. It is hoped that all the readers of MISSIONS will individually pray that a spiritual revival may spread through all these institutions, and that the year so auspicously begun may register many hundreds of conversions. Prayer circles, women's societies, brotherhoods, young peoples' societies, and all organizations in the church are asked to remember these schools in their prayers, and pastors are urged to present the spiritual needs of the schools as special objects for prayer in the mid-week meetings of the church and not to forget them in their public devotions on the Lord's Day.

These schools are the training ground for Christian leaders among backward peoples. They have already sent forth many thousands of men and women to mould the intellectual and spiritual life in the communities where they have resided. The task calls for many thousands more who can influence their people along the highest lines of Christian usefulness. And let us not forget, while we are praying for the pupils, to pray also for the teachers and heads of the schools, who are devoting their lives with rare consecration to a task surrounded with great difficulties and daily discouragements. — C. L. W.

VIRGINIA UNION UNIVERSITY

The University is steadily growing in popular favor. Last summer for the first time a Summer Normal School was held in its buildings under the auspices of the State Board of Education and the University faculty. The State Board requested the University to hold a summer normal for the training of the higher class of colored teachers in the State, those who desired the highest grade of State certificates, the professional certificates, or the first-grade certificates. Courses for the professional certificates were not given for colored teachers in any other school, and for white teachers only at the famous University of Virginia at Charlottesville. The request that we give such courses was, therefore, a very gratifying recognition of the University on the part of the State authorities. The school was very successful, 110 students taking the professional courses, and about 30 taking subjects for the first-grade certificates. The industrial classes in sewing, raffia, caning, wood-work, and household industries were very popular and did remarkably good work. The teachers of the University consented to give instruction at the summer school for very small compensation, believing that they could do a real service to the colored people, and indirectly help the University in this way.

The regular session opened with a large attendance from all parts of the country. The college department shows a slight increase over last year, the theological department a decided increase, and the academy about the same attendance. At our formal opening the speakers were Prof. J. C. Metcalf of Richmond College, one of the most cultured and popular educators in the South; Rev. William H. Stokes, Ph.D., a graduate of the University, and pastor of one of the largest churches in the city, and Dr. H. L. Morehouse, who never fails to strike a strong inspiring note in what he says to our students.

For a year past, efforts have been made to secure money for a new dormitory and two teachers' houses. The General Education Board in New York has promised $11,500 in case $34,500 in addition can be raised before the end of next year. Very gratifying success has attended the efforts of the president in this direction. It is hoped that the

colored people, and especially the former students of the school, will contribute about one-quarter of the whole amount needed. Many of these students and many of their churches have already made generous promises and in some cases large contributions. It has been a delightful experience for the president to visit his old students in their fields of labor. They are doing a great work for the advancement of the race. They have erected attractive meeting houses, are improving the home conditions of the people, and they are leaders in temperance work, education and every other effort for betterment. Almost without exception they have the hearty respect and coöperation of the white people in their communities. They are evidently doing a most effective service, both for their own people, and in the matter of racial adjustment. Their loyalty to their school is also most gratifying. Men who are doing such noble work, and who are sacrificing to help themselves and their children secure an education, are worthy the help of any who have means to assist the needy. — GEORGE RICE HOVEY, *President.*

SHAW UNIVERSITY

The new year began Sept. 28 with bright prospects. On October 30 there are in attendance 460 students, fine types of young men and women, from almost every section of the United States, from Porto Rico, the West Indies, and West and South Africa. In the professional schools the enrollment is: Medical students, 122; Pharmaceutical, 27; Theological, 11; and Law 4, leaving 196 students in college and preparatory departments. The enlargement of the dining-hall, made possible by the erection of the new kitchen during the summer, relieves the congestion and makes it possible to receive a few more boarding students than usual. There are more boarders in attendance at this time than were received during last year, the number being 334 this year as against 325 last year. The new hospital is almost ready for the reception of patients, for clinics and surgical operations. The hospital is said to be one of the finest and most modern in the State. At the State Association last week a movement was launched for a new Theological Hall, and about $1,000 was pledged for that [redacted]. The graduates, friends of the city and other friends in the State and denomination are interested in Shaw as never before, and every effort is being put forth to bring the University into close touch with the people. — CHAS. FRANCIS MESERVE, *President.*

BENEDICT COLLEGE

The fortieth annual session opened Oct. 4, with the largest number recorded for a first day, there being about 125 boarders in the dining-hall that evening. After a little more than two weeks we have on the grounds 503 persons at work and there is a fine Christian spirit pervading the whole body. Benedict has always been a real Christian school, and the new administration seeks to make it even more thoroughly Christian, devoting much of its energy to intensifying the Christian life and hope. Several improvements in material equipment have been made, including some new and attractive rooms for the college girls. Morgan Hall has been thoroughly renovated. Through the kindness of the Woman's American Baptist Home Mission Society we now have a matron for the boys' dormitories. Miss House has made her influence felt at once and is fast winning her way and doing much good. The college department shows an increase. The school enjoys the respect and good-will of its neighbors and the outlook is very bright. — B. W. VALENTINE, *President.*

SPELMAN SEMINARY

Spelman has had one of the best openings in her history, with every promise of a successful year. We have an excellent corps of teachers, an earnest body of students, and quickly and quietly the work of organization has been completed. Gaining wisdom from last year's crowded condition, we planned to limit the registration of boarding students this year to 350, the number we can reasonably accommodate. Two weeks before opening day the news was sent abroad that we could accept no more applicants. In spite of well-laid plans, before the close of the first month we have 380 boarders enrolled, and are anxiously asking "Where shall we put the next arrival?" One teacher has given up her room to students, two schoolrooms have been utilized for dormitories, and not less than one hundred girls have been obliged to go elsewhere or

remain at home. It is hard indeed to turn a deaf ear to the urgent, repeated appeals that we are daily receiving. One of these waiting ones wrote yesterday for the third time, "Please don't forget me, as soon as there is a chance; my trunk is all packed, I can come at once, or I will wait until Christmas if I must." A father came with his daughter, a motherless girl, and when told we had no bed for her, he said, "If you will take her, she can sleep on the floor; she isn't safe at home alone when I am at my work. Please, ma'am, take her." Our entire registration to date is 582. Twenty-one boarding students entered who were not Christians. Two have professed conversion since coming to us. Our Sunday school, Young Women's Christian Association, and Christian Endeavor societies are well organized and at work and we trust our school motto, "Our Whole School for Christ," may soon be realized. — LUCY HALE TAPLEY, *President.*

ATLANTA BAPTIST COLLEGE

The college opened Oct. 3. Our enrolment is now 227, and of these 162 are boarding students. This is the largest enrolment and largest number of boarding students the college has ever had at so early a date. Our dormitory is so completely filled that we are making temporary arrangements for rooming students in the old chapel. The outlook for the year is unusually bright. A few days ago the students had a mass-meeting in chapel and raised $158 in cash as a contribution to the building fund, besides giving pledges that will bring the amount beyond $200. — JOHN HOPE, *President.*

JACKSON COLLEGE, MISSISSIPPI

Under conditions most favorable Jackson College began its thirty-fifth year's work Oct. 4. Representative people from Jackson and adjacent cities were present to welcome the students new and old, and offered words of encouragement and cheer. Prominent among these were W. J. Latham, Esq., president of the alumni association; Rev. E. B. Topp, Rev. E. P. Jones of Vicksburg, and Prof. E. H. McKissack of Holly Springs. It was reassuring to have these men speak, frankly appreciating the work of the Home Mission Society for Negroes in Mississippi, and to have them heartily endorse the recent changes here made. While many of the schools in this section, because of the ravages of the boll-weevil, have smaller enrolment of boarders, our number is larger. With a total enrolment of 280 and students arriving every day, boarding accommodations will soon be over-taxed. A faculty of capable and cheerful teachers, nearly all new, carries the work forward with ease and precision. A present need is an infirmary. Two members of the faculty have experience as trained nurses, and with an outlay of $250 fairly good accommodation could be had. — Z. T. HUBERT, *President.*

BACONE (INDIAN) COLLEGE, OKLAHOMA

Opened Sept. 5, with bright prospects. In the first six weeks we enrolled as many students as were registered during the last year. Our rooms are all occupied and we have four in some of the rooms. Applications are coming all the time and we shall have to refuse admission soon for lack of room. Our students are of a more quiet and studious disposition and in every way there is a marked improvement. The religious life of the school is most encouraging. A number of the new students have taken a firm stand as Christians and the old students have taken up the Christian work in the very beginning of the term. Already six new students have confessed Christ. Above everything else we strive to develop in the boys and girls strong Christian character. Our faculty has lost Miss Irene Chambers, who has gone to West China to teach in a girls' school. Our students are all interested in her work. We were fortunate in securing for our English department, Prof. W. J. Pack, formerly principal of Cherokee Academy and later professor of history in the State Normal at Tahlequah. During the summer we erected a fine new building for dining-room and dormitory for the Murrow Indian Orphans' Home. Our greatest need now is a new building for a chapel, class rooms, music rooms, domestic science and manual training and offices. Such a building would give us modern equipment for our school work and leave our present buildings free for dormitory use. Without a new building we cannot grow. — J. HARVEY RANDALL, *President.*

(REPORTS CONCLUDED NEXT MONTH)

A Woman's Plea for Union

ARGUMENT MADE BY MRS. JOHN CAREY TILTON, OF CONCORD, AT THE WOMAN'S MISSIONARY MEETING HELD IN CONNECTION WITH THE NEW HAMPSHIRE BAPTIST STATE CONVENTION. PUBLISHED BY REQUEST

RESOLVED, that it is for the best interest of the cause that the woman's missionary magazines, *Helping Hand* and *Tidings* be merged into MISSIONS, thus having one good missionary magazine.

The proposition is to unite the two woman's missionary magazines, *Helping Hand* and *Tidings*, with MISSIONS, in order that all of our Northern Baptist missionary work may be presented under one cover. To this end MISSIONS has made the following proposition: To create separate woman's departments, home and foreign, in which will be given the specific field news and any other matter desired by the two societies; these departments to be prepared as at present by the editorial secretaries of the women's societies, who become corresponding editors of MISSIONS. These societies will be given twelve pages each. In case the twelve pages are not sufficient for special news, etc., the societies may add an eight or a sixteen-page form by paying the extra printing cost. In addition, general articles concerning the woman's work will be given in the general portion of the magazine. Under such an arrangement, our women can turn to the same kind of matter as now in *Helping Hand* and *Tidings*, without any loss of identity of the woman's work; while they will be getting the breadth and the survey of the whole work in the other pages of the magazine.

To repeat, let me say that this does not mean loss of distinctive and compact presentation of the woman's work. This does not mean a "woman's page" or even a page or two for woman's work. It means that the material of the three magazines will be united in one magazine, and that the material of each society will be presented in the same way as it is at present. It means that all Baptist missionary readers will get the whole of our missionary work and not merely sections of it.

This is the day of effective coöperation and combination. A great advance was made when the separate magazines of the home and foreign societies were united in a single magazine, MISSIONS. For years numerous arguments were raised against the combination. The apprehensions have not been realized. The success of the joint magazine is recognized by all denominations. The societies themselves feel that a step along the line of progress has been made. MISSIONS now has fifteen thousand more subscribers than either of the former magazines had, and with *Tidings* and *Helping Hand* in the combination, it might reasonably be expected that its list would surpass any mark ever reached by any Baptist periodical of this class. If, instead of spending our energies in gaining subscriptions for three magazines, we could unite our efforts in procuring subscriptions for the one, might we not ultimately attain the ideal of placing MISSIONS in every Baptist home? With one magazine and the same enthusiasm now displayed, MISSIONS would have over sixty thousand readers. Thus, information concerning the woman's work would reach several times the number now reached by *Helping Hand* and *Tidings*.

It is a recognized fact that the growth and efficiency of missionary work depends upon the interest aroused; and that interest is again dependent upon the knowledge of missions that we possess. Would we not be extending a knowledge of missions and thus creating a greater interest in the cause by sending a presentation of the whole work into a greater number of homes? Let us look at the field and who can deny that our work there is feeling the effect of this movement of the day along the lines of coöperation. We see even the boards of the different denominations coöperating, especially in their maintenance of schools. They are seeing that coöperation produces results.

Shall we here at home refuse to take a step which is certainly in line with the whole missionary advance movement?

As a matter of economy we say that it would be well for the magazines to unite. It may not be generally known that our missionary magazines are not self-supporting. Such, however, is the case. The proposition that MISSIONS made was to enter the combination upon equal terms with the three general societies that formed the original combination. This means that financially the societies share the deficit according to their apportionment totals. It is the expectation that advertising would increase with the larger circulation and that the deficit would decrease proportionately. Thus, a goodly sum would be saved each year for the work.

The proposal of MISSIONS was put as a proposal of marriage. You will doubtless agree with me that when woman enters into such a compact with man, she does not lose her identity; she usually has something to say. Is it not usually the case that the husband and wife help and inspire each other, and may not this new united magazine prove more helpful and inspiring because of this union?

Surely women need enlarged vision. Let me quote the position of *Tidings* in accepting the proposition of MISSIONS, for, as you already know, *Tidings* has accepted it. Mrs. Smith Thomas Ford says:

> "The slogan of the Woman's Home Mission Society has always been progress, a constant conservation of forces in order that greater things may be accomplished has been our policy. Consolidation with our eastern society was an epoch in our history, and has resulted in increased effectiveness. Now another step confronts us and with a firm belief in its leading to advancement, to a wider distribution of missionary intelligence to, for, and by women, and with an eye single to the glory of God, we shall take it." She goes on to say that "a single magazine in your home, which contains intelligence of all branches of missionary work, and which every member of the family may read with interest, is infinitely more informing than a number of smaller and different magazines, each of which presents only one especial phase."

As a general thing, do not women feel satisfied if they read their own side of the missionary question? A woman has been heard of who felt that the women were doing about all the missionary work that was being done. She would, doubtless, have been surprised to learn, for example, that out of the 146 missionaries sent to China by the Baptists, only 32 were supported by the woman's societies. Do we not feel that we are limiting ourselves in our reading and interest to the narrow circle of woman's work? However important this is, do we not need for our own mental and spiritual growth and stimulation the full scope of the work? It is possible for women to read all three of our missionary magazines and, doubtless, some of them do, but without question most of us have formed the habit of narrowing our reading to that which pertains to our woman's work. If we had the whole work presented under one cover, even if at first we should glance only at the pictures in the general portion, would not the tendency be for us to grow more interested in the whole cause of missions? Would not we find, both men and women — for surely men as well as women need enlarged vision — would not we find our minds expanding and would not the cause of missions as a whole receive a new inspiration?

It must not be a matter of mere sentiment with us. This is an age of progress. Things need no longer be as they are because they have always been so. Nor is it enough for us to say that things must be as they are because we prefer them so. Let us arise to the question, which eliminates all minor selfish interests, and let us in our choice look to the vital question, the question of what is best for the great cause of missions.

Therefore, because nothing vital to our interests would be sacrificed; because of economy; because of the added inspiration which would result from the union; because this is the day of coöperation, and coöperation means progress — advance; because all missionary readers would get the whole of our missionary work and not merely sections of it; because such a united magazine would reach several times as many as *Helping Hand* and *Tidings* now reach; because this union would give our women broader vision, and broader vision means increased interest, and increased interest in the cause of missions means more study, more prayer and more work; therefore we believe that it is for the best interest of the cause of missions, that these three magazines, *Helping Hand*, *Tidings* and MISSIONS be united in one magazine — MISSIONS.

Woman's Christmas

"FOR UNTO US A CHILD IS BORN"

NOT, Mary, unto thee alone,
Though blessed among women thou:
Not thine, nor yet thy nation's own,
With that large glory on His brow.
Thou bend'st in awe above the child,
The cradled Hope of all the race;
The perfect One, the Undefiled,
A saved world shining in His face.

Thou bendest in awe; we bend with thee,
Forgetting bygone loneliness.
Our heart's desire fulfilled is He;
Our solitude He comes to bless.
By the close bond of womanhood,
By the prophetic mother-heart,
Forever visioning unshaped good,
Mary, in Him we claim our part.

This baby's Face is as the sun
Upon the dimness of our way;
This child's Arm ours to lean upon
When mortal strength and hope decay.
Our path, erewhile so desolate,
His dear beatitudes adorn;
Earth is a heavenward-opening gate,
Since unto us this Child is born.

Born unto us, who vainly seek
The fair ideal of our dreams
Among its mockeries, blurred and weak:
He crowns the manhood He redeems.
To us, who trust that men will grow
Grander than thought or guess of ours,
When this pure Life through theirs shall flow,
This Health divine stir all their powers.

O Hebrew maiden, even to us,
Thy sisters, scattered over earth,
God sent this Infant glorious,
This one divinely-human birth.
What were our poor lives worth, if thence
Flowered forth no world-perfuming good,
No love-growth of Omnipotence?
The childless share thy motherhood.

All holy thoughts, all prayer and praise,
Wherewith our Christ hath made life sweet,
Through us undying voices raise,
One Name — His Father's — to repeat.
Breathe, weary women everywhere,
The freshness of this heavenly morn!
The blessing that He is, we share,
For unto us this Child is born!

— LUCY LARCOM.

Notes from Our Mission Fields

A GLIMPSE OF OUR WORK WITH CHILDREN

AT this time of the year when we are keenlyanticipating the approach of the holiday season, we are especially interested in everything that is related to the child. In this light we present our glimpses of work upon a few of our fields.

With the highest good of the child in consideration, embracing his spiritual, mental, moral and physical needs, the representatives of the Woman's American Baptist Home Mission Society gather the little ones into Gospel Kindergartens and the juniors into Industrial Schools and eventually into Sunday Schools. No adequate record can be kept; no report presented that can so illuminate this phase of our work as to show its true value to the Christianization and elevation of hundreds of neglected children on the fields in which our beloved Society is operating. We give a few fragments gathered from recent letters, but only the loving Father knows of the vicarious suffering that attends the ministration of the missionary as she patiently labors among the little ones striving so to present Jesus as to cause the young hearts to long to know Him too, while at the same time she may be teaching the nimble fingers to ply the needle or to form some article that may be carried to the home as an evidence of their skill and ability to learn. May the earnest prayers of God's people ascend for this branch of our work, and that great grace, wisdom and patience may be granted our missionaries in their noble endeavors.

FROM BROOKLYN

Miss Marie Groenig, from her field among Germans in Brooklyn, New York, writes:

"Many mothers and children were made happy by our Sunday school picnic, when all enjoyed the day in God's beautiful out-of-doors away from the city. We also helped a number of children who could not otherwise go, to spend a week in the country during the hottest weather.

One of my special delights has been the sewing school. Just to see and meet the bright, happy faces of the children as they come to meet one, is a joy, and they always seemed anxious to have Saturday come. We all enjoyed not only the work but also the gospel songs and stories from the life of Christ. One little girl said she loved to come because she heard the stories about Jesus. At the close a pleasing and interesting program was rendered by the children, and many of the mothers who came to hear and see their children take part, expressed their appreciation for the interest we have taken in them."

FROM PITTSBURGH

Miss Wanda Federman of Pittsburgh, Penn., whose school is composed of German children, sends the following item:

"Taking a peep into our schools, of which we now have two, one at the main church and the other at the mission, you will see that the majority of the children come from Catholic homes. The parents welcome the missionary when she calls. That these schools are appreciated by the children,

they made known by coming three or four Saturdays before we began our work this Fall, despite the fact that I had promised to inform them of the opening day. It is with joy that I notice the quiet reverence with which they listen to the lesson stories and sing the gospel songs. How I long to see them learn not only to do something with their hands, but that these boys and girls may learn to know Jesus as their Saviour, and that their homes may be made happy by His presence. In our Sunday school we have lately organized a Cradle Roll, which we hope may be a help, for already mothers in no way connected with our school, show some interest, as they have nothing for the small babies in their own churches."

FROM CLEVELAND

Miss Minnie Gebhardt, whose report is sent from Cleveland, Ohio, where she is laboring among her people, the Germans, sends a hopeful message:

"Our Sunday school has not yet come up to the average attendance of last year. I find that many of the Catholic children have left. Our sewing school begins this week. This always means an enlarged attendance at Sunday school. Our Junior meetings average twenty boys and girls. We are studying the Psalms, which have not much attraction for children, but when they are explained by one to whom they have become precious, their eyes are opened to see the beauty, comfort and hope which they contain.

Two of our mission girls were recently baptized in our Erin Avenue church. Our Sunday school is larger than it was last year. The Cradle Roll has added the names of thirty babies this year. The sewing school began yesterday during a pouring rain with twenty girls. This school did some very good work last year, for which the ladies encouraged them by allowing them to take home the beautiful prize picture for one year."

FROM FARGO

Miss Jettie Jensen, a graduate of the class of 1910 Baptist Missionary Training School, Chicago, now in Fargo, N.D., reports progress:

"The work among the children has been a great joy to me. I have charge of the Primary Department in the Sunday school with about twenty bright little tots. What a rare privilege it is to stand before these little ones for whom Christ died, and impart to them the living Word, helping to lay a foundation for their spiritual life.

The work among the Juniors is also very promising. We meet every Saturday afternoon to study God's Word, and also have a lesson on missions.

Some of our boys and girls have given their hearts to the Saviour and our prayer is that the whole class may very soon be saved."

FROM SAN FRANCISCO

On the Pacific Coast our faithful workers are reaching many of the Chinese and Japanese who are located in that section. Our school work has been productive of great good and visits upon the pupils in the homes has presented opportunities for the personal touch with the mothers. Miss Martha

Ames writes out of an experience of years spent among the Chinese in San Francisco:

"Our schools have been quite well attended. We are trying to improve the work by grading the classes. Many of the Chinese still cling to the idea that each pupil should study and recite by himself — taking a long lesson of a number of pages, probably, but caring little whether it is understood or not, and we teachers in the mission schools often find it difficult to make the boys and girls see that it is advantageous to work in classes. Frequently the children come to the mission schools because they think they can still hold to their old customs and habits that they know they should have to relinquish in the public schools. Then when we get them ready to do fair work, many leave to go to the public schools or to work. A goodly number of these children have bright minds and it would be a great advantage to our work if we had the facilities to do more advanced teaching and so could keep them longer under Christian influence, and increase the prospects for larger results. Yet, as about the only opportunity of reaching the Chinese boys and girls with the gospel is in the day schools, we are glad to have them for a short time if we cannot have them longer.

In my department, which is for boys from nine to sixteen years of age, five who have belonged to the school have been baptized within about a year. They are all away from school, but I hope they are witnessing for Christ elsewhere. We are using the graded lessons in the Sunday school and find the smaller children, especially, much interested in something they can do with their hands, and they remember many important truths."

FROM WYOMING

Miss Anna Hughes, a general worker stationed in Wyoming writes from Sheridan of her work. Regarding the children's interests she says:

CHINESE SUNDAY SCHOOL OF MISS MARY BERKLEY, PORTLAND, OREGON

"Efforts have been put forth to build up the Sunday school and church and they have not been in vain.

Our primary has increased from an enrolment of 25, until we are wishing for still more room, and instead of two workers in that department we now have seven. We expect to have promotion day soon, as a great number have finished the beginners' course. Some non-Christian parents have said, 'I would rather have my children in the Baptist primary department than any kindergarten I know of, as it does us good to hear them tell the stories and songs they learn there.' Surely, 'a little child shall lead them.'

The Light Bearers have become very much interested in missions. They have

SYRIAN GIRLS AT THE MONDAY OUTING IN THE WOODS, PITTSBURGH

sent away seven large packages of basted quilt blocks and are eager to do other helpful things."

IN THE CITIES

Space forbids more extensive quotations at this time. In the great metropolis of our country our missionaries are telling the glad story of redemption to the children of the Italian, Syrian, Jew, Scandinavian, German, and other nationalities as represented in Industrial School, clubs for boys and girls, Mission Bands and Sunday schools. Similar work is done by others who are representatives of our society in Boston, Taunton, New Haven, in three of the larger cities of New Jersey, in the great centers of the Middle West and on the Pacific Coast, among Negro children in fifteen States and the Indians of the far West. Mill and mining regions are reached by our brave young women, and boys and girls are learning to so know Him that out of gratitude for the transformation that has come into their lives they gladly surrender all to the Lord Jesus Christ. The manifest blessing of God has been upon this work from its inception. May He continue to lead as He has led for the glory of His great name.

The Transforming Power of the Gospel in Auberry, Cal.

BY EMMA C. CHRISTENSEN

Have two years really passed since work was begun here among the Mono Indians? It does not seem possible and yet it is true. Two years go swiftly when hands, head and heart are busy all the day and all days. The days of these two years have not been days of doing great things, but days that have been just full of little commonplace duties. Days full of planning for future work, of letter writing, of visiting; of long trips in wagons and on horseback over steep mountain roads, of sewing and giving instruction to Indian women in the rules and regulations of orderly housekeeping; of teaching children the first lessons in reading, writing, spelling and arithmetic, and in clean living; days full of great problems. Great, because they have had to do with the destiny of immortal souls.

Great changes have taken place during these two years and all have come from small beginnings. At first, only visiting the Indians in their homes and telling the separate families of the One who came to earth in the form of man, who gave Himself that

"OUR PEOPLE" AT AUBERRY, "MANY MOST FAITHFUL"

all men, even the Indians, might live. Then there were larger gatherings of several families on the Lord's Day, at different Indian homes. After some months the gatherings were too large to meet in the houses and so our "tent of meeting" was purchased and there each Sunday we met with one another and with our Savior to learn the way of salvation. Since then — it is now almost a year — a church of twenty-three members has been organized. Then the missionaries lived in a two-room board house. Now the mission home of four rooms is nearing completion. Then we met for worship in the tent. Now the lumber is on the grounds for our new chapel, in which we hope soon to worship God. Then there was only one Indian who could read at all. Now several can read whole chapters from God's word without much assistance. Then none of them had heard of God, or of His dear Son, Jesus Christ, except as they heard it from the lips of profane persons who were speaking the name in anger or a drunken brawl.

One Indian was asked, "Did you not know it was wrong to swear?" "Yes, we knew swearing was not good, that people swore when they were mad, but we did not know what the words meant."

Then little children who knew not another English word, would be heard taking the Blessed Name in vain. But since then children have been taught the sin of it, and swearing by either great or small is never heard when the missionaries are near.

Then nearly all the Indians drank whiskey; now one is seldom seen drunk. Then it was no disgrace to be drunk; instead it was the right thing to do, for then one could swear, beat one's wife, shoot and scream to heart's content; but now it is an awful disgrace to be seen drunk.

During the summer the Indians have been back into the mountains working, so far back that we could not go to them; but every Lord's Day, Bill Sherman, their loyal interpreter and deacon, has gathered his people about him, has talked to them of God during the morning, and in the afternoon had prayer meeting and song service.

Now the people are working in the fruit sections down in the valley. In a letter from Bill Sherman I find this expression: "We all meet here at Mr. Cook's ranch on Sunday and I give the people a talk. In the afternoon prayer meeting all your children prayed for you" (meaning: all the Christian Indians prayed for the missionaries).

Just think of it! The first time this man was asked to pray after his conversion he answered, "what shall I do and what shall I say?" How I wish you might hear him now. He prays with great earnestness, and often with tears streaming down his face does he plead with God for those of his people who know not Jesus as their personal Saviour. Not only does he pray, but nearly all the church members are taking part in the services.

Do missions to Indians pay? Are they worth saving? Yes, they do pay. Eternity only can tell us fully how well they pay. But, surely, if one soul was of such value

that God's Son should give His life for it, ought not we to lay down our lives and our means in His service and for our brothers and sisters who are in darkness, even though these brothers and sisters be "only Indians?"

MISS SCHOFIELD AND MISS CHRISTENSEN AT AUBERRY, CAL.
THEIR TEMPORARY HOME AND SLOW BUT FAITHFUL STEEDS

The History and Object of our Baby Band Movement

THE Baby Band is that department of the mission band or missionary circle which enrolls the babies who are too young to attend the regular sessions of the society.

WHERE ARE THEY?

These little ones are found in the homes of the members of the congregation of the local church, in the neighborhood, and right in your own city or town. It is quite possible, in some cases, that the parents have never entered your church doors, never attend Sunday school, or come to the missionary meeting. To call upon them with the little card prepared for the enrollment of baby's name is a very trifling thing in itself, but through it you have established an interest in that home that is invariably productive of the highest good to all concerned.

HOW TO INCREASE YOUR LIST

Our Baby Band secretaries and primary teachers have very often gathered long lists of names apparently without great effort. They have gone into the Sunday school and asked the children if they have a baby in their homes. Perhaps they know of a baby in the neighborhood. It is very easy to enlist the pupils in the crusade and give them an additional interest in the cause.

New babies are coming to this old world all the time. It is worth while to call upon the mother when you hear of the birth of a little one, or to have some of your helpers call, or to send the pretty application card with loving congratulations on the arrival of baby. Little difficulty is found in getting the name and the ten cents if the object is clearly understood. The little certificates are dainty and unique and greatly prized by the parents.

WHAT IS THE PRACTICAL PURPOSE OF THE BAND?

First: To enlist the parents and entwine about the little one in its earliest infancy an influence for Christ.

Second: To arouse in the child a desire to help in the cause of missions through the children's organizations.

Third: To link the child's home to the missionary society and eventually to the church.

Fourth: To open doors otherwise closed to Christian influence.

Fifth: To reach men and women who

WE ALL BELONG TO THE BABY BAND

are not Christians and win them for Christ.

The Baby Band is the link between the home teaching and that of the Sunday school or the Junior Society. It might be called the first round in the missionary ladder, baby's certificate of membership being the first step in mission study, and the dime he may be helped to drop in the basket, at the annual roll-call or Baby Band party, his first sweet lesson in missionary giving. But these first lessons should form but the introduction to the missionary teaching of the Sunday school, Junior Society or mission band, and the superintendent of the Baby Band should see, if possible, that when that age is reached the child is promoted to the next grade.

The Baby Band should be under the care of the missionary circle of the church, the superintendent being a member of the circle or of the Young Woman's Mission Circle. The ideal Baby Band superintendent is first of all enthusiastic, social and devoted to her purpose. She knows missions, and she loves her subject and the babies. Her real work is, however, with the mothers, upon whom she calls to solicit the names of the little ones for her list which she has determined to make as large as possible. Ten cents each year is the annual fee; one dollar paid at once makes the child a "life member" of the Baby Band. This money should be sent to Mrs. Emma C. Marshall, 2969 Vernon Avenue, Chicago, Ill. A pretty certificate, bearing the face of a beautiful child, is given every one who becomes a member of Baby Band. A life membership certificate is very attractive, showing the faces of thirty little people ranging from a few months to seven years of age, and representing Americans, Indians, Europeans, Chinese, Negroes and Mexicans, all members of Baby Band.

HISTORY OF BABY BAND

The end and aim of Woman's Missionary Work, aside from the personal salvation of those brought under its influence, is to uplift the homes of the nation and thereby its citizenship. The proud distinction of America is that it is a land of homes and the center of the home is the mother. The key to every mother's heart is her child.

Early recognition of this fundamental law resulted in the development of the Baby Band in the year 1883. A letter came to headquarters containing a dime with the request that it should be used where it would do the most good. It served as a nucleus for the fund which has since been applied to work for neglected children.

The first application was toward the support of the "Home School" for poor colored children, in Raleigh, North Carolina. These pupils were gathered from miserable homes where the mothers either had not the time or lacked the knowledge to care for them. The home school kept many of these little ones from growing up on the streets of the city. At one time when it seemed as if the school must close for lack of support, the principal, Miss Pettigrew, sent an urgent request to the board to keep it open. She said, "We have forty children in regular attendance and very happy in this clean, pleasant home. I do not like to have them go back to the filthy hovels and the streets. Many of the children

are compelling their mothers to wash their clothes and change them frequently, instead of wearing them without washing until they were worn out. The children are taught many good and useful things here, and some of them have already learned to love Jesus."

At the close of the first year it was found that the Baby Band had sent to our treasury the sum of seventy-three dollars and fourteen cents.

PLEASE, HAVE YOU ANY BABIES AT YOUR HOME?

Owing to changes that were deemed necessary, the support was given to a similar school in Utah for a brief time and then was transferred to the fund supporting our kindergarten work in San Francisco, California, among Chinese children. It now aids the kindergartens in Mexico, and Cuba, also. During the first eighteen years of its history, or from January 1883 until March 31st, 1904, the Baby Band put into the treasury of the Woman's Baptist Home Mission Society $8,671.98. In the last nine years, it has given over five thousand dollars ($5.000). Is it too much to ask that every one interested in the development of the missionary spirit in the little ones secure and send us a long list of names and a corresponding number of dimes or dollars?

The Juniors supported the kindergarten in Mexico until 1900, when Baby Band was asked to take care of it as well as of the Chinese kindergarten. To do this, it was necessary to have twice as many little folks in our band as when we had but one kindergarten to support. But this was easy when the mothers and older sisters saw that each child in the home, seven years and under, was represented by at least ten cents a year. Who will now be a recruiting officer? We have in our ranks many thousands of little folks. Of these, hundreds are life members.

CAN WE NOT HAVE THE LIST INCREASED TO THOUSANDS BY THE END OF THE FISCAL YEAR?

OUR LITTLE ONES IN MEXICO

A Letter to the Girls

BY MRS. ALBERT WESLEY KAHLE

The following letter was written at the request of Mrs. John H. Coxhead, director of Western New York, and is used in leaflet form by Mrs. Coxhead and Mrs. L. K. Barnes in the state work generally. It is intended primarily for the young women of New York State, but the message is capable of wider application and we pass it on to our readers trusting it may inspire a deeper interest in the Lord's work and in the needy sister republic with her unsaved millions.

DEAR GIRLS: I have a message in my heart that I want to give you, but before I give it let me tell you a little story.

Years ago, I called one day at a little house, in a city far away. In the house was a little parlor, an old-fashioned one, and as I entered the little room it was like a garden — all abloom. Everywhere were flowers — lilies and roses — flowers of every form and hue, clusters of them on shelves and tables, and in every nook and corner. As I looked closely I saw that they were not real flowers but were made of wax. I said to the lady of this marvelous garden: "Why, how long it must have taken to make all these flowers! How could anyone ever do it?" She answered proudly, "My daughter made them all; she is never idle — she has always improved her time."

Improved her time! How poor Father Time must suffer from such modern improvements. Everywhere I turned those waxen blossoms stared me in the face. It was like a chamber of death. The mother added that the daughter had given up making the flowers, as the work had injured her health and eyesight.

Wasted energy, broken health and weakened eyesight — and for what? For a ghost garden of ghost lilies and ghost roses.

I have seen a bunch of wilted dandelions in the hand of a little child, that were far more beautiful. They were honest little posies that had lived and done their little homely best to make the world a bit gayer, and had made at least one child happy — but those waxen blossoms had no meaning; perfect and ornate in form and color, but false to the tips of their poor waxen stems.

Now that vacation days are over, girls, and you are planning enthusiastically for the winter's activities, let me beg you not to waste your energies on ghost gardens.

There is so much to be done in the world — so much that *needs* to be done — real,

WORKERS IN EVANSTON, WYOMING

not imitation things, work that means something. Would you not like a little share in it? And let me tell you a secret. There is nothing that will bring to you more real joy — joy that is free from every particle of alloy — than the consciousness of a day's work well done. It matters not at all what the work is, so long as you do it well, and it is something that needs to be done. It may be behind the counter or at the desk or in the schoolroom — it may be doing the humblest work of the home — but let it be something real — not imitation work. And now that the cool days are coming, throw your surplus energy and enthusiasm into the work of

your own home church, identify yourself with its organizations.

The Young Women's Societies of our churches are doing splendid work, helping in city mission, church settlement and hospital work as well as other mission work.

If you have no Young Women's Society in your church, start one. Just now the eyes of the world are turning toward downtrodden, romantic old Mexico. The important work of educating the young girls of that ancient land has begun. In Mexico City a Christian boarding-school for girls is soon to be opened, but the rooms are not yet equipped; and listen, girls, the furnishing of these rooms for the little dark-eyed Mex-

MISS ELIZABETH CHURCH AND CHINESE KINDERGARTNER ON CHURCH ROOF GARDEN CHINESE CHURCH, SAN FRANCISCO

ican maidens is to be the specific work of our New York young people's societies this year, under the leadership of Miss Louise N. Robinson of Rochester, and Miss Ella Marshall of Utica, who will direct the work in New York State. You and your society will want to help in it I know, for this is something that is real and worth while. Have a share in the big world's work, then by and by, when the years have gone, you can look into your lives — not as into a chamber of waxen shams, but into a garden of living bloom, filled with growing blossoms of usefulness and the fragrance of an unselfish life.

✠

Young Women's Rally and Banquet at Ilion

An occasion of much inspiration was the Young Women's Missionary rally and banquet in the Baptist Church at Ilion, N.Y. There were present nearly 150 young women representing the missionary circles and study classes of the Baptist churches in this section of Central New York. The post-prandial exercises opened with a selection by the Young Ladies' Choral Club of Ilion. Mrs. Marie Conversano, a native Italian missionary who works among the immigrants at Ellis Island, held the close attention of her audience as she told of her experiences and of the needs of the foreigners who are detained there. Especially pathetic were her tales of mothers with little children and of the little ones themselves, many of whom are often found alone. She told of the immigrants' appreciation of all gifts received by the missionaries, and urged the churches to continue in their good work of furnishing clothing, etc., for the mission.

Lillian Corwin of Reno, Nev., a missionary among the Indians, said that such a gathering of young girls, all interested in the cause of missions, was an inspiration. She spoke interestingly of her work. The rally was the first event of its kind in Central New York, and was a great success.

✠

Missionaries take Notice

Missionaries of the Woman's American Baptist Home Mission Society will please send "Wants" for their work earlier than previously. They should reach the office of the Corresponding Secretary by the third week of the month. Copy for MISSIONS must be in the hands of the editor, Dr. Grose, by the first of the month. Time must be allowed for necessary preparation of items.

The Year's Work in Progress

With bright faces and cheerful voices the splendid senior class of the Baptist Missionary Training School welcomed the large incoming junior division early in September. In an incredibly short time the machinery in the scholastic, domestic, and practical departments was running so smoothly and noiselessly one would have thought it had not ceased for the vacation period of weeks.

The fine junior class numbers fifty-seven, and others still expect to enter. A more earnest, intelligent company of young women it would be difficult to find in any institution.

To the corps of teachers have been added Mrs. Matthews, an eminent and inspiring leader in sociological study; Miss Florence Cheyney, whose subjects are History and nineteenth century poetry; and Miss Edith Culver, whose work has opened auspiciously in domestic science, industrial work and English.

Personal work is again assigned to Rev. David MacGill, and the students are finding it increasingly helpful and practical. The study of missions is conducted by Dr. W. H. Taylor, and is broad and thorough. The general outline includes methods, principals and history of missions. This will be followed by a further study of distinctively Baptist missions, making a course definite and complete.

Eighteen States and the countries of Mexico, Cuba, China and the Dominion of Canada are represented in the student body. Fourteen nationalities are included.

✠

Caguas, Porto Rico

BY ESTHER PALACIOS

The days were so full during Miss Martin's absence from the field that I feel sometimes as though I had been in a dream. Sickness, deaths and weddings were so frequent that when the time came for me to go home for a rest I felt as though I had been a prisoner somewhere. It is needless to say that my visit in the States was more than beneficial to me. I am glad however, to be back and put my hands to the plough again. I had never realized how much some of the people had become a part of my life. I have in my mind one home — the home of Inocencia, the little child whom I have helped in one way or another. She is no longer a little hungry child, but a young woman in her first high school year.

MISS MARTIN AND MISS PALACIOS

The story of this child is beautiful to me, because of the growth in every sense of the word. I think our Luisa and Inocencia are the best results of our poor efforts. Others have responded, but these two are the best investments.

Miss Martin said to me the other day that our reports now are not as large as they were three years ago. Of course she meant in numbers but our work today is organized. We each have five regular classes weekly. Miss Martin has a missionary meeting and I have a mother's meeting once a month. We also have a prayer circle with the young women of the church each week before the regular meeting. So you see regular work gives us little time to play.

Our Alaska Orphanage

An urgent call for clothes for the winter has come from our Alaska Orphanage at Kodiak, Wood Island. There are twenty-two girls there at present whose ages range from six to sixteen. Among some of the things needed are: Long winter coats, woolen dresses, summer dresses, aprons of dark heavy material with sleeves, dark petticoats, under-waists of unbleached coarse goods at least fifteen inches long, blouses of dark flannel or of Shaker flannel, and warm carpet. Many smaller articles are also needed, such as: Sewing cotton, hair ribbons, buttons, tape, elastic, hooks and eyes, tooth-brushes, combs, soap, roller towels, absorbent cotton, etc.,

All articles may be sent to the Training School, 2969 Vernon Avenue, Chicago, Ill., and should be there at the earliest possible moment. Articles may be sent to the orphanage direct if you so desire. Please prepay all freight charges for articles sent.

It is hoped that our Baptist churches will heartily respond to this earnest appeal.

PURCHASING COMMITTEE FOR ALASKA,
Woman's American Baptist Home Mission Society.

Conservation of National Ideals

CHAPTER II

What to Do for the Immigrant — A Home Missionary Chapter, or Foreign Missions in the Home Land.

BIBLE LESSON: Isaiah 55: 5, 10–13; 56: 7, 8.

PRAYER: That America may recognize the larger needs and the rights of each individual; that those who crowd through its gates may be given those more precious things which shall lead to the highest citizenship.

OUTLINE

WORLD MOVEMENTS:

1. Social unrest. 2. Emigration.

IMMIGRANTS:

1. Reasonable demands. 2. Opportunity for development.

OUR DUTY:

1. To know the immigrant racially, nationally, personally, constructively.

QUIZ ON CHAPTER II IN TEXT BOOK

1. Give the cause of social disquiet. Which do you consider the chief cause?

2. What is the immigrant seeking? Name two principal things.

3. Will the immigrants, who come here today, prove a valuable addition to our citizenship? Why?

4. What do you consider the leading nationalities among our foreign population? Give your reasons.

5. Name some apparent changes that are being produced by a residence in this country. Describe them and state the cause.

6. Has house-to-house visitation produced beneficial results? Describe this phase of work as done by the missionaries of the Woman's American Baptist Home Mission Society and the students in the Baptist Missionary Training School of Chicago.

7. What should be the attitude of Christian people toward the "Stranger within the gate?"

8. Is not our attitude toward the representatives of foreign countries here in America a test of our real interest in his brother across the sea?

9. How is the work of the Woman's American Baptist Home Mission Society helping to solve the problem of immigration?

10. Describe the work of our missionaries at the Landing Places. Trace practical results.

SUGGESTED LITERATURE

To be obtained from the Literature Department, 2969 Vernon Avenue, Chicago, Ill.

At the Landing Place	$0.03
Our Missionaries Receiving Strangers	.02
The First Touch at America's Gateway	.05
Our Foreign Populations	.02

Send a stamp for a Catalogue of Publications and select from lists on pages 2 and 3.

REFERENCE BOOKS

Aliens or Americans?	$0.35
Incoming Millions	.35
Citizens of Tomorrow (a study of conditions of child-life)	.30
Coming Americans (Junior book)	.25

For those who have access to public libraries, the following list may be interesting:

The Immigrant Tide (Steiner).
Hull House (Jane Addams).
Undistinguished Americans (Holt).
How the Other Half Lives (Reis).
On the Immigrants' Trail (Steiner).

Prayer Calendar for December

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

December 9. — MISS MINNIE MATTHEWS, missionary among mill and mining populations, Novinger, Mo.

Dec. 10. — MISS MARTHA AMES, teacher among Chinese, San Francisco, Calif.

Dec. 16. — MISS MARY P. JAYNE, worker among Indians, Watonga, Okla.; MISS MABEL STARKEY, missionary among Italians and Jews, New York City; MRS. BERTHA BEEMAN, field worker among the Hopis, Toreva, Ariz.

Dec. 22. — Mrs. Ko Yuen, teacher among Chinese, San Francisco, Calif.; Mrs. Myrtle Harrison Barber, missionary among Indians, Reno, Nev.

Dec. 25. — Miss S. E. Owen, teacher in Mather School, Beaufort, S.C.

Dec. 26. — Miss Belle Chisakofsky, missionary among the Jews, New York City.

Dec. 27. — Miss Ella Knapp, field worker among negroes, Birmingham, Ala.

Dec. 28. — Mrs. S. A. Carey, field worker among negroes, Muscogee, Okla.

JANUARY

January 1. — Miss Mary Merriam, missionary among Cubans, El Cristo, Cuba; Miss Mae B. Peckham, teacher in Spelman Seminary, Atlanta, Ga.; Mrs. Darthula Ghee, field worker among negroes, Clarksville, Tenn.; Miss Leith R. Rice, missionary among Porto Ricans, San Juan, Porto Rico.

Jan. 6. — Miss Marie Meereis, missionary among Slavic races, Homestead, Pa.; Miss Effie Purdy, missionary among Cubans, Manzanillo, Cuba.

New Auxiliaries

Iowa — *Lockridge.*

Michigan — *Hillsdale*, First Baptist Church, Light Bearers.

Rhode Island — *Pt. Judith*, Junior Missionary Society.

Wants of Missionaries

CUBANS

Miss Maggie Howell, Apartado 151, *Guantanamo Cuba*, — Lesson Picture Rolls.

Miss Gabriela Jimenez, *San Luis de Oriente, Cuba*, — Patchwork thread.

GERMANS

Miss Elsie Hueni, 189 Clinton Ave., *West Hoboken, N.J.*, — Basted aprons for Industrial school, children's clothing.

Miss Hanna Neve, 590 Mendota St., *St. Paul, Minn.*, — Remnants in outing flannel, ginghams and muslins.

Miss May Neuss, 305 Elgin Ave., *Forest Park, Ill.*, — Basted material for Industrial school.

JEWS

Miss Belle Chisakofsky, 213 E. 123d St., *New York City, N.Y.*, — Skeins of yarn for crocheting class, pieces of silk for special work with girls.

INDIANS

Miss Mary Jayne, *Watonga, Okla.*, — Christmas boxes.

Miss Mary Brown, *Watonga, Okla.*, — Christmas boxes and prick card materials.

Miss Lillie Corwin, 91 Bell St., *Reno, Nevada*, — Christmas boxes.

Miss Maud Edwards, *Lodge Grass, Mont.*, — Drawing paper, simple design prick cards.

Mrs. H. H. Treat, *Anadarko, Okla.*, — Patchwork, calico, thread No. 40 and needles No. 7.

Miss Abigail Johnson, (P.O.) Polacca, (freight and express) *Winslow, Ariz.*, — Patchwork, calico and thread.

MEXICANS

Miss Beulah Hume, International School, *Monterrey, Mexico*, — Blackboard, maps and chart for school.

Miss Ana Garza, Doncellas No. 8, *Puebla, Mexico*, — "The Garden Game" and other songs. "What and How."

Miss Paula Tooms, Doncellas No. 8, *Puebla, Mexico*, — The Multiple Perforator No. 1 and Kindergarten Review.

NEGROES

Miss Anna Boorman, 1700 N. 15th Ave., *Birmingham, Ala.*, — Christmas boxes of home dressed dolls, Bible story pictures (colored) books.

Miss Rebecca Carter, 322 N. Wood St., *Chicago, Ill.*, — Clothing for women and children, sewing supplies and Christmas boxes.

Mrs. M. H. Coleman, Coleman Academy, *Gibsland, La.*, — Books, towels, sheets, pillow cases, quilts, blankets, oil cloth and other table cloths, second-hand clothing for girls, boys, men and women.

Miss Jessie Holman, 307 W. S. St., *Longview, Texas*, — Tracts.

Miss Williana Young, 1019 St. John St., *Richmond, Va.*, — Ginghams for aprons, clothing.

Mrs. Sarah Germany, 748 S. Roman St., *New Orleans, La.*, — Clothing and shoes for men, women and children. Basted aprons for Industrial school Children's articles for Christmas.

Miss Mattie Walker, Baton Rouge Academy, *Baton Rouge, La.*, — Barrels of winter clothing, Christmas bags or boxes, bedding, needles and thread, books.

Mrs. Belle C. Mebane, 814 London St., *Portsmouth, Va.*, — Bed linen and calico for joining quilts, children's clothing.

Mrs. S. A. Mial, 435 N. Salisbury St., *Raleigh, N.C.*, — Clothing and shoes.

Donations to Training School

Illinois — *Chicago*, 20 glasses jelly and butter from Windsor Park Baptist church.
El Paso, one barrel and one box of canned fruit.
Sandwich, one barrel of pears.

Indiana — *Aurora*, one box canned fruit.
Dana, one barrel canned fruit.
Lebanon, one box canned fruit from Miss Ivy Caldwell.

Iowa — *Boone*, one barrel of cherries.
Yarmouth, two barrels of apples.

Kansas — *Ottawa*, one barrel canned fruit.

Michigan — *Benton Harbor*, grapes, pears and turnips from Mrs. C. E. McClane.
Benton Harbor, two barrels canned fruit.
Lawton, ten baskets of grapes from Mr. and Mrs. W. K. Lave.

New York — *Lockport*, one barrel canned fruit, value $13.00.

West Virginia — *Oak Hill*, four volumes of poems for library from Miss Elizabeth Carr.

Wisconsin — *Walworth*, two barrels fruit and vegetables.

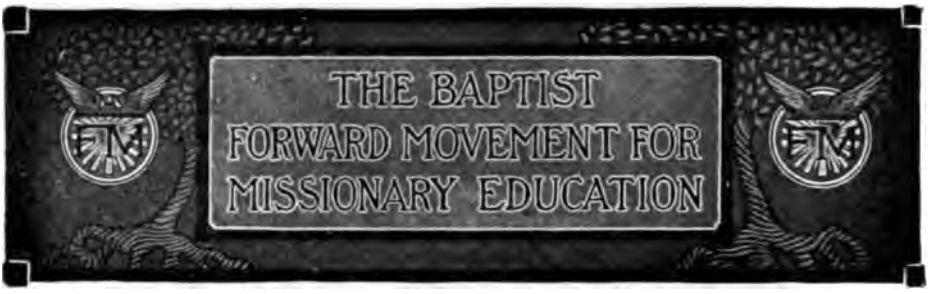
Boxes and Supplies Sent to Missionaries

Colorado — *Denver*, two quilts and material for finishing same to Mrs. H. H. Clouse

New Jersey — *New Market*, one box for Alaska.

Ohio — *Norwood*, two quilts to Mrs. Clouse, two to Miss Freeman and one to Miss Walker.

Reno — Patchwork to Mrs. Clouse, Miss Neuss and Miss Johnson, value $3.00.



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking it Seriously

EMMANUEL Baptist Church of Albany is taking seriously the recommendation concerning missionary education and giving. The following extract from a letter recently received from the chairman of the missionary committee indicates the sort of aggressive campaign that if generally carried out would solve our missionary problems.

"The matter of missionary education and giving has been presented by our committee to the church and various organizations and has been received with great enthusiasm. The following is a general statement of what has been done: Our pastor will deliver three sermons during the period allotted to the consideration of India, the first one being tomorrow. The Women's Missionary Society has adopted Mr. Eddy's book to be used until the holidays. The Farther Lights Missionary Society has also organized study classes of small congenial groups to consider India. Our Men's Club will hold in November a men's banquet at which the subject of 'Men and Missions' will be presented by an able speaker. The Bible school is assisting in unifying missionary education by adopting some educational plans. The regular prayer meetings will be given over on the first Friday evening to general missionary interests and on the third Friday evening of each month the subject of missionary heroes will be presented by a number of Albany ministers. An every-member canvass of the church and congregation is to be started tomorrow, ending November 1st, in the interests of missionary contributions. *A year's subscription to* MISSIONS *will be given to every family in the church.* There are other items connected with the missionary committee's work, but the above is enough to give you an idea that something has been done and is in store for us."

✠

The Last Call

In spite of the fact that we are all urged nowadays to do our Christmas shopping early, some of us still come up to the twenty-fourth of December with the task unfinished. In spite of the fact that the Christmas foreign mission program has been advertised since September, there are doubtless some schools that have been so busy with other important work that they have not yet ordered their Christmas supplies. There is still time for a creditable Christmas concert if you write immediately. Each district secretary has been supplied with a small stock of the programs for rush orders. Larger quantities have been furnished Secretary A. W. Rider, 906 Broadway, Oakland, Cal., for the Pacific Coast; Secretary C. A. Cook, D.D., Box 1, Station A, Spokane, Washington, for the Yellowstone District, and Secretary J. Y. Aitchison, D.D., 440 S. Dearborn St., Chicago. The Woman's Baptist Foreign Missionary Society of the West, 450 East 30th St., Chicago, also has the programs, and the Forward Movement, Box 41, Boston, Mass., handles them for the East. Write today for your supplies, indicating exactly how many programs will be needed. Remember that these programs are free to schools taking a Christmas offering for foreign missions and that the offering applies on the apportionment of the church either for the work of the American Baptist Foreign Mission Society, or for the work of the Woman's Society.

Advance Information

The home mission campaign of the Forward Movement does not begin until after Christmas. It has been discovered, however, that many Sunday school workers are already beginning to plan for the home mission period and will be glad of advance information as to what material will be available. The general topic for the period is "The Redemption of the City."

FOR MISSION STUDY

The new home mission book "The Redemption of the City," by Rev. Charles H. Sears, superintendent of the New York City Mission Society, is now in the hands of the publishers and is promised not later than December 15. Suggestions for leaders will be provided in connection with this course and popular programs for presentation by the class in meetings of the church or young people's society.

FOR THE SUNDAY SCHOOL

There will be a monthly responsive service including a fine city mission hymn.

There will also be suggestions by which phases of the city work may be brightly presented each Sunday, if desired, in five minute exercises.

This period will close at Easter Day, April 7, for which there will be prepared a Sunday school concert program. It is too early to say more concerning this than that it will be up to the standard generally and that it contains some of the finest kind of Easter carols.

FOR THE PASTOR

For such pastors as may wish to unify the work of the period by the presentation from the pulpit of the outstanding phases of the city problem, there will be provided sermon topics with printed matter and references to books generally available, containing information for the setting forth of this outstanding problem and work of American Christianity. We cannot promise any of these supplies before Christmas. Orders may be sent in at any time, however, and they will be placed on file and filled when the supplies are ready.

THAT OTHER TWENTY-FIVE CENTS

IT was to be expected that some Tidings' subscribers would regard the rise from twenty-five to fifty cents as an obstacle to renewal. They were getting one magazine, and now are getting only one, at double price.

BUT WHAT ARE THEY GETTING? Two magazines like Tidings in one, and much more. Getting for only fifty cents a 96 page magazine, covering the mission world. All this for only twenty-five cents more than before!

That is the true way to look at it. Surely the extra quarter could not be better expended by a woman who would have a broad conception of missions. And when our Baptist women can get a magazine like MISSIONS for fifty cents, we do not believe one will hesitate to pay the extra quarter, after once seeing MISSIONS. If so, that will be a dear quarter in the end.

Student Gathering at Andover

BY DR. W. C. WITTER

A notable meeting of Student Volunteers and many other student delegates from the numerous institutions of higher learning in and about Boston, including Brown University, was held at Andover, Oct. 28–29. The meeting was under the auspices of the Student Volunteer League of Greater Boston.

The first session was in the Free Church (Congregational), Saturday afternoon, when a powerful address was given on "Prayer and Missions" by Mr. W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement. In the evening, in Davis Hall of Abbott Academy, Prof. E. G. Hincks welcomed the conference. Prof. J. W. Platner, of Harvard University, gave an address on "The Inspiration and Challenge from the Historic Missionary Associations of Andover," and Rev. J. C. Robbins of the Philippines, Traveling Secretary of the Student Volunteer Movement, and Dr. Edward H. Hume of China, gave appeals from the foreign lands. Music was rendered by the Harvard University chapel choir.

At the Sunday morning service in the South Congregational Church, the speakers were Mr. Wilbert B. Smith, Mr. John G. McGee and Miss Anna Brown, traveling secretaries of the Student Volunteer Movement, and Mr. Mornay Williams, vice-president of the Laymen's Missionary Movement, whose theme was "The Responding Manhood to World Appeal." In the afternoon, at Phillips Academy chapel, addresses were given by Rev. Jacob A. Reis of Africa and Mr. J. Campbell White of the Laymen's Missionary Movement.

The closing service was the crowning feature of the conference, when between two and three hundred students and friends gathered around the famous missionary rock where Adoniram Judson, Samuel Nott, Samuel J. Mills, Samuel Newell, Gordon Hall, James Richards and Luther Rice were accustomed to meet a hundred years ago to pray for foreign missions. This service was in charge of Mr. Robbins. Several student volunteers gave brief messages, the last being by Miss Frieda Appel, just about to sail to the Philippines under the Woman's Baptist Foreign Mission Society.

In the afternoon Dr. Stackpole conducted the students around the many historical places in Andover. A visit was paid to the chapel cemetery, where so many of the trustees, professors, instructors, benefactors and others associated with Phillips Academy and Andover Seminary are buried. Among a long row of graves of early students dying at Andover during their course of study was the lamented Congar, Judson's roommate, who died in January, 1810, and who was credited to have given Judson the book which had such a powerful influence upon him in his decision to become a missionary. The American house was shown, in the lower room of which Samuel F. Smith wrote "My Country, 'tis of Thee," in 1832, when a student. And also Room Number Six in Phillips Hall, where the same author wrote "The Morning Light Is Breaking," "Yes, my Native Land, I love Thee," and others.

It is confidently expected by the officers of the League, of which Mr. T. V. Witter of Newton Theological Seminary is president, that a number of new recruits for home and foreign missions will result from this impressive conference.

FROM THE FAR LANDS

RAIN BRINGS RELIEF

The manager of the Ongole Industrial Experiment Station, Samuel D. Bawden, writes under date of September 20 that things look vastly brighter since a nice downpour of rain, a regular tropical storm, which made the parched fields revive as by magic. In 32 minutes 1.35 inches of rain fell. By irrigation Mr. Bawden hopes to prevent such terrible drouths and crop failures as make India desolate.

CHINESE IN BURMA

The Chinese in Burma number many thousands and are steadily increasing in numbers, wealth, influence. Hundreds in the city have Burmese wives. The carpenters, blacksmiths, carriage builders, gardeners, are almost all Chinese; and many merchants, brokers, mill-owners, etc., are also Chinese. Within twenty-five years we shall have, at the very least, a half a million of Chinese in Burma and subsequently the number will rapidly grow into a million. The Methodist Episcopal Mission works among the Amoy (Tukien) people in Rangoon and the Cantonese in Pegu. We require a Chinese-speaking missionary to have charge of the Chinese work in Burma, to do it justice.—ERNEST GRIGG, Rangoon.

BREAKERS AHEAD

Three Roman Catholic priests, Italians, have been here for about two weeks. I do not know what they plan, whether there is much danger of their attempting work here later or not. They are from Toungoo and Loikaw Catholic Missions. From what they say, the Roman Catholic bishops at Rangoon and Mandalay are French, and the Toungoo and Karen Hills Catholic workers are Italian. If they come in I am afraid they will work havoc among our Hillpeople. The heathen Sahu are much given to the spectacular, and the show of the Catholics may take with them readily. —W. M. YOUNG, Kengtung, Burma.

WIND AND WATER AT JORHAT

On the eve of the first of May a severe wind and rain storm visited Jorhat and blew down one dormitory and the boarding department cook-house as well as doing more or less damage to several of the other buildings on the compound. As my funds for repairs had all been used up before this time, I was compelled to pay for the re-erection of the dormitory and cook-house from other funds I happened to have in hand at the time. It was absolutely necessary that these buildings be repaired at once, so work was begun the next morning and carried on to completion as rapidly as possible. Just recently our bamboo bridge broke down while we were carrying the paper-cutting machine across it, and seventeen or eighteen of us fell into the stream with the machine, and one young man, a Hindu, died from the injuries received. The rest of us escaped miraculously with bruises, from slight to severe. — S. A. D. BOGGS, Jorhat, Assam.

DAME RUMOR IN CHINA TERRIFYING THE IGNORANT PEOPLE

As usual, Dame Rumor is in fine spirits and is bustling through the towns and villages of China with all kinds of ridiculous stories. Here is a sample of some of the tales she impishly whispers in the ears of several of her old standbys: "King George of England is on his way up the Yangtze with an army to invade Szchuan," or, "A large British force is coming from India by way of Thassa and Tachienhe, west of Yachow, and the troops are reported to have reached that town." As Dame Rumor flits along, her supporters "get busy" and spread these and many other stories. The people, overcome by terror and pathetic in their ignorance, hasten to erect in the

streets temporary shrines to the spirit of the late Emperor. While he lived, he exerted but little influence over the people, but now that he is dead he is one of the great powers of China — and all because he exhorted the people to build railroads. Meanwhile, Dame Rumor laughs in her sleeve because she has hoodwinked the people so that they do not know what all the disturbance is about. And the missionaries? Well, they are the messengers of a greater Power than Dame Rumor even, and in Him they put their trust.

FAMINE IN BENGAL

From our new mission in Bengal, India, Rev. George H. Hamlen of Balasore writes: "From our magistrate I learned yesterday that the northern end of our district and part of Midnapore district is hard hit for lack of rain up to date. The early rice crop is practically a total failure and the chief crop is damaged so much that with the best possible conditions from now on only a quarter crop may be reaped. If the rains continue poor there will be practically no rice in the worst sections. This means that there is sure to be great suffering at best, for the stock of old rice is low all through this region. And at worst only lavish giving, and provision of work for all who can work will keep off starvation from multitudes. Our people at Ujurda are already starving and by the time this reaches you some of them will be fair famine specimens, unless we can help them."

DORMITORY FOR YOUNG WOMEN

With the growth and development of institutions for higher education for girls in Japan, a new and serious problem has come to the missionaries — that of protecting these young girls from temptations and providing for them suitable homes. To solve the problem our mission opened a Young Women's Dormitory in Tokyo. One of our missionaries writing of this work says: "A Christian woman of years and experience in dormitory work is already at the home as a new matron. She gives promise of being a good woman for the place. During the summer about eight hundred announcements of the dormitory were sent to missionaries and Japanese pastors of all denominations. As soon as possible such announcements will be placed in all the girls' schools in Tokyo where there are not dormitories connected with the schools. Christians in America may well pray for the young women of Tokyo and that God may give grace and power to those that work among them."

"BEFORE AND AFTER"

In the "school of the minor prophets," as Rev. J. Heinrichs calls the school for primary education as Ramapatnam, South India, the entering class is especially needy. "Thirteen of the number were made orphans by the terrible cholera scourge, which has been raging all around. Mrs. Heinrichs' great mother heart has already included them among her 'ninety brown children.' Five unusually interesting children were received into the boarding school by Mrs. Heinrichs this month. The first three, a girl and two boys, lost their parents within a few weeks of each other. They had wandered from place to place, begging living anyhow, looked after in a fashion by an old decrepit grandfather, who said to Mrs. Heinrichs, pathetically: 'Would I not feed them if I had food?' The children are exceptionally bright and pleasing and give promise of great usefulness in the future. Two little girls were sent to us from our neighboring station, Kandukuru. The mother died of cholera, leaving four little children. The heathen father kept the baby, because he was a boy, and the oldest girl to care for him, but willingly relinquished the other two. Poor little frightened tots they were when they came to us, but now after one week they are as much at home in our midst and more completely content and happy than they would ever have been with their heathen parents. The change in the life and character of these children, after they come into our school, is wonderful. One needs to see them before and after in order to understand fully these modern transfigurations."

✠

Missionary Personals

Rev. G. N. Thomssen and Mrs. Thomssen returned to their work at Bapatla, South India, on Sept. 24, after a much needed trip to Australia for rest and recuperation. Mr. Thomssen writes: "Although we both had

fever in Australia we have returned with new health and new strength, and we hope to spend a number of years more here in the service of our Lord and Master."

On Sunday, Sept. 17, Rev. E. Carroll Condict, of Trenton, N.J., and Miss Isabel M. Adams, of Post Mills, Vt., were united in marriage directly after the regular morning service of the Congregational church at Post Mills. Later in the week a reception was tendered them at the Grace Baptist church in Trenton. The Trenton Baptist Association has pledged its support to Mr. Condict's work. Rev. and Mrs. Condict sailed for Burma the latter part of November.

✠

The Moving Picture Film

For a pleasant evening's entertainment which will give both pleasure and instruction to young and old, you can get nothing better than the moving pictures of West China which the Foreign Mission Society has to loan. One thousand feet of film, showing the Chinese at home, in church and on the street, — a good glimpse of the real life of the Chinese. The film is accompanied by some excellent colored still slides of West China. These pictures will make the life of both the missionary and the native very real and vivid to all who see them. The fee is $10, plus carriage.

✠

A Converted Cripple

Cripples are usually supposed to be good because they are cripples, but Juan Gonzalez was both a cripple and a sinner. He went around upon his knees, the lower part of his legs being paralyzed and undeveloped, and was a member of a band of professional beggars. Conversion changed Juan to such an extent that he became industrious, and instead of begging for a living he commenced to grind rice, sweep floors and do many other tasks as lay within his power. Although over thirty years of age he learned to read the New Testament and talked simply, but effectively, about Christ to whomsoever would listen. In the last cholera epidemic Juan was attacked by the dread scourge and died a triumphant death. After his death we learned that he had been conducting secretly a Bible reading class for the servants of our neighbors. — P. H. J. LERRIGO, P.I.

"GOOD MORNING." A CHINESE BABY IN A PUBLIC BATH ON THE STREET IN SUIFU, NEAR THE MISSION COMPOUND

✠

Foreign Missionary Record

ARRIVED

Rev. A. E. Bigelow, Mrs. Bigelow and son, from Iloilo, Philippine Islands, at Selma, California, Sept. 23.

SAILED

Rev. Henry Richards and Mrs. Richards, from New York, Oct. 9, for Banza Manteke, Africa.

Rev. C. E. Petrick, from Germany, Nov. 16, fo Sibsagor, Assam.

Miss Clara V. Goodrich, from Boston, Nov. 25, for Bengal, India.

BORN

To Edgar T. Shields, M.D., and Mrs. Shields, of Yachow, China, a daughter, Ruth Bunting, on July 15.

To the Rev. and Mrs. A. L. Fraser, of Shaohing, East China, a daughter, Ruth Hasseltine Fraser. At the Judson House, Malden, Mass., August 12th.

To Rev. D. C. Holtom and Mrs. Holtom, of Tokyo, Japan, a son, Harold Thomas, on Sept. 2.

To Rev. John P. Davies and Mrs. Davies, of Keating, China, a son, on Sept. 8.

To Rev. Charles Rutherford and Mrs. Rutherford, of Hanumakonda, India, a daughter, Dorothy Janet, Sept. 30.

To Mr. Roy D. Stafford and Mrs. Stafford, of Shanghai, China, a son, on Oct. 22.

To Rev. J. Riley Bailey, M.D., and Mrs. Bailey, of Impur, Assam, a son, on Sept. 17.

FROM THE HOME LANDS

THE SCHOOL AT RIO PIEDRAS

The school began on Sept. 25. The first week was largely given up to the examination of the young men and to the adjustment of our classes with the work of the Normal School. At present there are 17 students, and all of these take music at the Normal. Six others attend classes there as well; two of these are members of the first year Normal class, the others special students. The academic work in our own school is divided into two classes. In the lower class there are four students, in charge of three of our older men. The other class, which contains ten men, is in charge of Mr. Cepero. Last year the majority of the men with us were members of the lower class. This year the situation is reversed and the majority of the men are in the higher class. Dr. Rudd has charge of the theological work, giving an hour each day to the men. He conducts classes in Old Testament History, Acts of the Apostles and Homiletics. We are looking forward to a very enjoyable as well as profitable year. — REV. D. P. WOODS, *Principal.*

WHAT POOR CROPS MEAN

A South Dakota missionary says the small grain crop is a failure generally over the State. The failure will be felt most by those who are renters, and the new settlers west of the Missouri. For them this means the second year of failure, and people are leaving by trainloads. One man at Presho counted thirty-five prairie schooners that passed his place in two hours. The railway companies gave settlers transportation out of that part of the State. I was told that a man came into Lemmon the other day with a load of chickens. He could not get fifteen or ten cents apiece for them, and not having any feed for them at home he turned the whole bunch loose in the street. People who have lived here for many years say it has been the worst season since the drouth of 1894.

Oregon Baptist State Convention
REV. F. C. W. PARKER
Corresponding Secretary and General Missionary
308 Y. M. C. A. BUILDING
PORTLAND, OREGON

RECORD-BREAKING RAILROAD DEVELOPMENT OPENS UP ALL PARTS OF THE STATE
RAILROADS' PUBLICITY CAMPAIGN BRINGS THOUSANDS OF SETTLERS MONTHLY TO OREGON
CENTRAL OREGON, BIG AS PENNSYLVANIA, TO BE SETTLED FASTER THAN ANY PART OF THE U. S.
GREAT CHANCES FOR INVESTMENTS IN OREGON MISSIONS
OREGON
AFTER THE OREGONIAN

THE LETTER-HEAD BY WHICH SEC'Y PARKER CALLS ATTENTION TO HIS STATE WORK

NEW MEXICO

Rev. T. Y. Atwood is pastor at Taibau and cares also for LaLand and Independence. He has in addition to these regular stations two others that he visits from time to time. Special meetings at LaLand resulted in several "inquirers" and the reception of four persons by letter. An epidemic of typhoid stopped the meetings at LaLand. The next in turn is Independence, a fine farming country some twenty miles north.

COLORADO IMMIGRANTS

Rev. Richard Peterson, Swede, who resides in Greeley, a town of over 8,000 population, devotes half of his time to the Swedish church in that place and half to missionary travel in the State. The local church has only about twenty-five members and no building, but has purchased a lot and intends to go forward. Mr. Peterson has recently done missionary work in Delta

county, a prosperous fruit-growing region where many of his nationality have settled. One woman told him she had not heard the gospel in her own language for twenty-nine years, and all agreed that this was the first time a Swedish preacher had visited that community. The audience was attentive and appreciative and wished the missionary to "come back again;" but it will be long before he can do this if he goes first to other neglected regions. "The harvest truly is great and the laborers few."

CRIPPLE CREEK, COLO.

Rev. W. C. King reports: "Several months ago I asked for special prayer for the work at Cripple Creek, and am happy to report that marvelous results have followed. Fifty persons have been added to the church, a pastor is settled, and the outlook is bright. In answer to prayer, revival after revival has been seen, and scores of converts are rejoicing." He continues: "I asked that all interested in Christian work in Colorado join me in prayer for the coming days for the continued prosperity of the work in the State and that gracious revivals of religion may spring up everywhere."

CALIFORNIA

The fruits of a series of years of help from the Home Mission Society comes to us in a letter from Rev. James Gore, pastor of the church at Modesta, announcing that the organization is now able to walk without the society's assistance. Modesta is a town of nearly 5,000 inhabitants, and the comfortable house of worship will do much to strengthen our interests in that important community, the county seat of Stanislaus County.

WYOMING

At Greybull, Rev. Charles M. Cobb found a difficult task when he went there last June. A complete reorganization of the church seemed necessary and he has worked faithfully toward that end. The Chapel Car assisted him for a time in August.

A MISSIONARY OF ALL WORK

Dr. D. D. Proper, Superintendent of Missions, writes: "I have returned from a very impressive visit at Lodge Grass, Mont., where our mission work is prospering. We are evidently to have a very great opportunity at Wyola, where the new mission station and school are being established. Our missionary, Rev. W. A. Petzoldt, is a full-fledged carpenter, contractor, architect, bricklayer, mason, painter, president of the Wyola Federation of Labor, and a walking delegate."

FRENCH WORK IN WORCESTER

The services in our French Mission in Worcester are well attended, and the interest is deep. The Sunday school work is

REV. S. C. DELAGNEAU, FRENCH PASTOR AND GORDON SCHOOL TEACHER

very encouraging. Brother Adrian Blair works as a colporter of the American Tract Society with good results. Rev. Jean Jacques, of Haiti, has recently visited the mission, and his preaching was greatly appreciated. A good winter's work is expected at Worcester. Rev. S. C. Delagneau divides his time between the work at Worcester and giving instruction in the French language to the students in Boston.

CHAPEL CAR AND COLPORTER

RECOGNITION OF SERVICE

When Rev. D. P. Ward, for many years Sunday school missionary of the Publication Society in Southern California, and president of the Baptist Assembly, left that field for New Mexico, he received such recognition as comes to few men. The resolutions of appreciation were accompanied by a purse and a shower of letters. Among other things, the resolutions said that "not only the Assembly but the Baptists of Southern California owe Brother Ward unstinted praise and unmeasured thanks. He has wrought by his abounding energy and unswerving integrity, his great heart of love, his faithful ministry, a work for our people that cannot be overestimated, and for which we may only express our profound appreciation. We pray the blessing of God upon David P. Ward, his family, and his coming ministry." In him the Publication Society has certainly had one of its most indefatigable and energetic field workers, and the same spirit will mark his new and important service.

SUNDAY SCHOOL WORK IN SOUTH DAKOTA

In his annual report, Superintendent T. H. Hagen, of the Publication Society for ten years, says six teacher-training classes were organized during the year, and literature was sent to each pastor and superintendent regarding this important work. Twelve institutes were held with fine success, and more of this work will be done the coming year. A school of B.Y.P.U. and Sunday school methods is proposed for 1912, at Sioux Falls College. Adult classes show 33 organizations, and boys' and girls' classes are also being formed; eight home departments and 214 cradle rolls are reported. Eight new schools were organized, some of them having classes in German as well as English. Many special evangelistic meetings were held, and 81 conversions resulted. From 52 schools reporting, 186 baptisms were recorded. A new standard has been adopted, similar to that adopted in a number of other states. The superintendent traveled 14,485 miles, visited 63 churches and 58 Sunday schools; gave 335 sermons and addresses, visited 409 families, and wrote 2,483 letters.

NORTH DAKOTA

The Publication Society has recently added two more workers to its staff in the State. Rev. E. E. Barnhart, of Ohio, will devote all his time to the work of Sunday school missionary, while Rev. A. A. Orhm will become colporter to the Norwegians, dividing his time between this State and Minnesota.

NO INTERFERENCE

It having been reported that the Publication Society had offered to take Mr. Fetler and his St. Petersburg work under its wing, Secretary Rowland writes to the *Standard*, which questioned the report, that the Society has never had any such idea, nor made any overtures to Mr. Fetler. What it did, as announced at the time, was to make Mr. Fetler a donation of $2,000 to procure a press for his publishing department, just as it had aided Mr. Wiberg in establishing the Baptist cause in Sweden, and the Chinese Baptist Publication Society, giving the latter $8,000 last year.

ON THE COLPORTAGE WAGON

One who has been with the colporter on Wagon No. 8, in Iowa, has this to say of his experiences:

I have always had great regard for the work our Publication Society has been doing with the colporter and his wagon simply because I have read of the work and a few times have had the privilege of listening to the colporter at the conventions, but during the past two weeks it has been my privilege to ride in the wagon with Brother Byram, hear him talk and pray, see him put the Bible into the hands of some who had none

CONVERTS IN RAILROAD NOON MEETING, CAR EVANGEL

— some given away while others were sold — and see the tears of fathers and mothers and of inquirers after Christ. It was in a community surrounding the little Baptist church at Fair View, a farming community about eight miles from Eldon. The church has been closed for about two years and the members were discouraged and thought there was no hope of trying any more; but Brother Byram, with his wagon, spent over two weeks there and as a result there is a live body of Baptists in that community and five converts are ready to be baptized. As I watched Brother Byram telling the folks goodby and saw many people weeping and the colporter's heart heavy because he had to close the meeting with some unsaved, I thought, surely this is one of the greatest works a man can be in and I will always say, God bless our Publication Society in this great work. They are doing all that they can do but it is not half enough. There is room for more wagons in this State. Fair View church is going to have Sunday school every Sunday and preaching every other Sunday as a result of the colporter being with them for two weeks. Can we not, somehow, increase our offerings for the Publication Society that they may do more of this work? — CHAS. E. BRYDEN.

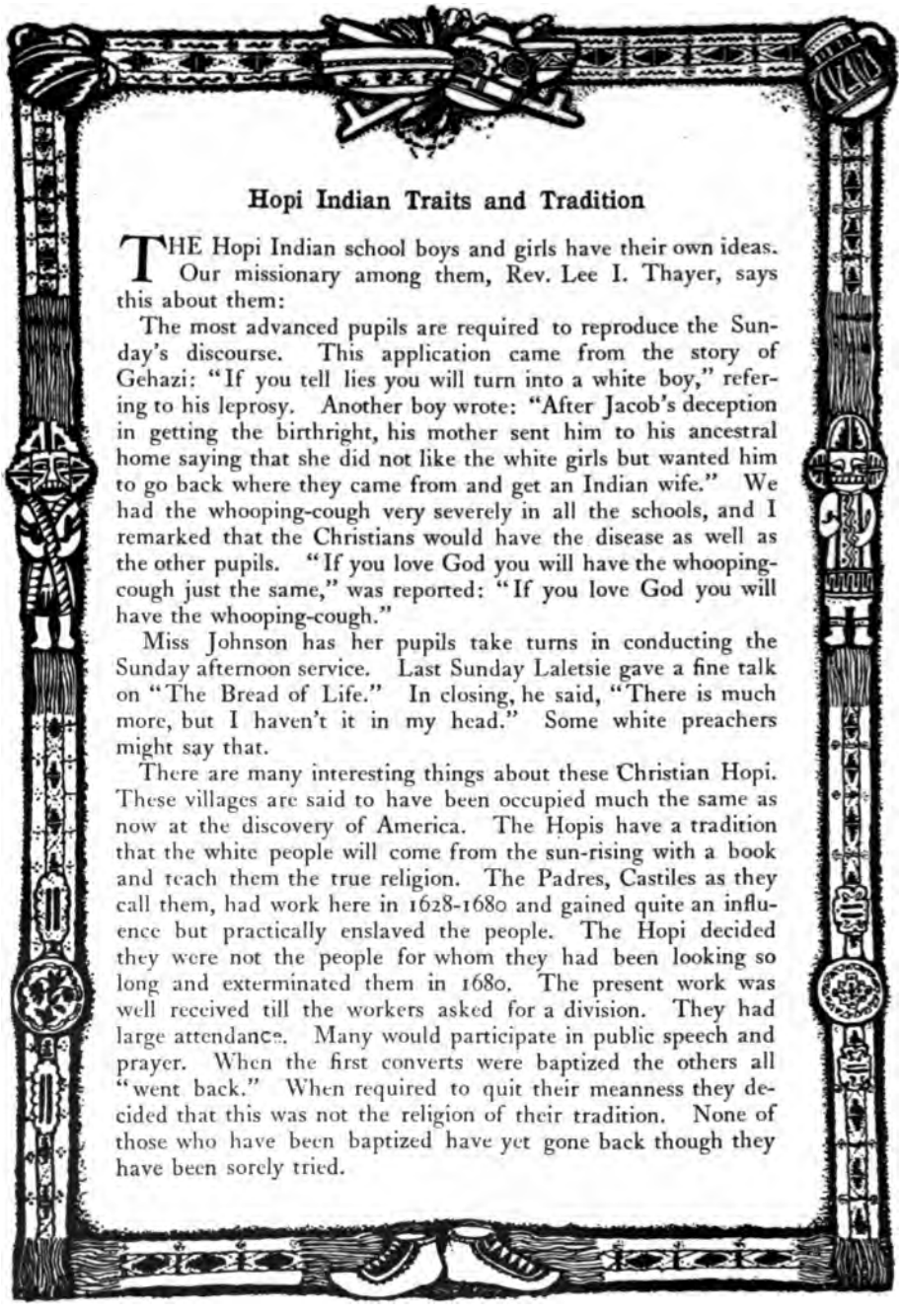
CHAPEL CAR "EMMANUEL"

Rev. E. R. Hermiston of car "Emmanuel," reports that the meeting at Tekoa, Wash. closed with great power, and many were converted and baptized. Among the number was one of the oldest engineers on the O.R. & N. Co. He has one of the big engines and is one of the best men on the line. He made the decision after a hard struggle and will have a great influence. The people of Tekoa are glad the car came to town, for they are now planning a new $5,000 meeting house, and the Sunday school has doubled.

At Garfield there were 20 conversions within a few days after the meetings opened and 12 were received for baptism. Three girls came from the high school and through Mrs. Hermiston's influence were brought to Christ. God is blessing us wonderfully, and the calls for us are confusing, they are so numerous and urgent.

MISSIONARY BAXTER OF JACKSON, WYO., SPYING OUT THE LAND

Of Special Interest to the Juniors



Hopi Indian Traits and Tradition

THE Hopi Indian school boys and girls have their own ideas. Our missionary among them, Rev. Lee I. Thayer, says this about them:

The most advanced pupils are required to reproduce the Sunday's discourse. This application came from the story of Gehazi: "If you tell lies you will turn into a white boy," refering to his leprosy. Another boy wrote: "After Jacob's deception in getting the birthright, his mother sent him to his ancestral home saying that she did not like the white girls but wanted him to go back where they came from and get an Indian wife." We had the whooping-cough very severely in all the schools, and I remarked that the Christians would have the disease as well as the other pupils. "If you love God you will have the whooping-cough just the same," was reported: "If you love God you will have the whooping-cough."

Miss Johnson has her pupils take turns in conducting the Sunday afternoon service. Last Sunday Laletsie gave a fine talk on "The Bread of Life." In closing, he said, "There is much more, but I haven't it in my head." Some white preachers might say that.

There are many interesting things about these Christian Hopi. These villages are said to have been occupied much the same as now at the discovery of America. The Hopis have a tradition that the white people will come from the sun-rising with a book and teach them the true religion. The Padres, Castiles as they call them, had work here in 1628-1680 and gained quite an influence but practically enslaved the people. The Hopi decided they were not the people for whom they had been looking so long and exterminated them in 1680. The present work was well received till the workers asked for a division. They had large attendance. Many would participate in public speech and prayer. When the first converts were baptized the others all "went back." When required to quit their meanness they decided that this was not the religion of their tradition. None of those who have been baptized have yet gone back though they have been sorely tried.

MISSIONS is now read by more than 100,000 Baptists

Echoes from the Oriental Press

South China Unrest

The North China *Daily News*, writing on the present situation in South China, cannot be said to take a very optimistic view when it writes in the following strain: "The only thing of which experience has taught us to be sure in China is that serious trouble, not the sporadic outburst of a day or two, comes as a thief in the night and for the most frivolous reasons. Yet it cannot be disputed that China as a whole and the Southern provinces in particular are and have for some time been in a most dangerous frame of mind. The descriptions given recently by our Canton correspondent of the methods of revolutionary propaganda are extremely significant. On one occasion the steamer on which our correspondent was traveling was boarded by a young man who harangued the ship's company in impassioned strains, calling on them to cast off the Manchu yoke and deliver the land from centuries of misrule. Newspapers, which find their way among the masses in spite of rigorous censorship, are never-wearying in fierce denunciations of the dynasty. Public opinion is still further molded by the number of Chinese returning from abroad who can bring the weight of comparative criticism to bear on the government's deficiencies. And underneath all is the traditional loyalty of the South towards the long dethroned Mings, and the strong sense of nationality which the Manchus have never trodden out of the proud Southerners. In such a powder-mine of feeling, the least incident will strike a spark to fire an explosion, and the assassination of Tartar-General Fu Chi was no small incident. The manner in which that murder was committed, the bravery with which the murderer met his death, were exactly calculated to inflame popular passion. He died for his country, making war on the Manchus and glorying in his death; and many persons 'sighed deeply and shed tears when they saw his blood on the ground.' "

✠

Official Praise of Missionaries

Mr. Sekiya, Japanese director of Education in Korea, recently attended the Methodist Episcopal annual conference in Seoul and made a long address of appreciation of the work of the missionaries and endorsement of their methods in education. He closed with these words: "I beg to express my sincere thanks and deep respect towards the Christian missionaries for the meritorious work achieved by them in the education of Koreans after many years' hard efforts, and I want to add that I believe you will be pleased to hear from me that his excellency Count Terauchi, the Governor General, is most enthusiastic and interested in the education of Koreans."

✠

Changing China

The *Pacific Monthly* for September contains an important article entitled, "The Transformation of China and Its Significance to the Pacific Coast," by Fletcher S. Brockman. He says that "From the day the Portsmouth treaty was signed by Russia and Japan, China has been a new nation committed to the pathway of reform and modern development. With the awakening

of Japan, China, Korea and the Philippines, the problem is one of building a new civilization around the Pacific. It is a civilization that will be neither Asiatic nor European, but for the first time in the history of the world a real meeting of the East and the West. In the disintegration that follows the safeguards of both civilizations are lost and the first tendency will be for both of us to be worse. A wealthy Orient means a wealthy Pacific Coast. A low moral standard for women in Japan is today a moral peril to America and China, and the transformation of the peace-loving millions of China into a war-thirsty horde is a matter of profound concern to Asia and America. Race prejudice in California means an answering race prejudice in China and Japan. It is the part of forethoughted patriotism, on the part of both American and Asiatic alike, to see that wise measures are undertaken to render our accelerating intercourse a mutual blessing and not a curse." In these matters the Christian church has much to do to spread the spirit of sonship and brotherhood, of peace and good-will.

✠

American Example the Crux

American example counteracts the American missionary's influence abroad. This thought is impressed anew by the words of Rev. C. J. Ryder, Secretary of the American Missionary Association (Congregational), which raises $400,000 annually for missionary work among the Indians, Negroes and other dependent peoples. Returning from Hawaii the secretary says:

"The conflict between the Occident and the Orient is to be tried out, not in China or Japan, but in the Hawaiian Islands. Children of Chinese and Japanese parents are voters in Hawaii when they reach their majority. In ten years the great body of voters in the islands will be Orientals. Christian civilization — will it dominate or not? And if it does not in Hawaii, will it do so in China and Japan?

"It is absolutely necessary that American cities, East and West, clean up their moral conditions. Orientals coming here and seeing the unspeakable vice and vileness that obtain in far too many places, return home and describe conditions in a Christian country. We know such conditions are not Christian, but Orientals do not. How much permanent effect can our earnest missionaries produce in China and Japan when some of their own people, coming here and seeing for themselves, return and tell such tales as we ourselves must admit they can truthfully tell. Our own expressions of civilization must be reformed before we can hope to do the large and permanent work for the rest of mankind which Jesus Christ lays upon us. I always knew this fact. I am convinced and convicted of it, now that I have seen the working of it."

✠

The True View

The Intercollegian: Mission study ought to issue in service, so there ought to be planned at once some outlet for the energies of those who are considering the needs of their fellowmen. Every association may have its part in both the foreign and home mission fields, and nothing will help to cure us of parochialism more than this personal interest in work outside our institutions.

The Book Table

Some Interesting Books

THERE are some unusually interesting books on the reviewer's table just now. To begin with, Prof. Edward A. Steiner adds another to his enviable list of stories about the strange folks who are coming into our country. Readers of *On the Trail of the Immigrant*, and *The Immigrant Tide* will be sure to wish for this new book, *The Broken Wall*. The author not only knows his people, he knows how to tell about them and make them real. He is never dull. And he makes you think kindly of all the newcomers, in spite of yourself. Do not miss this, for we shall not be too kind to any of God's creatures. (Revell Company; illustrated; $1. net.)

The Revell Company also gives, just in time for a Christmas present to a boy, Dr. Grenfell's new book, *Down North on the Labrador*. Rare sketches are these. If our Sunday school libraries only had plenty of books of this kind for the boys and girls, there would be a living interest in missions, as well as a bias toward Christianity. These are genuine stories of life, told by a master who writes out of what he lives. (Illustrated; $1 net.) Speaking of the boys, there isn't a father or a man who wouldn't be absorbed in this book.

We doubt if our readers know what valuable books are put forth by the Missionary Education Movement and the Council of Women for Home Missions, for example: take this new volume, *Conservation of National Ideals* (published by Revell for the Women's Council; 50c. cloth; 35c. paper), now being read and studied by the home mission circles, with analysis and program studies in our Woman's Home Mission Department each month. The work is of exceptional quality and value, touching on the greatest issues now before our people. It might well find a place in every library.

By the way, a capital book to give to a man who is not a church-goer and whom you would like to influence toward the church, is J. Sherman Wallace's *What of the Church?* (Griffith & Rowland Press, 50c. net.) The matter is put in such a readable way that a man will become interested, and if he reads it through he will be sure to feel differently and better about some things of importance.

How different the missionary literature is from what it used to be, and how much more attractive and effective! *Zigzag Journeys in the Camel Country*, or Arabia in Picture and Story, by Samuel M. and Amy E. Zwemer, is a model of its class. Appealing to the children, it appeals almost equally to the grown-ups, who are "children of an older growth." Mr. Zwemer is known as a scholar and expert in regard to Islam and Arabia. He has the literary gift, and you will not go amiss in reading anything that has his name attached to it. This is another of the good books for Christmas. (Revell Co.; illustrated; $1 net.)

Another book of true missionary stories for the young folks is *The Happiest Girl in Korea* and other stories from real life, by Minerva L. Guthapfel, a missionary with a human touch. (Revell; 60c. net.)

Turning to a more serious subject, Prof. Henry B. Robins gives us a clearly thought out monograph of 150 pages on *Aspects of Authority in the Christian Religion*. Considering the standards of authority in

Judaism, the New Testament Church, the Scriptures, and in Dogma, and dealing fairly with the various views regarding authority in the Bible, in reason, conscience, Christian consciousness, and the church, he reaches the conclusion that the only final authority which Christianity knows is the authority of God in Christ. Constructive, scholarly, worth reading. (Griffith-Rowland Press; 75c net.)

✠

Missions in the Magazines

"Why India Lags Behind," is the title given to a splendid article in the October number of *The Nineteenth Century*. The writer, Saint Nihal Singh, discusses at some length the two qualities of the native people which go far towards counteracting any good the English government can do — suspicion and jealousy. He maintains that the British policy of depending to a great extent on secret reports is helping to develop these weaknesses. Jealousy and suspicion together, according to the writer, are throttling public life and injuring the evolution of the country.

The October number of *The Contemporary Review* contains a powerful plea for a fund of £250,000 to be used in establishing good schools for children whose parents are Europeans forced to live in India for business or other reasons. Up to the present time the Church of Rome has been practically the only organization in India meeting this need, and for that reason many European children have been sent to Roman Catholic schools. But teachers belonging to French, Belgian or German Brotherhoods are scarcely qualified to give European children the training suited to their racial characteristics and traditions. The writer, Sir Andrew Fraser, formerly lieutenant-governor of Bengal, closes with an invitation to all the churches in India to join in this great work. Inter-denominational committees have been appointed for each province, and Sir Andrew ends with these words: "This effort presents one of the finest exhibitions of recent date of the spirit of Christian unity in a great beneficent undertaking."

Travelers in Japan should read the humorous pointers given by E. Bruce Mitford in the paper entitled "In Japanese Byways" in the October number of the *National Review*. The same magazine contains a discussion of affairs and problems in South Africa by Voortreker. It is chiefly concerned with the question of party supremacy — Progressive (British) party or Nationalist (Dutch) party? The matter of the best site for the Capital, whether at Pretoria or at Cape Town, is also discussed at length.

Full of local color, bubbling over with wit, is the paper by Norman Douglas, "The Stones of Gafsa," in the *North American Review* for November. With its vivid descriptions of the people of the great Sahara, a ragged, filthy, non-talkative and unsociable lot, and its breezy chatter of inscriptions and tablets from Hadrian's time, it is an article well worth reading.

The Outlook for November 4 sets forth in plain terms the duty of the United States to the Philippines in "The Flag in the Philippines." Briefly it tells of some of the wonderful improvements made in these last twelve years. "There is nothing to which the saying, 'By their fruits ye shall know them,' more clearly applies than to government." Accordingly, the United States must not only promote the physical, industrial and intellectual life of the people but must also teach and inspire them with a desire for higher and nobler things.

"Outside the Pale of the Law" in *Blackwood's* and "Helping to Govern India" in the *Atlantic Monthly* are amusing stories, giving, however, a fine insight into the nature of the people of Bengal.

The October *Outlook* might almost be called a Pacific number, for it devotes much space to California and adjoining states. An editorial contribution by Theodore Roosevelt is entitled "The People of the Pacific Coast." President Benjamin Ide Wheeler has seven pages of "A Forecast for California and the Pacific Coast." Then follow photographs from Portland, Oregon, and a story of the Sierras by Charles Howard Shinn, entitled "The Land of Silent Men." Even the prehistoric condition of the country receives attention from Charles Frederick Holder, who writes of "A Saber-tooth-Tiger Hunt" in the asphaltum lake near Santa Monica, where there is one of the most curious fossil deposits in the world.

Program for Missionary Meeting

General Topic for January, February and March: "The Redemption of the City"

January Subject: Social Forces that Make for Moral Uplift

HYMN. SCRIPTURE: Isaiah 1. HYMN. PRAYER.

INTRODUCTORY ADDRESS, "What is the Outlook for the City?" (seven minutes).

DEBATE OR DISCUSSION: "Which promises most for the moral uplift of the city: Public Education, Public Sanitation, or the social work of such agencies as Charity Organizations and Social Settlements?"

CLOSING SERVICE.

NOTES

1. This program is the first of three based upon the new home mission study book, "*The Redemption of the City*," by Rev. Charles H. Sears. (Publication Society, 50 cents and 35 cents; postage 8 cents. Ready Dec. 15).

2. For the best presentation of these programs a study class is needed for the training of those who participate. For helps, etc., write the Forward Movement, Ford Building, Boston. This course is especially well suited for men's organizations.

3. The "introductory address" should present the thought in Chapter I. of the text-book, comparing the moral development and dangers of the city with those of a boy of sixteen, and showing that the situation is both serious and hopeful.

4. For the debate two speakers may present each of the three phases of the question in four-minute talks; or, three speakers may introduce the subject in five-minute talks, with general discussion following. Material will be found in Chapters II and III of the text-book.

5. It will sometimes be possible to secure for this service the presence of local representatives of these municipal departments and welfare organizations. Everything that tends to show the interest of the church in the work of these public servants helps to improve their service.

✠

ALTERNATE PROGRAM

Based upon Chapters I and II of the new Home Mission study book, "The Church of the Open Country."

January Subject: The Farmer and His Church

OPENING SERVICES.

FOUR ADDRESSES (ten minutes each).

1. The Pioneer Farmer and His Religion.
2. The Household Farmer and the Well-filled Church.
3. When the Farmer Gets Rich: Perils and Possibilities.
4. The Scientific Farmer and the Coming Country Church.

NOTES

1. Abundant material for these addresses will be found in the text-book. (Publication Society, 50 cents and 35 cents; postage 8 cents).

2. Where possible those who participate in this program should meet twice in advance to study together the first two chapters of the book. Secure helps, etc., for this study from the Forward Movement, Ford Building, Boston.

3. It will often be found practicable in rural churches to present these programs at the Sunday evening service.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$515,384.92	$112,626.77	$402,758.15
Individuals (estimated)	230,000.00	19,893.00	210,107.00
Legacies (estimated)	79,570.00	22,029.23	57,540.77
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	98,762.00	41,966.41	56,795.59
Total Budget as approved by Northern Baptist Convention	$923,716.92	$196,515.41	$727,201.51

Comparison of Receipts with those of Last Year
First seven months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$85,918.49	$112,626.77	$26,708.28	. . . . .
Individuals	23,298.63	19,893.00	. . . . .	$3,405.63
Legacies	34,259.55	22,029.23	. . . . .	12,230.32
Income of Funds, Annuity Bonds, Specific Gifts, etc.	63,538.84	41,966.41	. . . . .	21,572.43
	$207,015.51	$196,515.41	$26,708.28	$37,208.38

The American Baptist Home Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$353,792.36	$63,907.69	$289,884.67
Individuals	150,000.00	2,547.75	147,452.25
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	119,237.16	56,054.84
Total Budget as approved by Northern Baptist Convention	$679,084.36	$185,692.60	$493,391.76

Comparison of Receipts with those of Last Year
First seven months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$56,566.54	$63,907.69	$7,341.15	. . . . .
Individuals	3,021.62	2,547.75	. . . . .	$473.87
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	101,818.19	119,237.16	17,418.97	. . . . .
	$161,406.35	$185,692.60	$24,286.25	

American Baptist Publication Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies, Sunday Schools (apportioned to Churches)	$111,304.25	$43,681.96	$67,622.29
Individuals (estimated)	21,800.00	6,362.54	15,437.46
Legacies, Income of Funds, Annuity Bonds, etc. (estimated)	51,273.88	23,947.84	27,326.04
Total Budget as approved by Northern Baptist Convention	$184,378.13	$73,992.34	$110,385.79

Comparison of Receipts with those of Last Year
First seven months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$46,096.76	$43,681.96	. . . . .	$2,414.80
Individuals	4,403.95	6,362.54	$1,958.59	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	22,199.06	23,947.84	1,748.78	. . . . .
	$72,699.77	$73,992.34	$3,707.37	$2,414.80

Index for 1911

MISSIONS, Vol. 2 — January–December, 1911

Africa:
North, Baptists in 105-8
An African Convention 134
Aliens — see Immigrants; Foreign Populations.
American Indians:
Indian Women as Nurses and Needleworkers 37
Missionary's Farewell Charge to his Indian Converts 48
Among the Blanket Indians 103, 104
Crow Indian Mission 135
Journey to the Crows 180, 181
Sane Fourth at Rainy Mountain 611, 612
A Genuine Indian Camp Meeting . 726-31, 806-12
See also Home Mission Notes.
ANDERSON, Rev. F. L.
City Mission Workers 731
ANGELL, Mrs. J. E.
The Orient in Waverly 683-5
ANTHONY, Prof. A. W., D.D.
Strong Points in Burma 166-8
Chief Characteristics of Some Baptist Fields 514-16
Christmas in Burma 824-6
Apportionment — see Northern Baptist Convention.
Arizona, A Look Ahead in 419-22
Arkansas Baptist College 113
Assam — see Burma and Assam.
Baptist Beginnings in Germany 615
Baptist Forward Movement for Missionary Education: Programs, Objectives, and Practical Methods in Missionary Education, 56, 57, 124 125, 199, 200, 276, 277, 347, 348, 432, 433, 493, 494 547, 618, 689, 690, 755, 756, 852; also pp. 169, 247, 248.
Baptist Missionary Societies, Historical Sketch 391-5
Annual Reports 465-79
Baptist World Alliance 325-7
See also Philadelphia Convention.
BARNES, Rev. L. C., D.D.
On the War Path among Blanket Indians 103, 104
Uplift in Arkansas 113
A Neglected Neighbor 228-35
A New Chapter of the Creative Week in the West 716-17
Bible Day Discontinued 67
Bible, of Filipino Manufacture 571-4
BIGELOW, Rev. A. E.
Self Support in the Philippines 312-14
Book Reviews:
An American Bride in Porto Rico, *Marian Blythe* 288
Autumn Leaves from Assam, *Mrs. P. H. Moore* 215
Children of Foreign Lands 632
Christian Movement in Japan 69
The Country Church and the Rural Problem, *K. L. Butterfield* 361
Doctor Apricot, *Kingston DeGrouche* . . . 288
The Efficient Layman, *F. H. Cope* 141
The Foreign Doctor, *Robert E. Speer* . . . 704
Immigrant Races in North America, *Dr. Peter Roberts* 142
In Kalis Country, *Mrs. E. T. Sheets* . . . 215
A Message from Batang, *Dr. Z. S. Loftis* . 704
The Modern Missionary Challenge, *Dr. J. P. Jones* 141
John C. Paton, *A. K. Langridge* 361
Recruiting for Christ, *Dr. J. T. Stone* . . . 141
With Christ in Russia, *R. S. Latimer* . . . 361
The Moslem World — a quarterly magazine 274
Missions in the Magazines, pp. 69, 142, 216, 290 362, 363, 560, 633, 704, 705, 787, 788, 866.
Bradford Monument, Dedication of 39
BRIGGS, Rev. C. W.
A Transformed Village 532, 533
BROCK, Rev. G. W. H.
Uplifting the Non-Caste Madigas 238-45
BRUCE, Rev. J. M.
A Labor Evangelist 158-62
BURLINGAME, Rev. G. E., D.D.
The Newest Immigration Problem 49
Burma and Assam:
The Shaw Mission 43, 44
Camping Snapshots in the Garo Hills . . . 82-6
Diversity of the Burma Field 166-8
Characteristics of Burma and Assam . . . 514-16
Christmas in Burma 824-6
Camp Crook, Pioneering at 600-2
Canada:
In the Maritime Provinces 650-3
Canadian Missions in India 678-80
Field Notes 774
Montreal Convention 827-29
Caste — see India.
Chapel Car and Colporter:
Day, with "Glad Tidings" 23-5
Among the Mormons 67, 68, 139
Shop Meetings 109-11, 139, 140, 605-7
"Evangel" at Wichita, Kans. 138, 140
Calling of William Shaughnessy 259
Siege of Shawneetown 302-6
Jottings from Notebooks of Field Workers . 357-9
Chapel Car "Accident" 503, 504
Two Leaves from Chapel Car Journals . . 556
Chapel Car and its Field 605-7
Chapel Car Notes 703
Colporters and their Work:
In New Mexico, 137; In Montana, 138; In New York City, 213, 214; Colportage Wagon, Value of, 556; Arrangement of, 557; Colportage among Foreigners, 631; Sunday school Missionary Work, 785, 786.
China:
Swatow Baptist College 33, 34
Educational Progress in 70
Conditions in 307-9
Journey to Yachow, West China 644-7
Railroads in Szechuan Province 719, 720
Mission Work in Szechuan Province 721
Revolution in, 709, 718-22; 799, 805; 793, 799-805.
Church, that Serves its Community 485-88
City Missions:
The Downtown Church 29-32
Work in Pittsburg 40-42
What a Local Church Can do 128

Conference of Baptist Workers, N.Y. . . 731
CLOUGH, Rev. J. E., D.D.
Biographical Sketch of 52-54
CLOUSE, Rev. H. H.
A Journey to the Crows 180, 181
A Sane Fourth at Rainy Mountain . . . 611, 612
Colored Race — see American Negro.
Colportage — see Chapel Car.
Comity and Coöperation 38, 39
Congo:
Advance on the 111-13
As seen by Sudan-Congo Commission, 147-56, 375-9
Connecticut, Evangelism in. 25, 26
Country Church, What can we do for the . . 655-8
CRESSY, E. H.
Impressions of a new Missionary 814-6
Cross or Crescent? 480-3
CROZIER, Rev. G. G.
Camping Snapshots in the Garo Hills . . . 82-6
Cuba and Porto Rico:
A New Porto Rico 88-97
Pastors' Institute in Porto Rico 200
A Woman's Bible Class in Porto Rico . . 270
Baptist Belt in Porto Rico 316-24
Cuban Convention 414-16
Sample Sunday in Porto Rico 648, 649
Porto Rican Association 784
Work in Eastern Cuba 818, 819
Also p. 117.
Current Comment of the Press, 275, 345, 425, 691, 759
DEARING, Rev. J. L., D.D.
On the Rim of the World 644-7
From the Land of Sinim 718-22
DEBLOIS, Rev. A. K., D.D.
An Open World 27, 28
DEMING, Rev. J. H.
The Conflict in China 801-5
Departure of Missionaries 661-3
Devotional, 47, 114, 182, 246, 315, 398, 484, 534, 622 654, 725, 813.
EDITORIALS:
The Year 1910, 6; Good Things Coming, 7; Cheapening Religion, 8; As to Comity, 9; A Job Worth While, 76; An Ideal — a Single Magazine, 77; The Financial Outlook, 78; Great Men and Good, 79; The Last Month (financial), 185; Lay Preaching, 185; Time to Call a Halt, 186; Mormonism in True Light, 187; The Adaptable Church, 221; A Missionary Pastor, 222; Missions and the Budget, 223; Apportionment a Guidepost not a Goal, 224; The Laymen's Banquet and Reaching Men, 225; President Taft's Peace Pacts, 296; The Mexican Situation, 298; Under the Debt Burden, 299; To the Baptists of the World, 368; A Plea for Time, 369; Welcome to our Guests from Abroad, 370; The Baptist Anniversaries, 453; A Pertinent Question (Have we too many Church Members?) 456; The Right Resolution, 509; Look out for the Proportions, 511; No Sectarian Use of Public Funds, 511; The Lordship of Christ, 566; The Deputation to Russia, 566; Nearing the Goal (union of Tidings), 567; Now is the Time to Help Russia, 569; Latest News from West China, 637; The Cost of Stimulation, 640; Some Remarkable Beginnings in Bulgaria, 641; Concerning Tripoli, 710; The Reappearing, 712; That Ministers' Fund, 712.
EDMUNDS, E. B.
On the Untraveled Road 173-77
El Salvador, Work begun in 228-35
Europe as a Baptist Mission Field 330-2
FARNHAM, Rev. E. P., D.D.
The Downtown Church 29-32
First Italian Baptist Church of Brooklyn. . 417-19
FETLER, WILHELM, Russian Evangelist . . . 664-8
Financial Statements of the Societies, 71, 144, 218, 292 449, 450, 506, 562, 634, 706, 790, 868.
FLANDERS, Rev. C. K.
Evangelism in Connecticut 25, 26
Foreign Mission Notes:
Death of Rev. E. O. Stevens, D.D., of Insein, Burma 59
Baptists Increasing in Europe 60
Marriage Custom in Burma 60
Dr. Barbour and Prof. Anthony arrive in Rangoon 130
Appointments 131, 552
Foreign Missionary Record, 134, 206, 207, 281, 353 437, 498, 553, 627, 696.
Telugu Baptist Natal Mission 132
Great Burman Christian Gathering 132
Emigration of the Telugus 132
Lack of Hygiene in the Philippines 133
A Missionary's Reception 134
Christmas in Bassein 204
Rangoon Baptist College: 204
Bible Women Needed 204
Contributions by Telugu Churches 205
New Buildings for Japan 205
A Trip to Bantayan, P.I. 205
Missionary Schools the Models 271
Value of Medical Missions in China . . . 271
Government Oppression the cause of Turkish Emigration 271
The Arya Samaj and Christianity 273
Aim of Christian Missions 273
Nellore Diamond Jubilee 279
Study of French in the Congo 279
Missionary Personals, 281, 282, 353, 437, 498, 627 696, 779.
Kennedy Bequest, The 343
Railroads for Persia and Turkey 344
Protestant Missions in China, Summary . . 344
Russia, Missionary Possibilities in 350
Tura Hospital Dedicated. 351
Belgian Missionaries for the Congo 351
A China Triennial 351
The Shanghai College 351
Special Committee for Central China . . . 352
Thirty Happy Chins. 352
Touring in Africa 352
At the Chapel in Hanyang 435
Touring by Mission Boat 436
Present Opportunity in Japan 436
Chief Asks for Teachers 496
Sudras Awakening 496
Training Native Workers 497, 498
Resolutions in Behalf of Russia 549
Good News from Banza Manteke 550
Bargaining in Burma 551
Samoa a Christian Land 551
Mohammedans Accepting Christianity . . 624
An Association Meeting in India 624, 625
Footbinding Reform in China 625
Garo Christian Pioneers 626
A Sunday Morning Boat-trip in China. . . 663
Anti-Cigarette Campaign in China 693
The Training of Native Workers 694
Vacation Season in Burma 695

The Gramaphone as a Gospel Agency . . 696
Telugu Baptist Convention 777
An African Monarch 776
Also pp. 197, 198; 203 ff., 340 ff., 349 ff.; 682, 692–6, 855–7.
See also Sermon Illustrations.
Foreign Populations:
Saving the Foreign Children 256–8
First Italian Baptist Church of Brooklyn. . 417–19
Syrians in the United States 658
See also Immigrants and Immigration; Home Mission Notes.
FRANKLIN, Rev. J. H.
"The White Man's Grave" 147–56
Commissioning on the Congo 375–9
Free Baptists:
Mission Work, Outline of 163–5
Action of Free Baptist Conference 608–10
Facts and Figures 672
Transfer of Mission Funds 733
The Bengal Field 735
From the Home Lands — see Home Mission Notes.
From the Far Lands — see Foreign Mission Notes.
Frontier — see West, The.
Galena, Kans., Work at 485–8
GIBBENS, Rev. H. C., M.D.
Shan Mission, Burma 43, 44
GLEISS, Rev. H. C.
A Model Missionary Association 40–2
Great Britain, Conditions in, During 1910 . . 98–101
HAINER, Rev. L. M.
Trained Pioneering at Camp Crook 600–2
HAMILTON, Rev. ROBERT.
A Farewell Charge 48
HARRAR, Rev. E. A.
Vacation Bible Schools 19–22
HASCALL, Rev. W. H. S.
Mrs. Ingalls' Burma in Boston 335
Heart Touch that Makes us all Akin 434
HERMISTON, Rev. E. R.
Chapel Car Shop Evangelism 109–11
HERMISTON, Rev. W. E.
The Calling of William Shaughnessy . . . 259
Hindus in U.S. — see Immigrants and Immigration.
HOLLISTER, Rev. W. H.
A Million for Industrial Educational Work 15–18
Home Mission Notes:
New Mexico Convention 62
A Sunday Among the Arapahoes 63
Second Slavic Baptist Convention 64
Virginia Union University 64, 65
Rev. F. L. Walker, a Veteran Home Missionary 66
Gospel Work in Oklahoma 136, 137
Danish Baptist Conference 137
A Remarkable Missionary Record. 208
Plenty of Work in Wyoming 208
Italian Work in St. Louis 208
Swedish Work in Portland 209
Poles in New Jersey 209
Idaho Settling at Five Thousand a Month . 210
South Dakota Destitution 210
Pastorless Churches in North Dakota . . . 210
Among Nebraska Sand Hills 209
Oregon Progress 211
Russian Baptist Church at the Golden Gate 283
Work in Washington 284
Publication Society in New Mexico 285
Additional Gospel Wagons 287
A Porto Rican Sunday School 287
The South as a Home Field 344
Mission to Hindus in San Francisco Proposed 348
Poles in Newark 354
Italians in Barre, Vt., and Pittsburg, Pa. . 355
Utah Notes. 356
Chinese in Butte, Mont. 356
Progress in Mexico 438
Porto Rican Dedication, A 439
A Traveling Convention 440
Church Edifice Campaign 499
Porto Rican Progress 500–2
Outlook in East Washington 501
New Church in Salt Lake City 555
New Work in Pennsylvania 558
A True Missionary in Alaska 628
The Dark and Bright Side 628, 629
Echoes from South Dakota 629
Notes from Nebraska 697
Russians in North Dakota 698
Oregon and New Mexico 699–700
Italian Work in Monson, Mass.. 780
The New England District 780, 781
Tour Among Hungarian and Roumanian Missions 781
See also 207 ff., 354 ff., 438 ff., 442, 443, 858–9.
Home Mission Schools, Reports of, 535–42; 553, 554; 835–5.
Home Missions Council:
Neglected Fields Survey 747, 748
Illustrations:
Africa, (Congo):
106; 107; 146, 148, 149; 150–6; 241; 375, 378, 379.
American Indians:
Missionary Clouse and Kiowa Evangelists, 135; Encampment and Full Bloods, 407; A Kiowa Deacon, 612; Veteran Missionaries, 727–29; Encampment Views in Oklahoma, 806–10.
Bradford Monument:
39.
Burma and Assam:
43; 82–6, 89; 166, 676, 695, 733, 825, 826.
Canadian:
650, 651, 653.
Central America (El Salvador):
220, 228–32.
Chapel Car and Colportage Work:
24, 109, 110, 111, 138, 139, 173, 175, 213, 214, 286, 287, 302–6, 443, 503, 557, 601, 605, 607, 702, 821, 823.
China:
33, 168, 294, 303, 636, 644–47, 708, 718, 719, 720–22, 799–805; Oct. cover.
Church Bulletin for Literature:
397.
Church Edifices:
42, 95, 184, 248, 268, 323, 328, 355, 485, 555, 600, 655, 670, 840.
Model plan of, 422.
Country Church Problem (Jordan's Grove, Ia.), 655, 666, 668.
Expositions:
Waverly, N.Y., 683–5; World in Boston, 260, 261, 366, 399, 400–8, 410, 411.
Free Baptist Leaders:
608–10.

Illustrations — *Continued:*
Hindu Laborers in California:
49.
Immigration (Work among foreign population):
29, 40–2, 49, 159, 160, 256, 258.
India:
4, 15, 53, 165, 238, 242, 243, 245, 255, 336, 467, 515, 825–9; April cover.
Indians — see American Indians.
Italian Churches:
335, 417.
Japan:
604, 814, 815.
Laymen's Meetings and Men's Classes:
34, 45, 119, 264, 342.
Negro Baptists at World Alliance:
598.
New Mexico:
184, 214, 749.
Outgoing Missionaries:
660.
Penn. Miners:
157, 158, 161, 162.
Philadelphia, Penn. and Convention:
177, 233, 365, 380–4, 386–94, 451, 460–3, 508; 517, 522, 564, 578, 581, 582, 584, 587, 596, 598, 635; June cover; July cover.
Philippine Islands:
115, 116, 178, 179, 312–14, 571; Feb. cover; Sept. cover.
Porto Rico:
14, 74, 88, 89, 90–7, 316–19, 320–4, 439, 648, 783.
Portraits:
Prof. A. W. Anthony, 202, 610; Dr. B. K. Ashford, 89; Dr. Mary Bacheler, 735; Rev. O. R. Bacheler, 735; Mrs. A. H. Barber, 741; Rev. L. B. Barrett and wife, 541; Rev. L. S. Bowerman, 555; Messrs. Brock and Brahmin, official, 240; Miss Mary G. Burdett, 740; Rev. C. T. Byford, 591; Norbert Fabian Capek, 591; L. F. Carrier, 329; Rev. Juan Cepero and Family, 322; John Clifford, D.D., 452; Dr. J. E. Clough, 52; Rev. H. H. Clouse, 727; Mrs. Geo. W. Coleman, 431, 742; Mrs. J. N. Crouse, 740; Dr. G. G. Crozier and Family, 83; Mrs. R. R. Donnelley, 740; Peter Doycheff, 592; Ed. B. Edmunds, 174; Mrs. M. Grant Edmands, 426; Miss Harriet S. Ellis, 428; Rev. Wilhelm Fetler, 593, 664; Miss Eva Fewell, 763; Henry M. Ford, D.D., 609; J. H. Franklin, 377; Miss Giles, 743; Howard B. Grose, 124; Rev. Stephen Grosza, 438; L. M. Hainer and wife, 601; Rev. Robert Hamilton, 727; Baby Helen, 434; Rev. and Mrs. E. R. Hermiston, 110; Rev. Wilbert R. Howell, 440; Miss Beulah Hume, 763; Pres. E. W. Hunt, 461; Miss May Huston, 767; Rev. J. Frank Ingram, 255; Thomas Jefferson, 507; Miss Olive A. Jeffrey, 763; Mrs. Wm. Keech, 234; Rev. Wm. Keech, 233, 234; Mrs. and Rev. J. C. Killiam, 606; Rev. F. L. King 727; Rev. Guy C. Lamson, 442; Mrs. A. G. Lester, 744; R. D. Lord, D.D., 610; Rev. Eric Lund and Fernandez, 572; Robert Stuart MacArthur, D.D., 563; J. McIlravy, 90; Mrs. Andrew MacLeish, 429; Rev. A. Mangano, 418; Mrs. Emma C. Marshall, 745; Misses Alice and Minna Matthews, 764; Joseph W. Mauck, LL.D., 608; Rev. Juan McCarthy and family, 818; Hon. E. P. Metcalf, 609; F. B. Meyer, D.D., 590; Miss Edna Miller, 763; Miss Joanna P. Moore, 739;

Illustrations — *Continued:*
H. L. Morehouse, LL.D., 395; Miss Ada Morgan, 773; H. R. Moseley, D.D., 415; John R. Mott, 124; Mrs. John Nuveen, 741; A. C. Osborn, D.D., 536; Miss Packard, 743; Mrs. H. W. Peabody, 339; Chas. W. Perkins, 201; Rev. F. J. Peters, 12; Rev. G. Lee Phelps, 728; M. Pitchiah and Family, 239; J. T. Proctor, 307; Mrs. A. E. Reynolds, 742; Mrs. Carrie A. Robinson, 427; Supt. A. B. Rudd, D.D., 90; Mrs. H. C. Safford, 427; George Sale, D.D., 90; B. Samuel and famiy, 244; Miss Hazel Schick, 771; Rev. D. L. Schultz, 159; Miss Frances M. Schuyler, 745; R. G. Seymour, D.D., in group, 214; William Shaughnessy, 259; Rev. Howard Wayne Smith, 596; Mrs. G. H. Soule (Dorothy King), 481; Chas. H. Spalding, D.D., 253; T. H. Stacy, D.D., 608; Sec'y Stackhouse, D.D., 423; Miss Henrietta Stassen, 769; Rev. E. M. Stephenson, 558; Rev. K. Takahashi and Children, 357; Rev. E. T. Tomlinson, Ph.D., 659; Prof. Tong Tsing-en, 514; Miss Mary Traver, 763; Andreas Udvarnoki, 599; Rev. Mr. Umberger and wife, 487; Neketa Esajowitch Voronin, 594; Miss Nellie Waller, 763; F. A. Wells, 523; Mrs. Katherine S. Westfall, 744; Chas. L. White, D.D., 807; Geo. C. Whitney, 35; Rev. W. A. Wilkin, 729; Cornelius Woelfkin, D.D., 548.
Russia:
331, 332, 664–8.
Schools, Theological, in Porto Rico:
96.
Swedish Baptists:
Baraca Class, St. Paul, 477.
Vacation Bible Schools:
19–22.
Western (Home Mission Frontier Work):
135, 328, 419 (Arizona mining town); 420, 421, 443, 476, 485–7 (Galena, Kans.), 600, 602, 606; (Camp Crook, N.D.), 631, 655, 656, 658, 716, 764, 765; Nov. cover.
Women Speakers in Jubilee Campaign:
338.
Woman's Work in Home Missions:
763–5, 767, 769, 771, 772.
World Alliance, Philadelphia:
563, 578, 581, 582, 584, 587, 590–4.
Immigrants and Immigration:
Canada's Carefulness in Regard to 28
The Downcown Church 29–32
Russian Baptists of Pueblo 45, 46
Hindu Invasion of the Pacific Coast . . . 49
Conversion of Italian Catholic Immigrant . 50
Crimnial Immigrants 346
See also pp. 42; Home Mission Notes; Foreign Populations.
India:
Industrial Education in 15–18, 775
Model Village Church, A 18
Power of Caste 51
Missionary Career of Dr. Clough 52–4
Uplifting Non-Caste Madigas 238–45
Canadian Missions in 678–80
See also Foreign Missionary Notes; Burma and Assam.
Indian — see American Indian.
Industrial Education:
In India 15–18, 206
Among American Indian Women 37

Institutes in Vermont 116, 117
International Missionary Union 464
Italian Baptist Church, First, of Brooklyn . . 417–19
JACOBS, Mrs. J. P.
A Fortnight on the Road 749–52
Japan:
Hopeful Conditions in 603, 604
Impressions of New Missionary. 814–16
Judson Centennial 344, 777
Judson House 131
KILLIAN, Rev. J. C.
The Chapel Car and its Field 605–7
KING, DOROTHY.
Cross or Crescent? 480–3
KURTZ, Rev. FRANK.
Model Village Church, A 18
Lake Mohonk Conference 817
Laymen's Missionary Movement:
Inter-denominational Meetings 35
Rochester Meeting 36
A Cowboy's Interest in the Laymen's Missionary Banquet 68
Buffalo Meeting 118–20
At Fall River 172
At Springfield 262, 263
How the Movement Helps the Whole Church 170
Baptist Laymen's Rally Song 262
How the Movement Converted One Pocket-Book 265–7
West Virginia Meetings 341
Campaign in Minnesota 424
In Chicago 489
First Annual Report of Sec. Stackhouse . . 543
A Strange Conversation 613–15
Victories 686, 687
Some Vital Questions 753, 754
Every-Member Canvass 830, 831
Source of Intelligence 831
Also pp. 423 ff.; 543 ff.
LERRIGO, Rev. P. H. J., M.D.
A Bible of Filipino Manufacture 571–4
MCCARTHY, Rev. J. H.
Echoes from Eastern Cuba 818, 819
MCCOURTNEY, Rev. T. F.
A Look Ahead in Arizona 419–22
MACLEISH, Mrs. ANDREW.
Woman's Part in Christianizing the World . 673–6
MAXFIELD, Rev. C. L.
The Philippine Conference 178–80
Ministers' Benefit Fund 659, 723
Minister's Waste Basket 396, 397
Missionary Expositions:
Burma in Boston 335
Orient in Providence 623
Orient in Waverly. 683–5
World in Boston 58, 260, 261, 399–411
Missionary Programs for 1911, 55, 126, 196, 268, 325 494, 545, 621, 681, 746, 755, 756, 758.
Missionary Spirit, Unity of the 278
MOORE, Rev. J. M.
See Baptist Forward Movement.
Mormons Growing in Power 272
Need of Men on Mission Fields . . . 120, 121, 281
Neglected Fields, Survey by Home Missions Council 747, 748
Negro — see American Negro.
NORCROSS, Rev. J. E.
A Fine Example of Missionary Unity . . 116, 117
Northern Baptist Convention:
General Apportionment Committee:
Rounding up the 1910–1911 Budget Campaign, 101, 102; Raising the Budget in the Local Church, 129; Conference with Laymen's Movement and Forward Movement, Asbury Park, 191, 192; Proposed Modifications of Apportionment Plan, 236, 237; Suggestions for a Better Way, 247; Beyond the Budget — What? 249, 250; The Societies and the Budget, 250, 251. The Budget — Apportionment Plan, 333; Interview Concerning Apportionment, 412–14; Bulletin of Year's Financial Showing, 435; Bulletin No. 1, 736, 737.
Ministers' Benefit Fund 659, 723
See also Philadelphia Convention.
Opening the World to Missions 27, 28
Opium Conference at the Hague 758
Oriental Press, Echoes from, 122, 123, 183, 273, 546, 688, 863.
PADELFORD, Rev. F. W., D.D.
A Significant Missionary Conference. . . 191, 192
PARSHLEY, Rev. W. B.
Hopeful Conditions in Japan 603, 604
PERKINS, C. W., Service as Treasurer of the Foreign Society 201
PETERS, Rev. F. J.
The Cuban Convention 414–16
PETERS, Rev. F. J., Work of, in Cuzco, Peru . 12–14
Philadelphia Convention:
Preliminary Announcements 194, 195
Scope, Place, Subjects, Rates, etc.. . . . 310, 311
Information as to Delegates 327
World Alliance: Letter of Dr. E. Y. Mullins 349
The City: Its Churches; Baptists in . . . 380–91
The Philadelphia Meetings: Opening Sessions, 460–63; Annual Reports, 465–79; Annual Meetings, 517–31; General Convention, 576, 577; World Alliance, 578–97; Jottings, 598, 599.
Philippine Islands:
Hospital News from Iloilo 115, 116
The Philippine Conference 178–80
Self Support in the 312–14
A Transformed Village 532, 533
Bible of Filipino Manufacture 571–4
Pittsburg, Baptist Mission Work in 40–2
Poetry:
Baptist Laymen's Rally Song 262
Beautiful Easter 219
Call of the Christ 87
Christian Mother's Prayer 434
Door of the New Year 3
How the Baptist Laymen's Movement Converted One Pocket-Book 256–7
Prayer, A 398
Search, The 293
Woman's Christmas 838
Polyglot Page. 361, 446
PORTER, Rev. H. A., D.D.
Modern Macedonian Cry 330–2
Porto Rico — see Cuba and Porto Rico.
PROPER, Rev. D. D., D.D.
A Missionary Itinerary in North Dakota . 127, 128
Paying a Church Debt Fifty-five Years Ago 328, 293.
Proportionate Giving 724
RUDD, Rev. A. B., D.D.
A Sample Sunday in Porto Rico 648, 649

Russia:
Census of . . . 271
Fetler's Work in . . . 664–8
Gift for . . . 701
Russians in U.S. — see Immigrants and Immigration.
Risinger, Rev. W. E.
On the Northwestern Frontier . . . 669–72
Saillens, Rev. R.
Baptist in North Africa . . . 105–8
Sale, Rev. George, D.D.
A New Porto Rico . . . 88–97
The Baptist Belt in Porto Rico . . . 316–24
Schultz, Rev. D. L.
Making the Children Happy . . . 156–58
Schultz, Rev. D. L., Work of . . . 156–62
Schuyler, Miss F. M.
Baptist Women in Home Mission Work . . 738–45
Sermon Illustrations:
Conversion of an Italian Catholic Bigot . . 50
Giving the Best . . . 50
Power of Caste . . . 51
Confucianist's Testimony to Christianity . . 51
Remarkable Japanese Letter . . . 61
How the Light Came to Annie . . . 65
Two Bootblacks and Opportunity . . . 117
Hoffman's Christ Unveiled in Japanese Public School . . . 130
Buddhist's Confession . . . 133a
How a Rancher's Wife gets her Missionary Money . . . 136
Traveled a Hundred Miles for Baptism . . 279–80
Influence of Example . . . 343
The Bible as a Force . . . 344, 442
When "Loss of Face" Does not Matter . . 350
A "Happy Family" in Burma . . . 488
A Chinese Prodigal Son . . . 495
"I Never Knew it Before" . . . 496
At the Hanyang Hospital . . . 497
With an American Doctor in China . . . 549
An Incident in the Russo-Japanese War . . 551
A Spanish Soldier's Transformation . . . 554, 555
"One That Loves Like Anondi" . . . 626, 627
A Jewel from a Mine . . . 630
Finding the People . . . 630
"She hath done what she could" . . . 698
Hungry for the Word . . . 701
See also Foreign Mission Notes: Home Mission Notes.
Seymour, Rev. R. G., D.D.
A Ten Thousand Mile Tour . . . 820–3
Shop Meetings for Men . . . 109–11, 605–7
Siege of Shawneetown . . . 302–6
Smith, Rev. R. A.
What Can We Do For the Country Church? 655–8
Spalding, Rev. C. H., D.D., Services as District Secretary of the A.B.P.S. . . . 252–4
Sparks, W. J.
The Siege of Shawneetown . . . 302–6
Stackhouse, Rev. W. T., D.D.
See Laymen's Missionary Movement.
Stacy, Rev. T. H., D.D.
Outline of Free Baptist Foreign Mission Work . . . 103–5
Statistics:
Missions in China . . . 344
Some Baptist Figures . . . 345, 561
Episcopal Missions . . . 757
Swedish Baptist Conference, Thirty-second Anniversary of . . . 782
Thomas, R. C.
An Event in Iloilo, P.I. . . . 115, 116
Tidings-Missions Merger, 677; Welcome Tidings, 760.
Tilton, Mrs. J. C.
A Woman's Plea for Union . . . 836, 837
Titterington, S. B.
A Day with "Glad Tidings" . . . 23–5
Vacation Bible Schools . . . 19–22
Vermont, Educational and Inspirational Campaign in . . . 116, 117
West, The:
Day, with "Glad Tidings" at Powell, Wyoming . . . 23–25
Anecdotes of a Frontier Missionary . . . 44
Russian Baptists of Pueblo . . . 45, 46
Missionary's First Visit to a New Town . . 50
Sunday School Work in South Dakota . . 67
Missionary Tour Through North Dakota . 127, 128
Reminiscences of a Veteran Colporter . . . 173–7
The Church at Strawberry Point, Iowa . 328, 329
Trained Pioneering at Camp Crook . . . 600–2
On the Northwestern Frontier . . . 669–72
Draining Marshlands in . . . 716, 717
Neglected Fields . . . 747, 748
Tour Through New Mexico, Arizona, and Southern California . . . 749–52
Ten Thousand Mile Tour . . . 820–3
See also American Indians; Home Mission Notes.
White, Rev. C. L., D.D.
Saving the Foreign Children . . . 256–8
The Minister's Waste Basket . . . 396, 397
A Genuine Indian Camp Meeting, 726–31; 806–12
Willmarth, Rev. J. W., D.D., LL.D.
Concerning Comity and Coöperation . . . 38, 39
Woelfkin, Rev. Cornelius, D.D., Greetings from . . . 548
Woman's Foreign Societies, Annual Meetings 426–31
Woman's Home Mission Society, Annual Report . . . 491, 492
Announcement of Tidings-Missions Merger 677
Woman's Home Mission Work:
Notes . . . 616–7; 839–44
In Mining Regions . . . 764, 765
Miss Huston's Message . . . 767
Baptist Missionary Training School . . . 769, 770
Light Bearer's Department . . . 770
Young Women's Societies . . . 771, 847
The Workers' Department . . . 772, 850
History of Baby Band . . . 844–6
Woman's Part in Christianizing the World . . 673–6
Woman's Plea for Union . . . 836, 837
Women's Jubilee Meetings in Washington, 193; in Buffalo, 269; New England and New York Meetings, 337–40.
Women, Baptist, in Home Mission Work . . 738–45
World in Boston — see Missionary Expositions.

MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS
MISSIONS

New Books of Timely Interest

THE TASK WORTH WHILE

or

The Divine Philosophy of Missions

By HENRY C. MABIE, D. D.

A new book by Doctor Mabie is a matter of general interest. The genesis and unique character of this work make it doubly so. When Doctor Mabie, a short time since, surrendered his secretaryship in the American Baptist Foreign Mission Society, which he had so long and in so masterly a way filled, it was felt that he possessed a knowledge of our missionary work which needed to be utilized. It was felt likewise, and more emphatically, that there was an impelling spirit behind that knowledge which it would be in the highest degree helpful to have imparted to others. Arrangements, therefore, were made by the faculties of our theological seminaries for the delivery of a course of lectures in those several institutions embodying both Doctor Mabie's extensive knowledge, and also with his dynamic spirit. The publication of the lectures was called for by the students who listened to them and by the wide interest excited by their delivery. **Price, $1.25 net.**

THE EFFICIENT LAYMAN

or

The Religious Training of Men

By HENRY F. COPE, General Secretary Religious Education Association

As even those know who are in the most casual and superficial touch with the religious movements of the day, the church is being awakened to the necessity and importance of using its laymen more than it has ever done. The Brotherhoods, the Laymen's Missionary Movement, and the Forward Missionary Movement among our young people all bear testimony on that point. The men themselves in our churches are feeling the impulse of the movement. It is not enough for them to join in worship with more or less of fervor; they want to be doing something.

This book has grown out of this felt lack in our church administration. It is a thorough study of the whole subject, and is a positive contribution to the Laymen's Movement in our churches, and toward the utilization of all forces in our church life. It should be in the hands of every intelligent layman in our churches. **Price, $1.00 net.**

All the Mission Study Text-Books may be secured from

American Baptist Publication Society

Philadelphia Boston Chicago St. Louis Toronto, Can.

¶ A good many people believe that Education comes only from schools and colleges.

¶ It doesn't.

The most effective, most worth-while Education comes from a knowledge of human nature and a knowledge of life.

¶ And the best way to learn these things that are real, is in the pages of Mark Twain's books. You have thought of him only as a humorist and philosopher.

¶ He is far more than this—he is first of all a Teacher, and you may benefit by his rich experience—use his powers of observation—learn human nature through his pages.

MARK TWAIN'S WORKS 1/2 PRICE

Copyright, 1907, by A. F. Bradley.

It had been Mark Twain's ambition to have his books in every American home, and he made a great personal sacrifice to bring about this remarkable opportunity—for the first time in the history of publishing, copyrighted books are sold at the price of non-copyrighted books—the chance will not come again.

Now for the first time you get a complete set of all Mark Twain's writings at just exactly one-half the price they have ever been sold before. This is a new edition, just as complete as the old one, which still sells, by the way, at $50.00. This new edition is only $25.00—for the 25 volumes. Never before has a copyrighted library set of a standard author's works been issued at such a low figure.

In this new set there are beautiful pictures by Frost, Newell, Smedley, Thulstrup, Clinedinst, Kemble, and Opper. The binding is in rich red rep silk book cloth, with title labels stamped in gold. The books are printed on white antique wove paper, especially made for this edition. Each volume is of generous size and bulk, 5x7½ inches.

HARPER & BROTHERS

A Catalogue of Our Standard Sets of Books will be sent upon request

When you write to Advertisers, kindly mention Missions

HARPER & BROTHERS
Franklin Square
New York City

Please send me for examination, carriage free, a set of **MARK TWAIN'S WORKS, Author's National Edition,** twenty-five volumes, cloth binding. It is understood I may retain the set for five days, and at the expiration of that time, if I do not care for the books, I will return them at your expense. If I keep the books, I will remit $2.00 a month until the full price, $25.00, has been paid, or, within thirty days, $23.75 as payment in full.

M-1

Signature.....

Send books to.....

If 12000 Physicians Diagnosed YOUR Case

AND if these 12,000 physicians advised the identical treatment—you would accept their prescription with implicit confidence. You would be positive that all these physicians could not possibly be in error and that such overwhelming unity of opinion must be *final.*

More than 12,000 physicians have given their written testimony to the remarkable value of Sanatogen in all nerve disorders; they have seen in their own practice how Sanatogen re-vitalizes exhausted bodies—how it infuses new vigor, new life, new strength into nervous systems weakened by disease, overwork or worry. The verdict of these 12,000 authorities is convincing beyond doubt—and is safe for you to act upon.

Yet these 12,000 physicians represent but a fraction of the total number who every day in every land prescribe Sanatogen for their patients.

The opinions reproduced herewith are from men of international fame and authority. Show them to your physician and make sure you start Sanatogen *at once.*

We have published an intensely interesting book by a prominent physician-author who convincingly drives home the fact that our present mode of living creates nervous disorders and then clearly explains the remedy. Also in this book are published many convincing letters to Sanatogen's merit by world-famous people. ***Write today for a free copy.***

Sanatogen is sold in three sizes—$1.00—$1.90—$3.60

Get it from your druggist—if not obtainable from him, write

THE BAUER CHEMICAL CO. 508 Everett Building New York

Prof. C. A. Ewald:
Doctor honoris causa of John Hopkins University, Baltimore writes from Berlin. "I am able to speak from my own observations made at the bedside of patients, and I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism which were mainly of a nervous or neurasthenic origin), and have obtained excellent results.

Prof. E. von Leyden, of Berlin, writes:
"I have gladly and frequently prescribed Sanatogen in cases of delicate patients, in my clinical as well as my private practice and am extremely satisfied with the results."

Prof. A. Eulenburg, of Berlin University, writes:
"I can regard it as a most valuable and helpful remedy in the treatment of most nervous diseases, including those accompanied by malnutrition."

Sir Charles Cameron, C.B., M.D.:
"Sanatogen is a substance of highest nutritive value containing a large amount of phosphorus which can be easily absorbed. It is an excellent nerve food."

Prof. Albert Neisser writes:
"The experiments that I have thus far made with Sanatogen, especially in cases of patients suffering from loss of appetite and neurasthenia, have been most satisfactory."

Prof. C. von Noorden, of Vienna University, writes:
"Sanatogen is of especial value in the various forms of anaemia and general debility. It is an excellent albuminous preparation."

Photo by PACH BROS.

FEBRUARY, 1911

MISSIONS

A STREET BALCONY IN MANILA, P.I.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 413 N. Y. Life Building, Omaha, Neb.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MISS CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MARCH, 1921

MISSIONS

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
L. C. BARNES, D.D., New York, Field Sec'y
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MISS CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS

CASTE BOYS IN MISSION SCHOOL IN INDIA

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D. New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MISS CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

Changing Conditions in China
An Editorial Interview

The Baptist Belt in Porto Rico
Supt. George Sale, D.D.

Self-Support in the Philippines
Rev. E. A. Bigelow

The Siege of Shawneetown
Walter J. Sparks

Dr. Clifford's Letter to the Churches

A Modern Macedonian Cry
Henry Alfred Porter, D.D.

MAY, 1911

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
L. C. BARNES, D.D., New York, Field Sec'y
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

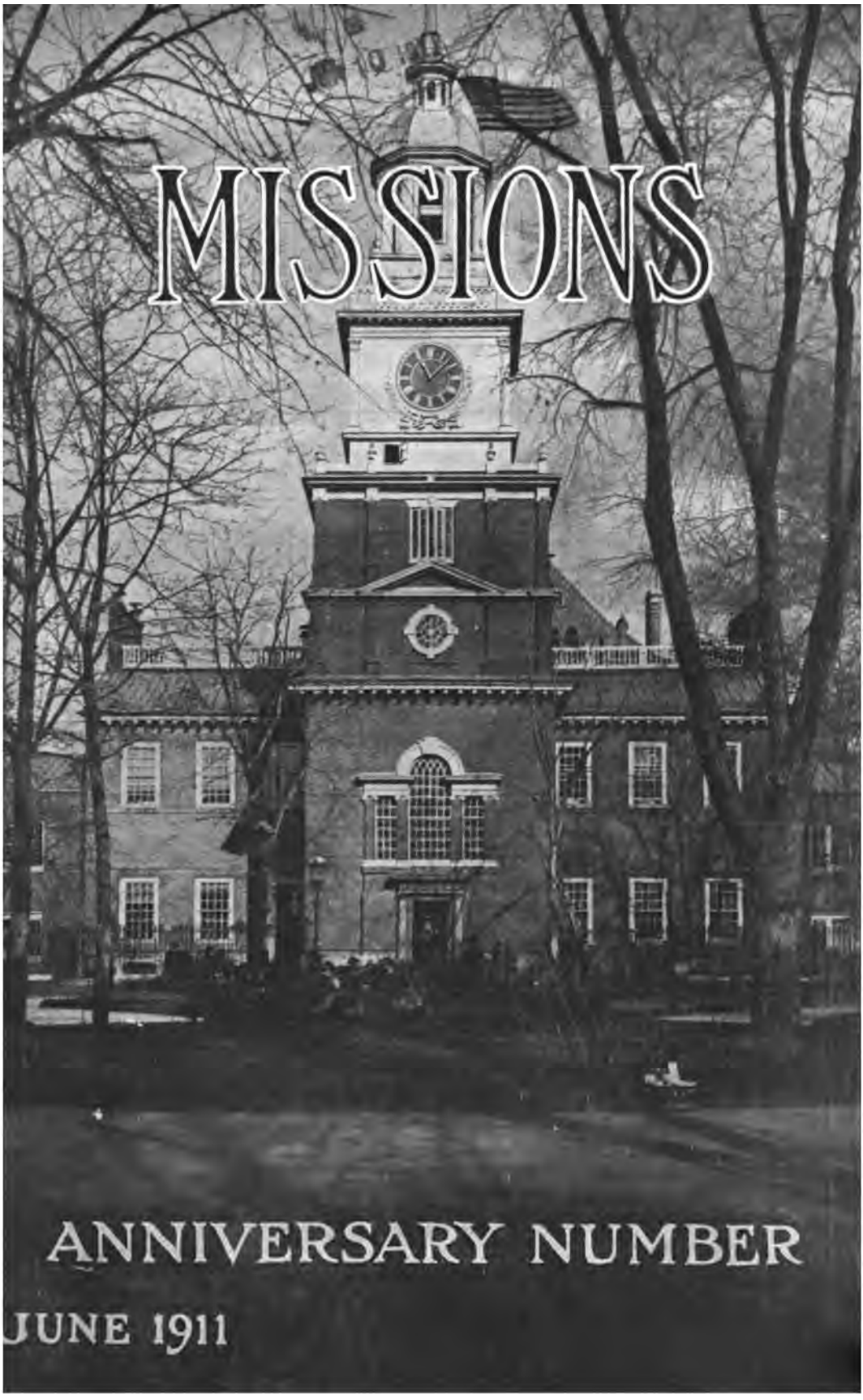
Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MISS CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.


MISSIONS
ANNIVERSARY NUMBER
JUNE 1911

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. ARTHUR L. SNELL, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 440 So. Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DI INS, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 440 So. Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—REV. GUY C. LAMSON, 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOB P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MISS CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

JULY, 1911

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. ARTHUR L. SNELL, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE E. W. LOUNSBERY, D.D., 440 So. Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 440 So. Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—REV. GUY C. LAMSON, 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

[redacted], ANDREW MacLEISH, President.
CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

The Northern Baptist Convention

By the Editor

Annual Meetings of the Home and Foreign Mission Societies and of the Publication Society

Chief Characteristics of Some Mission Fields

Prof. A. W. Anthony, D.D.

The Home Mission Schools

The Baptist World Alliance

Report in September Number

AUGUST, 1911

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

CORNELIUS WOELFKIN, D.D., New York, Pres.
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
GEO. B. HUNTINGTON, Mass., Recording Sec'y.
THOMAS S. BARBOUR, D.D., Foreign Sec'y.
FRED P. HAGGARD, D.D., Home Sec'y.
GEO. B. HUNTINGTON, Assistant Sec'y.
REV. STACY R. WARBURTON, Assistant Sec'y.
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — Rev. ARTHUR L. SNELL, 23 East 26th Street, New York.
SOUTHEASTERN — Rev. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE — E. W. LOUNSBURY, D.D., 440 So. Dearborn Street, Chicago, Ill.
CENTRAL — HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC — Rev. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA — Rev. JOHN S. STUMP, D.D., 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO — Rev. T. G. FIELD, Granville, Ohio.
WABASH — Rev. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR — FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE — C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District) — Rev. H. E. TRUEX, D.D., Metropolitan Building, St. Louis, Mo.
NEBRASKA (Special District) — Rev. WILSON MILLS, D.D.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
D. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N.Y., Corr. Sec'y
W. M. WALKER, D.D., Penn., Recording Sec'y.
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y.
FRANK T. MOULTON, New York, Treasurer.
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION — GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION — D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN — Rev. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST — C. A. WOODDY, D.D., 308 Y.M.C.A. Building, Portland.
FOREIGN POPULATIONS — Rev. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS — Rev. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N.J.

District Secretaries

NEW ENGLAND — Rev. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK — Rev. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN — Rev. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
CHICAGO — Rev. J. Y. AITCHISON, D.D., 440 So. Dearborn St., Chicago.
CENTRAL — D. D. PROPER, D.D., Omaha.
SOUTHWESTERN — Rev. BRUCE KINNEY, Topeka, Kansas.
PACIFIC — Rev. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

W. HOWARD DOANE, Ohio, President
HON. E. S. CLINCH, New York, 1st Vice-Pres.
FRANK STRONG, LL.D., 2nd Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer.

District Secretaries

NEW ENGLAND—Rev. GUY C. LAMSON, 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—Rev. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—Rev. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

Rev. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

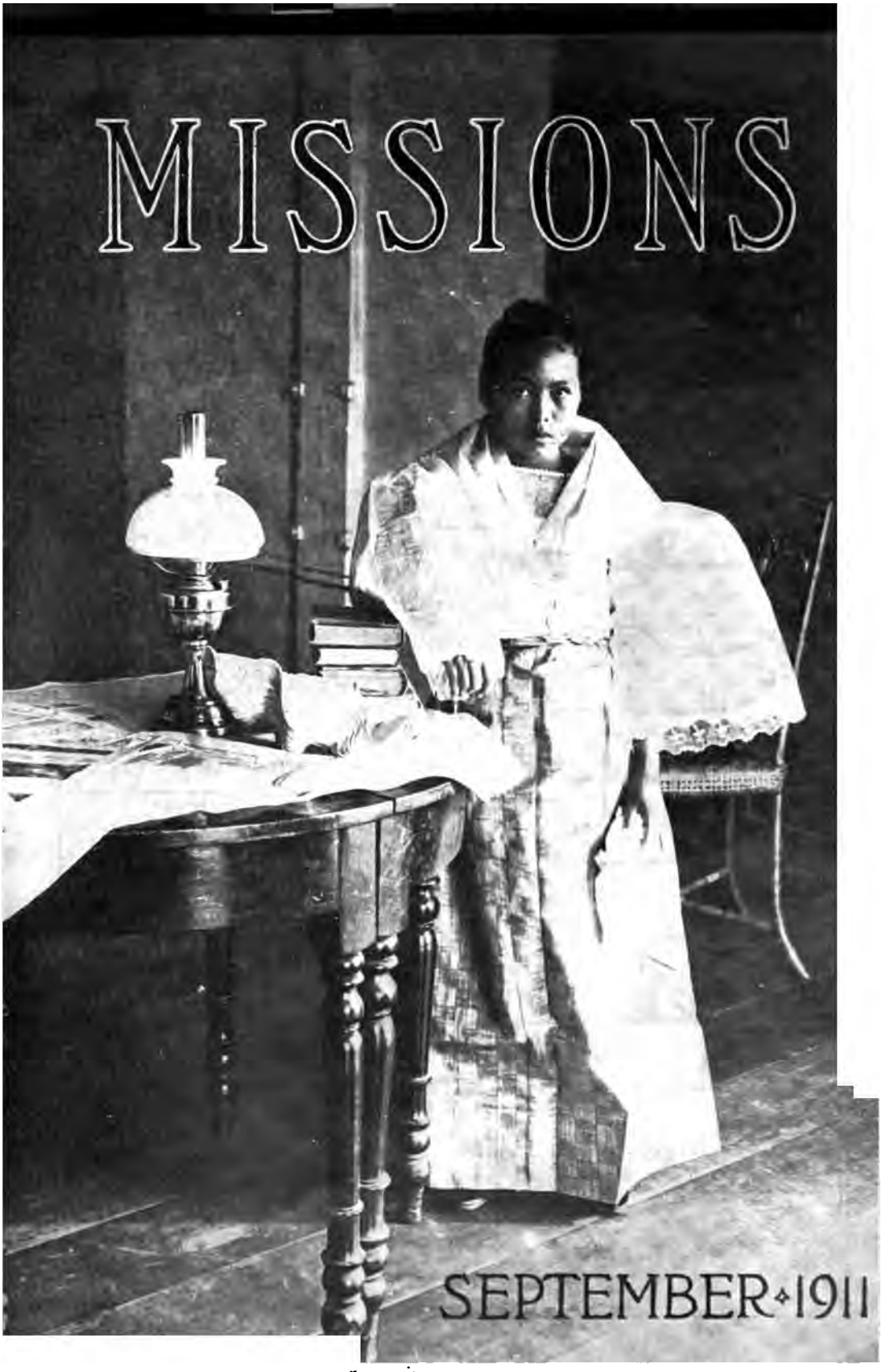
MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

[redacted]ANDREW MacLEISH, President.
[redacted]L T. CRANE, Rec. Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS



SEPTEMBER · 1911

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

E. B. BRYAN, LL.D., New York, President
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
REV. C. A. WALKER, Penn., Recording Secretary
THOMAS S. BARBOUR, D.D., Foreign Sec'y
FRED P. HAGGARD, D.D., Home Sec'y
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND—W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK—REV. CHARLES L. RHOADES, 23 East 26th Street, New York.
SOUTHEASTERN—REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
LAKE—E. W. LOUNSBURY, D.D., 324 Dearborn Street, Chicago, Ill.
CENTRAL—HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN—I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC—REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA—REV. JOHN S. STUMP, 1705 Seventeenth Street, Parkersburg, W. Va.
OHIO—REV. T. G. FIELD, Granville, Ohio.
YELLOWSTONE—C. A. COOK, D.D., 1503 Mission Ave., Spokane, Washington.
MISSOURI (Special District)—REV. H. E. TRUEX, Metropolitan Building, St. Louis, Mo.
WABASH—REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
SUPERIOR—FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
B. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N. Y., Corr. Sec.
W. M. WALKER, D.D., Penn., Recording Sec'y
C. L. WHITE, D.D., New York, Assoc. Corr. Sec'y
FRANK T. MOULTON, New York, Treasurer
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION—GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION—D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST—C. A. WOODDY, D.D., 308 Y. M. C. A. Building, Portland.
FOREIGN POPULATIONS—REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS—REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N. J.

District Secretaries

NEW ENGLAND—REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK—REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN—REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
LAKE—REV. J. Y. AITCHISON, 324 Dearborn St., Chicago.
CENTRAL—D. D. PROPER, D.D., Omaha.
SOUTHWESTERN—REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC—REV. A. M. PETTY, Los Angeles, Cal.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

SAMUEL A. CROZER, Penn., President
W. HOWARD DOANE, Ohio, 1st Vice-Pres.
W. G. BRIMSON, Ills., 2nd Vice-Pres.
FRANK STRONG, LL.D., 3d Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer

District Secretaries

NEW ENGLAND—C. H. SPALDING, D.D., 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

ANDREW MacLEISH, President.
CARRIE E. PERRINE, Home Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

MISSIONS

CASTE BOYS IN MISSION SCHOOL IN INDIA

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

CORNELIUS WOELFKIN, D.D., New York, Pres.
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
GEO. B. HUNTINGTON, Mass., Recording Sec'y.
THOMAS S. BARBOUR, D.D., Foreign Sec'y.
FRED P. HAGGARD, D.D., Home Sec'y.
GEO. B. HUNTINGTON, Assistant Sec'y.
REV. STACY R. WARBURTON, Assistant Sec'y.
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — REV. ARTHUR L. SNELL, 23 East 26th Street, New York.
SOUTHEASTERN — REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
CENTRAL — HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 614 Massachusetts Building, Kansas City, Mo.
PACIFIC — REV. A. W. RIDER, 906 Broadway, Oakland, Cal.

Joint District Secretaries: Home and Foreign

KANAWHA — JOHN S. STUMP, D.D., 1705 Seventeenth Street Parkersburg, W. Va.
OHIO — REV. T. G. FIELD, Granville, Ohio.
WABASH — REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
LAKE — J. Y. AITCHISON, D.D., 440 So. Dearborn St. Chicago, Ill.
SUPERIOR — FRANK PETERSON D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE — C. A. COOK, D.D., 1503 Mission Ave., Spokane, Wash.
MISSOURI (Special District) — H. E. TRUEX, D.D., Metropolitan Building, St. Louis, Mo.
NEBRASKA (Special District) — WILSON MILLS, D.D., Omaha Nat'l Bank Building, Omaha, Neb.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
D. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N.Y., Corr. Sec'y.
W. M. WALKER, D.D., Penn., Recording Sec'y.
C. L. WHITE, D.D., New York, Assoc. Corr Sec'y.
FRANK T. MOULTON, New York, Treasurer.
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION — GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION — D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN — REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST — C. A. WOODDY, D.D., 308 Y.M. C. A. Building, Portland.
FOREIGN POPULATIONS — REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS — REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N.J.

District Secretaries

NEW ENGLAND — REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK — REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN — REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
CENTRAL — D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha.
SOUTHWESTERN — REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC — REV. A. M. PETTY, Los Angeles, California.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

W. HOWARD DOANE, Ohio, President
HON. E. S. CLINCH, New York, 1st Vice-Pres.
FRANK STRONG, LL.D., 2nd Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., Recording Secretary
R. G. SEYMOUR, D.D., Miss'y and Bible Sec'y
REV. HOWARD WAYNE SMITH, Asst. Sec'y
H. S. HOPPER, Treasurer.

District Secretaries

NEW ENGLAND—REV. GUY C. LAMSON, 16 Ashburton Place, Boston, Mass.
NEW YORK—W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE—REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST—T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN—REV. JOB P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N. C.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. P.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, Field Sec'y
MRS. E. C. MARSHALL, Chicago, Treasurer

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

Ford Building, Boston, Mass.

MRS. M. G. EDMANDS, President
MRS. H. G. SAFFORD, Foreign Sec'y
MISS H. F. ELLIS, Home Sec'y
MRS. C. A. ROBINSON, Field Sec'y
MISS ALICE E. STEDMAN, Treasurer

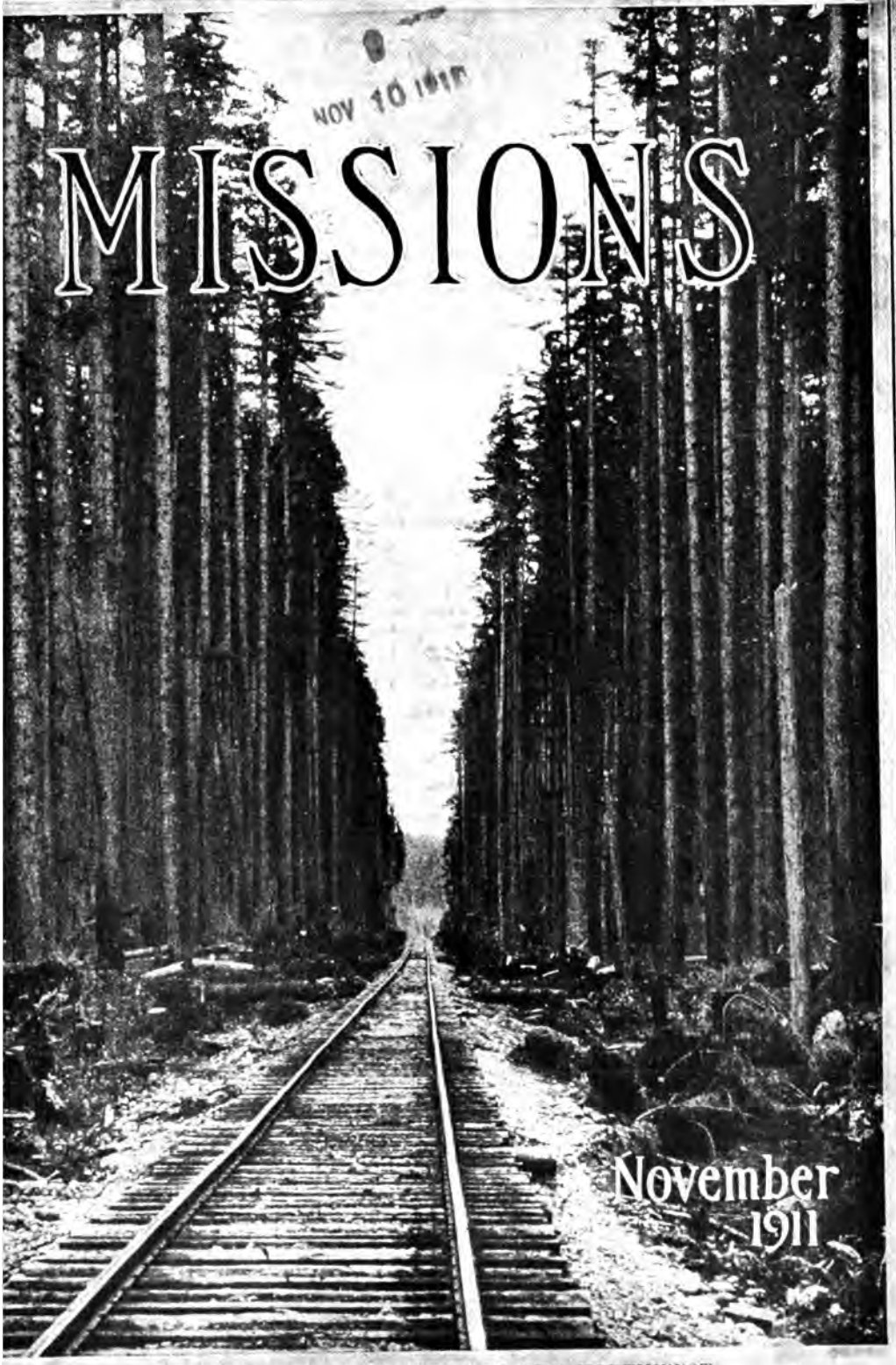
WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST

450 E. 30th St., Chicago

MRS. ANDREW MacLEISH, President.
MRS. H. T. CRANE, Rec. Sec'y.
MISS MARY E. ADKINS, Foreign Sec'y.
MISS ELLA D. MacLAURIN, Gen'l Field Sec'y.
MRS. KEMPSTER B. MILLER, Treasurer.

NOV 10 1911

MISSIONS



November
1911

A TYPICAL RAILROAD SCENE IN THE NORTHWEST

The road runs for miles through dense pine forests

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FORD BUILDING, BOSTON, MASSACHUSETTS

General Officers

CORNELIUS WOELFKIN, D.D., New York, Pres.
I. W. CARPENTER, Neb., 1st Vice-Pres.
GEO. C. WHITNEY, Mass., 2d Vice-Pres.
ANDREW MacLEISH, Ill., 3d Vice-Pres.
GEO. B. HUNTINGTON, Mass., Recording Sec'y.
THOMAS S. BARBOUR, D.D., **Foreign Sec'y.**
FRED P. HAGGARD, D.D., **Home Sec'y.**
GEO. B. HUNTINGTON, **Assistant Sec'y.**
REV. STACY R. WARBURTON, **Assistant Sec'y.**
CHAS. W. PERKINS, Treasurer

District Secretaries

NEW ENGLAND — W. E. WITTER, D.D., Ford Building, Boston, Mass.
NEW YORK — REV. ARTHUR L. SNELL, 23 East 26th Street, New York.
SOUTHEASTERN — REV. FRANK S. DOBBINS, 1701 Chestnut Street, Philadelphia, Pa.
CENTRAL — HENRY WILLIAMS, D.D., 424 Utica Building, Des Moines, Ia.
SOUTHWESTERN — I. N. CLARK, D.D., 611 Massachusetts Building, **Kansas City, Mo.**
PACIFIC — REV. A. W. RIDER, 906 Broadway, Oakland, **Cal.**

Joint District Secretaries: Home and Foreign

KANAWHA — JOHN S. STUMP, D.D., 1705 Seventeenth Street, Parkersburg, W.Va.
OHIO — REV. T. G. FIELD, Granville, Ohio.
WABASH — REV. S. C. FULMER, 1738 Ruckle Street, Indianapolis, Ind.
LAKE — J. Y. ATCHISON, D.D., 440 So. Dearborn St., Chicago, Ill.
SUPERIOR — FRANK PETERSON, D.D., 407 Evanston Building, Minneapolis, Minn.
YELLOWSTONE — C. A. COOK, D.D., 1503 Mission Ave., Spokane, Wash.
MISSOURI (Special District) — H. E. TRUEX, D.D., Metropolitan Building, St. Louis, Mo.
NEBRASKA (Special District) — WILSON MILLS, D.D., Omaha Nat'l Bank Building, Omaha, Neb.

SPECIAL JOINT SEC'Y OF THE GENERAL SOCIETIES, A. W. ANTHONY, D.D., Lewiston, Me.

AMERICAN BAPTIST HOME MISSION SOCIETY

23 EAST 26TH STREET, NEW YORK

General Officers

FRED A. WELLS, Illinois, President
D. K. EDWARDS, Calif., 1st Vice-Pres.
C. C. BARRY, Mass., 2d Vice-Pres.
CHAS. T. LEWIS, Ohio, 3d Vice-Pres.
H. L. MOREHOUSE, D.D., LL.D., N.Y., **Corr. Sec'y.**
W. M. WALKER, D.D., Penn., **Recording Sec'y.**
C. L. WHITE, D.D., New York, **Assoc. Corr. Sec'y.**
FRANK T. MOULTON, New York, **Treasurer.**
L. C. BARNES, D.D., New York, Field Sec'y

General Superintendents

SUPERINTENDENT OF EDUCATION — GEORGE SALE, D.D., 107 Park St., Atlanta, Ga.
CENTRAL DIVISION — D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha, Neb.
SOUTHWESTERN — REV. BRUCE KINNEY, Topeka, Kans.
PACIFIC COAST — C. A. WOODDY, D.D., **308 Y. M.** C. A. Building, Portland.
FOREIGN POPULATIONS — REV. JAMES M. BRUCE, 23 E. 26th St., New York.
THE GERMANS — REV. G. A. SCHULTE, 419 So. Belmont Ave., Newark, N.J.

District Secretaries

NEW ENGLAND — REV. JAMES E. NORCROSS, Ford Building, Boston, Mass.
NEW YORK — REV. F. H. DIVINE, 23 E. 26th St., New York.
SOUTHEASTERN — REV. JAMES A. MAXWELL, 1701 Chestnut St., Philadelphia.
CENTRAL — D. D. PROPER, D.D., 429 Omaha Nat'l Bank Building, Omaha.
SOUTHWESTERN — REV. BRUCE KINNEY, Topeka, Kansas.
PACIFIC — REV. A. M. PETTY, Los Angeles, California.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701 CHESTNUT STREET, PHILADELPHIA

General Officers

W. HOWARD DOANE, Ohio, President
HON. E. S. CLINCH, New York, 1st Vice-Pres.
FRANK STRONG, LL.D., 2nd Vice-Pres.
A. J. ROWLAND, D.D., LL.D., Secretary
J. G. WALKER, D.D., **Recording Secretary**
R. G. SEYMOUR, D.D., **Miss'y and Bible Sec'y**
REV. HOWARD WAYNE SMITH, **Asst. Sec'y**
H. S. HOPPER, Treasurer.

District Secretaries

NEW ENGLAND — REV. GUY C. LAMSON, 16 Ashburton Place, Boston, Mass.
NEW YORK — W. W. PRATT, D.D., 23 East 26th Street, New York.
MIDDLE — REV. S. G. NEIL, 1701 Chestnut St., Philadelphia.
MIDDLE WEST — T. L. KETMAN, D.D., 168 Wabash Ave., Chicago.
WESTERN — REV. JOE P. JACOBS, 627 W. 39th St., Kansas City, Mo.
SUPT. OF WORK AMONG THE NEGROES: S. N. VASS, D.D., Raleigh, N.C.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 Vernon Ave., Chicago, Illinois

MRS. A. G. LESTER, Chicago, President
MRS. G. W. COLEMAN, Boston, 1st V. Pres.
MRS. L. A. CRANDALL, Minneapolis, 2d V. Pres.
MRS. T. S. TOMPKINS, Pasadena, 3d V. Pres.
MRS. E. C. MARSHALL, Chicago, Treasurer
MRS. J. N. CROUSE, Honorary President
MRS. KATHERINE S. WESTFALL, Chicago, Corr. Sec'y
MRS. A. E. REYNOLDS, Chicago, **Field Sec'y**
MISS FRANCES M. SCHUYLER, **Editorial Sec'y**

District Secretaries

NEW ENGLAND — MISS MAY HUSTON, Ford Building, Boston, Mass.
MIDDLE STATES — MRS. REUBEN MAPLESDEN, 4114 Pine Street, Philadelphia, Pa.
MIDDLE WEST —
PACIFIC COAST — MISS CARRIE O. MILLSPAUGH, 308 Y. M. C. A. Building, Portland, Ore.

BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

REV. JOHN M. MOORE, General Secretary, Ford Building, Boston

MISSIONS
Christmas
1911

THE BEST Christmas Present for $1.75

What other Christmas Present costs so little and means so much?

The Youth's Companion for All the Family

Fifty-two Crowded Numbers

ON JANUARY 1, 1912, the subscription price of The Companion will be advanced to $2.00 a year. When subscribing for your family (at the present price, $1.75) why not include two or three of your friends who will enjoy The Companion during the 52 weeks of the coming year? Save 25 cents by subscribing now for 1912. Nearly 250 stories—Stories of Strange and Perilous Adventure; Articles by Famous Men and Women; Contributions to Useful Knowledge and Inspirations to Success; The Boys' Page of Athletic Sports; The Girls' Page of Profitable Occupations, etc.

Send for the 20-Page Illustrated Announcement for 1912 and Sample Copies of the Paper.

All Remaining 1911 Issues Free

IF YOU CUT OUT AND ENCLOSE THIS COUPON (or mention this publication) WITH $1.75 FOR A NEW SUBSCRIPTION TO THE COMPANION FOR 1912, WE WILL SEND

KM 55

1. All the Issues for the 52 Weeks of 1912.
2. All the Issues for the remaining weeks of 1911, including the Holiday Numbers.
3. The Companion's Picture Calendar for 1912, lithographed in 10 colors and gold—an extra copy going to every one making a gift subscription.

All for $1.75

The last chance to get the paper at this price. SUBSCRIBE NOW—TO-DAY!

THE YOUTH'S COMPANION, BOSTON, MASS.

DEC 9 1911

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

CONTENTS FOR DECEMBER, 1911

	PAGE
EDITORIAL:	
Christmas all the Year	795
Send the Glad Tidings	795
Measuring Up to the Age	796
Two Years Old	797
Note and Comment	798
GENERAL:	
The Latest from China — T. S. Barbour, D.D.	793
Letter from Chengtu, West China — Rev. Joseph Taylor	799
The Conflict in China — Rev. John H. Deming	801
A Genuine Indian Camp Meeting — Chas. L. White, D.D.	806
Devotional	813
Impressions of a New Missionary — Rev. Earl H. Cressy	814
The Lake Mohonk Conference	817
Echoes from Eastern Cuba — Rev. Juan McCarthy	818
A Ten Thousand Mile Tour — R. G. Seymour, D.D.	820
Christmas in Burma — A. W. Anthony, D.D.	824
The Montreal Convention of Canadian Baptists	827
Opening of Home Mission Schools	833
A Woman's Plea for Union — Mrs. J. C. Tilton	836
Woman's Christmas (poem) — Lucy Larcom	838
THE BAPTIST LAYMEN'S MOVEMENT:	
The Every-Member Canvass — W. T. Stackhouse, D.D.	830
The Source of Intelligence	831
WOMAN'S WORK IN HOME MISSIONS:	
Notes from Our Mission Fields	839
History and Object of the Baby Band	844
Young Women's Societies	847
The Missionary Training School	849
Workers' Department	850
BAPTIST FORWARD MOVEMENT:	
Taking It Seriously	852
The Last Call	852

	PAGE
MESSAGES FROM THE WORLD FIELD:	
Student Gathering at Andover	854
From the Far Lands	855
From the Home Lands	858
Chapel Car and Colporter	860
THE JUNIORS	862
Echoes from the Oriental Press	863
THE BOOK TABLE:	
Reviews and Missions in the Magazines	865
Program for Missionary Meeting	867
FINANCIAL STATEMENTS	868
INDEX FOR 1911	869
ILLUSTRATIONS:	
Christmas Joy	Cover
Glad Tidings	Frontispiece
American M. E. Mission, Chengtu, China	799
Canadian Mission Press, Chengtu	800
Soldiers at Hankow Headquarters	801
Arsenal at Hanyang	802
Harvesters in Rice Field, West China	803
New Industrio-Agricultural China	804
Sacred Cow Worshiped at Chengtu	805
Snapshot of Sec'y White	807
Buffalo Meat and Indian Group	807, 810
Panorama of Yokohama	814
Commissioner E. G. Dexter	817
Rev. Juan McCarthy and Family	818
Colporter Byram and Wagon No. 8	821
Chapel Car Shop Work	823
The Launch "Aurora" at Bassein	825
Schoolgirls at Moulmein	826
India's Beast of Burden	829
Church in Newcastle, Pa.	832
Girls' Sewing Class in Cleveland	840
Chinese Sunday School, Portland, Or.	841
Syrian Girls, Pittsburgh	842
Views at Auberry, Cal.	843, 844
Baby Band Members	845, 846
Miss Church and Kindergartner	848
Misses Martin and Palacios	849
Chinese Baby in Suifu	857
Rev. S. C. Delagneau	859

PUBLISHED JOINTLY BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY, THE AMERICAN BAPTIST HOME MISSION SOCIETY, THE AMERICAN BAPTIST PUBLICATION SOCIETY AND THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

NEW YORK: BOSTON: PHILADELPHIA: CHICAGO

CORRESPONDING EDITORS FOR THE SOCIETIES

REV. S. R. WARBURTON; C. L. WHITE, D.D.; R. G. SEYMOUR, D.D.; FRANCES M. SCHUYLER

ADDRESS ALL COMMUNICATIONS TO MISSIONS, FORD BUILDING, BOSTON, MASS.

Entered at Boston Post Office as second class matter.

The Publisher's Page

Our Aim: 100,000 Subscribers to Missions in 1911

Objective No. 1

GROWING CLUBS — Every old subscriber retained and many new ones added.

This includes *Tidings* subscribers too.

Objective No. 2

A NEW CLUB — Organized in every church where now there is none.

Of course *Tidings* clubs are henceforth MISSIONS Clubs.

An Every Family Subscription for MISSIONS: Why Not?

SUBSCRIPTION RATES

SINGLE ANNUAL SUBSCRIPTIONS, SEVENTY-FIVE CENTS.

IN CLUBS of FIVE or more, FIFTY CENTS. TO MINISTERS, FIFTY CENTS. FOREIGN POSTAGE 35c extra. CANADIAN POSTAGE 25c extra.

ALL Copies are sent to INDIVIDUAL ADDRESSES, unless otherwise ordered.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions must be discontinued unless renewed.

REPORT promptly failure to receive MISSIONS.

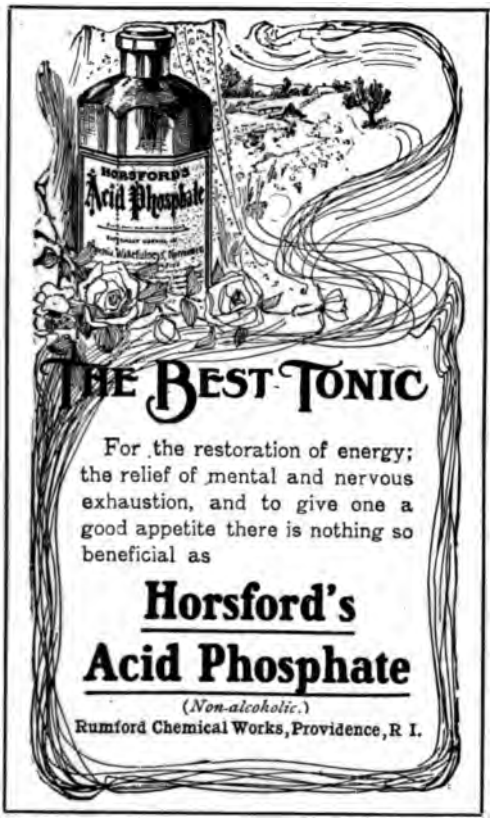
THE DATE printed on wrapper indicates the time to which subscription has been paid. Change of date serves as receipt.

CHANGE OF ADDRESS. Send both the OLD and NEW ADDRESS when requesting change.

REMITTANCES. Do not send LOCAL CHECKS or STAMPS, but BOSTON DRAFTS or POSTAL or EXPRESS ORDERS, making them payable to MISSIONS.

LOCAL CHECKS cost us 10 cents collection, and consume all the profit.

ADDRESS ALL COMMUNICATIONS TO MISSIONS, FORD BUILDING, BOSTON, MASS.



THE BEST TONIC

For the restoration of energy; the relief of mental and nervous exhaustion, and to give one a good appetite there is nothing so beneficial as

Horsford's Acid Phosphate

(*Non-alcoholic.*)

Rumford Chemical Works, Providence, R I.

It's Baker's and It's Delicious

Made by a perfect mechanical process from high grade cocoa beans, scientifically blended, it is of the finest quality, full strength and absolutely pure and healthful.

Sold in 1/5 lb., 1/4 lb., 1/2 lb. and 1 lb. cans, net weight.

Booklet of Choice Recipes Sent Free

WALTER BAKER & CO. LTD.

Established 1780 DORCHESTER, MASS.

BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

TYPEWRITERS

$5 A Month—5 Days' FREE Trial

Any standard machine shipped right to your home for *5 days' trial absolutely free. No money down*—no obligation. Returnable at our expense. If satisfactory, pay us about *one-half* manufacturer's price either in cash or terms of *$5 a month*. Every machine guaranteed perfect as the day it left the shops. *Send right now* for special circular and full particulars.

TYPEWRITER SALES CO. (51)

157 N. Dearborn St., Chicago, Ill.

Financial Statements of the Societies

The Woman's American Baptist Home Mission Society

Financial Statement for seven months, ending October 31, 1911

Source of Income	Budget for 1911-1912	Receipts for seven months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$149,082.00	$35,733.65	$113,348.35
Individuals	30,900.00	1,862.28	29,037.72
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	31,800.00	23,786.03	8,013.97
Total Budget as approved by the Northern Baptist Convention	$211,782.00	$61,381.96	$150,400.04

Comparison of Receipts with those of Last Year First seven months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$32,354.36	$35,733.65	$3,379.29	. . . . .
Individuals	846.50	1,862.28	1,015.78	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	23,575.00	23,786.03	211.03	. . . . .
	$56,775.86	$61,381.96	$4,606.10	

THE INTERNATIONAL REVIEW OF MISSIONS

A QUARTERLY REVIEW ISSUED BY THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE, 1910

Editor—J. H. OLDHAM, M.A.

Vol. I. No. 1. January 1912

CONTENTS

THE PLAN AND PURPOSE OF THE REVIEW. The Editor . .
THE CONTINUATION COMMITTEE. John R. Mott, LL.D. . .
THE IMMEDIATE DUTY OF CHRISTIANS TO THE NON-CHRISTIAN WORLD. The Rt. Hon. James Bryce, D.C.L. . . . .
PROBLEMS OF THE GROWTH OF THE CHURCH IN THE MISSION FIELD.—I. AMONG THE BATAKS. Dr. Joh. Warneck . . .
THE SPECIAL PREPARATION OF MISSIONARIES. Henry T. Hodgkin
ISLAM AND CHRISTIANITY.—I. The Rev. W. H. T. Gairdner . .
CO-OPERATION IN EDUCATIONAL WORK FOR WOMEN. Miss A. de Selincourt . . . . . .
THE PRESENT POSITION OF CHRISTIANITY IN JAPAN. President Tasuku Harada, LL.D. . . . . .
THE POSITION OF CHRISTIAN EDUCATION IN CHINA. President John F. Goucher, LL.D. . . . . .
REVIEWS OF BOOKS . . . . . .
REVIEW OF RECENT PERIODICALS . . . . . .
BIBLIOGRAPHY . . . . . .

The International Review of Missions, 100 Princes Street, Edinburgh; The Missionary Education Movement, 156 Fifth Avenue, New York Henry Frowde, London

All Rights Reserved

Single Copies, 75 cents net. Subscription price, $2 a year post free to any part of the world

N.B.—Remittances by Draft plus Exchange, or Postal Money Order

THE INTERNATIONAL REVIEW OF MISSIONS

Editor: J. H. OLDHAM, M.A.

ADVISORY EDITORIAL BOARD

In North America

Rev. Professor HARLAN P. BEACH
Rev. Professor THOMAS KILPATRICK, D.D.
SILAS McBEE
Pres. W. DOUGLAS MACKENZIE, D.D.
JOHN R. MOTT, LL.D.
ROBERT E. SPEER, D.D.
Rev. Canon L. NORMAN TUCKER, D.C.L.

In Great Britain

Rev. Principal W. F. ADENEY, D.D.
MARSHALL BROOMHALL, B.A.
Right Rev. THE BISHOP OF DOWN
Rev. Professor G. G. FINDLAY, D.D.
Rev. W.H. FRERE, D.D.
Rev. Professor H. A. A. KENNEDY, D.D.
Rev. Professor W. P. PATERSON, D.D.
Miss A. H. SMALL
EUGENE STOCK, D.C.L.

On the Continent of Europe

M. le Professeur ALLIER
The Rev. LARS DAHLE
Professor A. KOLMODIN, D.D.
Pastor JULIUS RICHTER, D.D.
Provst lic. theol. H. USSING
Professor VAN NES, D.D.
Missionsinspektor JOH. WARNECK, D.D.
FRIEDRICH WURZ

THE REVIEW will represent the entire Protestant missionary forces of the earth.

THE REVIEW will appeal particularly to contributors to missions, Christian educators, members of mission boards and all careful observers of world movements.

THE REVIEW will compete with no other religious journal. It will represent the constructive missionary statesmanship of all lands.

Subscription price, $2.00 per year. Send at once in order that THE REVIEW may be forwarded promptly, beginning with the first issue, January, 1912.

MISSIONARY EDUCATION MOVEMENT

American Agent

156 FIFTH AVENUE, NEW YORK

JANUARY ISSUE

Will be a Great Number

✠

FURTHER ARTICLES ON

CHINA

Illustrated

AN INDIAN STORY

By Dorothy King

A RUSSIAN EXILE

By Himself

These are but Hints of the Good Things

✠

MISSIONS NOW PRINTS

SIXTY THOUSAND

✠

Send it for 1912 to a friend as a Christmas Gift!

Style C, Special

Faber Folding Organ

Best Constructed, Sweetest Toned, Lightest Weight. For Missionaries (home or foreign), Evangelists, Y. M. C. A., etc. 4 styles of case, 12 sizes of Organs; Range 3¼ octaves to 5 octaves; 3 Sets of Reeds; Divided Coupler, Box Swell.

Weight from 23 lbs. to 50 lbs. Case 3-ply Basswood, cross-banded, leatherette-covered.

Organs can be examined at Granville, Ohio. Write for circular. **Geo. C. Ewart,** Agent.

---

20 Christmas Post Cards 10c

Very Choicest Gold Embossed

Lovely assortment of 20 Artistic Christmas, New Year, and Flowers in exquisite colors, all for only 10 cents if you answer this ad. immediately.

J. H. SEYMOUR, 461 W. Eighth St., Topeka, Kan.

EGYPT
PALESTINE
TURKEY
GREECE

FEB. 20, 1912

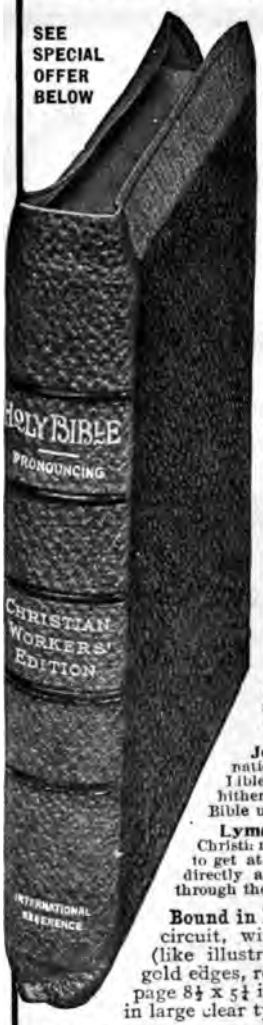
AN IDEAL TOUR

For the Bible Lover. An Indispensable Tour for the Bible Teacher. Scholarly Leadership; Special Facilities; Extensions arranged.

Write FRED E. MARBLE
CAMBRIDGE, MASS.

FREE

All Charges Prepaid Subject to Examination



EASIEST READING BIBLE

The Bible has never been published in any form in which the reading of it has been made so attractive to both old and young as in the **"International"**

CHRISTIAN WORKERS' BIBLE

By an entirely new plan, **a thread of red ink,** running from Genesis to Revelation, binds in one harmonious whole each leading topic. All the precious truths which lie hidden under the mass of unconnected matter and escape the mere reader are brought to light and tied together.

The Rev. Jesse Lyman Hurlbut, D.D., the popular authority in Bible themes, has arranged on this plan **Three Thousand Selected Texts.**

Prominent People's Opinions

John Wanamaker: International Christian Worker's Bible is an advance on anything hitherto attempted in making the Bible usable.

Lyman Abbott: Valuable to Christian Workers in their endeavor to get at the teaching of the Bible directly and immediately, and not through the medium of commentaries.

Bound in Fine Morocco, divinity circuit, with overlapping covers (like illustration), round corners, gold edges, red underneath. Size of page 8¼ x 5½ ins., beautifully printed in large clear type on extra fine paper.

SPECIAL OFFER The Christian Workers' Bible will be SENT FREE for examination, all charges prepaid. If it does not please you, return it at our expense. If it does please you, remit special price.

Published at $4.75, but for quick introduction we offer it at the **SPECIAL PRICE OF $2.50.**

THE JOHN C. WINSTON CO.
PHILADELPHIA, PA.

Largest American Bible Publishers

SEND NO MONEY—Cut out Coupon and mail to-day

THE JOHN C. WINSTON CO., 1006 Arch St., Philadelphia

Please send without charge, The Christian Workers' Bible. I will remit $2.50 or return same in 5 days at your expense.

Name .....

Address .....

If you want this Bible with our Patent Thumb Index change price to **$2.85**

OUR BAPTIST SCHOOLS

ROCHESTER THEOLOGICAL SEMINARY

ROCHESTER, N. Y.

AUGUSTUS HOPKINS STRONG, D.D., LL.D., President

Nine Professors. Eight Departments. Old Testament, New Testament, English Bible, Church History, Theology, Christian Ethics (including Sociology), and Pastoral Theology, Homiletics, Elocution, a Special Course in Christian Missions. Courses Partly Elective. Library Enlarged and Improved. New and Attractive Reading Room, New Dormitory. In the German Department a Faculty of Five. Slavic Students Admitted. Rochester, a growing and progressive city of 220,000. Many varieties of religious and philanthropic work. Abundant opportunities for observation and practical experience. Privileges of the University of Rochester. Catalogue sent upon request. Address correspondence to J. W. A. STEWART, *Dean*.

THE NEWTON THEOLOGICAL INSTITUTION

Founded in 1825. Eight Teachers

THOROUGH COURSES, ELECTIVES, GRADUATE WORK. DEGREES OFFERED, EXPENSES WITHIN ABILITY OF ALL.

The Gordon School, Boston, a Training School for Christian Workers, is conducted by the Newton Seminary.

For information address GEORGE E. HORR, President, Newton Centre, Mass.

Hills Memorial Library

THE CROZER THEOLOGICAL SEMINARY

CURRICULUM adapted to any form of pastoral service.

FACULTY of eleven professors and instructors, special lecturers.

BUILDINGS commodious; neatly furnished students' apartments; campus large and attractive.

LIBRARY UNSURPASSED in administration and facilities for investigation.

COLLEGE GRADUATES may elect work in University of Pennsylvania with view to degrees of A.M. and Ph.D.

DIPLOMAS awarded to competent students in either three or four years, according to degree of preparation in English.

SCHOLARSHIPS for students of merit. Tuition and room-rent free. Catalogue on application. Address correspondence to

MILTON G. EVANS, President, Chester, Penna.

THE KANSAS CITY THEOLOGICAL SEMINARY

Three Courses:
REGULAR, GREEK, ENGLISH

Location in Metropolis of Middle West gives accessibility, opportunity for supply, observation best church work, sociological problems. Faculty able, progressive, practical and intelligently conservative.

Attendance from every part of the country.

Address President P. W. CRANNELL, D.D.

KANSAS CITY, KANSAS

COLGATE UNIVERSITY LIBRARY

Colgate Theological Seminary

Hamilton, N. Y.

The Theological Seminary of Colgate University offers courses covering three years, planned to give thorough equipment and training for the work of the Christian ministry. One term of the senior year is spent in New York City. The faculty numbers ten besides lecturers. For information, address

WILLIAM H. ALLISON, DEAN.

DENISON UNIVERSITY

At Granville, the beautiful. Seventy-five years old. Nearly 600 students. Faculty of 45. Sixteen Buildings. An ideal college with strong curriculum and equal advantages for young men and young women. Classics, Science, Engineering, Music, Art. Admirable Influences. Granville chosen as site of the New Missionary Home. Send for catalogue and information to the President,

DR. EMORY W. HUNT, Granville, Ohio

SWASEY OBSERVATORY

OUR BAPTIST SCHOOLS

HILLSDALE COLLEGE, Hillsdale, Michigan

Founded at Spring Arbor 1844

Relocated at Hillsdale 1853

CARNEGIE LIBRARY

BUCKNELL UNIVERSITY

JOHN HOWARD HARRIS, President

COLLEGE: with courses in Arts, Philosophy, Jurisprudence, Science, Chemistry, Biology, Mechanical, Civil and Electrical Engineering. ACADEMY: for young men and boys. INSTITUTE: for young women. SCHOOL OF MUSIC: for both sexes. Healthy surroundings, pure mountain water.

For catalogue address JOSEPH M. WOLFE, Registrar, Lewisburg, Pa.

WORCESTER ACADEMY

SEVENTY-EIGHTH YEAR began September 11, 1911.
A DEMOCRATIC SCHOOL for the well-balanced education of worthy boys.
FACULTY of sixteen experienced men.
LIFE AND SPIRIT of the most wholesome kind.
PREPARES for all colleges and technical schools.
DEVELOPS physical education in the gymnasium and by organised play on the new athletic grounds.

THE BUILDINGS — Kingsley Laboratories, Walker Hall, The Megaron, Adams Hall, Davis Hall, Dexter Hall and the Field House — together with the Campus and Gaskill Field, comprise a material equipment, each part of which counts effectively in its own way toward education and the growth of good character.

A CATALOGUE will be sent on request.

D. W. ABERCROMBIE, LL.D., Principal, Worcester, Mass.

The Baptist Missionary Training School

FOUNDED SEPT. 5, 1881

Conducted under the auspices of the

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Located at 2969 Vernon Ave., Chicago, Ill.

The institution is at once a Home, School and Field. The work may be classified in three departments — 1. Domestic; 2. Class Room; 3. Field Work. The graduate and student body represents thirty-one different nationalities. Representatives of the school may be found in all parts of the United States, among native Americans, foreign-speaking populations (European and Asiatic), among Indians, Negroes, Mormons, and Mexicans, while Canada, Central and South America, Cuba, Porto Rico, Norway, the Philippines, Japan, China, Assam, Burma, India and Africa rejoice in the intelligent help brought to them by those who have learned the "Way" more perfectly in the Training School. All Christian young women, giving satisfactory references, are welcome. A special course of one year has been outlined for college graduates. Pastors of Chicago Baptist churches and eminent professors and instructors from well-known educational institutions are members of the faculty. Address Literature Department, 2969 Vernon Ave., Chicago, Ill.

THE GORDON SCHOOL

BOSTON, MASS.

The Gordon Bible and Missionary Training School, consolidated with the Newton Theological Institution, but located in Boston, offers a two years' course of well-adapted training for Christian work. Twelve qualified instructors; tuition free.
For further information address,

REV. N. R. WOOD,
Gordon School, Clarendon St., Boston, Mass.

BAPTIST INSTITUTE *for* Christian Workers

762 SOUTH TENTH ST. PHILADELPHIA, PA.

Thorough instruction for young women desiring preparation for Home and Foreign Mission Fields, Rescue, Evangelistic, or Sunday School Work, Pastor's Assistant, etc. Course arranged especially for College Women. School of Practice in connection with the Institute. *Send for Catalogue.*

LOUISE CLARK, B.S., Dean.

Los Angeles Academy

Home and day school for boys and girls. All grades, Kindergarten through High School — College preparation a specialty. Thorough work, Christian influences, fine location. Write for particulars. Send for catalogue.

F. G. CRESSEY, PH.D., *Principal*,
Ninth and Beacon Sts., Los Angeles, California.

Duplex Envelope System

RICHMOND PATENTED D E TRADE MARK

has two recent improvements that positively remove the last danger of mistakes in crediting contributions. Can be found

TO TREASURERS

only in the envelopes manufactured by the originators of the Duplex Envelope System —the organization responsible for every improvement made in Duplex service during the past ten years.

Write for "Duplex Unit" 47

DUPLEX - RICHMOND, VA.

UNLESS ITS Duplex IT'S AN IMITATION

BIG BARGAINS IN BOOKS

DROP A POSTAL

Send now for our Clearance Catalogue No. 23, containing Lists of the very NEWEST publications. Thousands of brand new books of Publishers' Remainders at prices cut in halves and quarters, including Literature, Science, History, Travel, Biography and Fiction.

THE TABARD INN BOOK COMPANY
1302-4 Filbert Street, Philadelphia

A Promise of $50,000!

Has been made toward a fund for the aid of aged or disabled Baptist Ministers and Missionaries and their widows and dependent children. To meet this conditional promise $200,000 must be pledged by December 25. The Northern Baptist Convention has accepted this offer and has appointed a Board to raise and administer this Fund.

The Board Appeals to You for Immediate Help—Because

1. The gift is conditional. What is done must be done NOW.
2. The need is widespread and tragic.
3. The offer presents an opportunity which ought not to be neglected.
4. Other Christian bodies are meeting similar conditions. So can we.
5. Meeting this condition means far greater provision ahead.
6. **One hundred cents of every subscription go into the Fund. There are no deductions for expenses.**

QUICK CO-OPERATION IS IMPERATIVE!

For information, literature, etc., address:

REV. H. L. MOREHOUSE
PRESIDENT AND ACTING TREASURER
23 EAST 26TH STREET, NEW YORK CITY

REV. E. T. TOMLINSON
EXECUTIVE SECRETARY
656 N. BROAD STREET, ELIZABETH, N. J.

The Watchman

also continuing

The Morning Star

EDITORS

EDMUND F. MERRIAM JOSEPH S. SWAIM

GEORGE F. MOSHER

The United Journal of the Baptists and Free Baptists

A Weekly Baptist Magazine

All important church news — Correspondence from Missions at home and abroad — Special Reports of "Men and Religion" and all evangelistic movements — Expert discussion of live social questions.

A JOURNAL OF HUMAN INTEREST

Each number contains one article of the quality of those usually found in monthly or quarterly reviews. In addition to a weekly Baptist newspaper and religious journal, readers obtain more articles of a high character than would be found in a quarterly review. Price $2.50 a year.

Address: THE WATCHMAN

Tremont Temple - - Boston, Mass.

IT GOES EVERYWHERE

BUT

COMES FROM CHICAGO

The Baptist who wants a denominational weekly which aims to have a world vision must read

The Standard

Its printing presses are in the West; its mission is to reflect Baptist progress the world over.

The layman who is interested in the Northern Baptist Convention ought to have *The Standard* — he must have it if he would know what's going on.

Two dollars per year. Send for free sample copy, or 50 cents for a four months' trial.

GOODMAN & DICKERSON CO.

700 East Fortieth Street, Chicago

1823 ***Specimen copy free*** **1911**

THE EXAMINER

The Leading Baptist Newspaper

A Chronicler of Baptist News. A Bulwark of Baptist Faith. A Leader of Baptist Thought.

It holds the front rank of religious publications.

Not only a weekly Baptist newspaper, but a Baptist magazine.

Prints the Baptist news, the best articles, stories and book reviews.

EDITORS { **Thomas O. Conant, LL.D.** / **John B. Calvert, D.D.**

SUBSCRIPTION PRICE, $2.00 PER YEAR, in advance

The Examiner Co., 150 Nassau St., New York

92

J. K. WILSON, D.D. *Editor* — LUCY T. WILSON, *Asst. Editor*

ZION'S ADVOCATE

(Founded 1828)

A RELIGIOUS FAMILY NEWSPAPER

Deeply Devotional in Spirit.

Thoroughly Up-to-date in Denominational and Religious News.

Abounds in Best Stories for *all the Family.*

Its "AND THE WOMEN ALSO" Department is the Most Suggestive and Helpful Weekly Summary of Women's Work in the Kingdom to be found in Baptist Journalism.

PRICE, $2.00 A YEAR. **Sample Copies Free.**

Address: ZION'S ADVOCATE, Portland, Maine

The late Dr. T. L. Cuyler said: "I consider Zion's Advocate *one of the very best religious family newspapers* in the country."

You will Subscribe For

The Pacific Baptist

IF you are interested in **Baptist affairs west of the Rocky Mountains**

OR in the views of Pacific Coast Baptists regarding

Religious Progress Throughout the World

The Pacific Baptist

McMinnville, Oregon

JAMES A. CLARKE, Editor **$2.00 A YEAR**

Founded 1831

The Journal and Messenger

The Best Baptist Family Newspaper

True to the Bible

True to the Principles of the Baptist Denomination

True to the Cause of Missions at Home and Abroad

Reflecting the Best Thought of the Wisest and Best Men

Discussing Questions of National and World Interest

From a Religious and Christian Point of view a paper for Fathers, Mothers and Children and the Young People

George W. Lasher, D.D., LL.D. / **Grover P. Osborne, LL.D.** } EDITORS

422 Elm Street, Cincinnati, Ohio

Sample Copies Free **Subscription Price, $2.00 a Year**

When you write to Advertisers, kindly mention MISSIONS

Rolling at Side

Wilson's Rolling Partitions

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue C4.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters.

Rolling Above

JAS. G. WILSON MFG. CO.

3 and 5 W. 29th Street :: :: :: :: :: :: New York

POCKET S.S. COMMENTARY
FOR 1912. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. **Small in Size but Large in Suggestion and Fact.** Daily Bible Readings for 1912, also Topics of **Baptist Young People's Union,** Pledge, etc. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, postpaid. Stamps Taken. **Agents Wanted.** Address **GEO. W. NOBLE, Lakeside Bldg, Chicago**

STEREOPTICONS
CHRISTIAN EDUCATION
MISSIONS——EVANGELISM
The Christian Lantern Slide and Lecture Bureau, Y. M. C. A. Building, Chicago

"Church Plans and Designs"

A BOOKLET, SENT FOR 2c. STAMP

CHURCH ARCHITECT
814 E. FELLOWS ST.

Give name of church DIXON, ILLINOIS

BEAUTIFUL PICTURE FREE

To introduce our famous art pictures we will send absolutely free the celebrated picture, "Yard of Roses," in ten beautiful colors, to anyone sending 4 cents to pay postage. Offer good only twenty days. Address Art Picture Club, 1-86 West 8th St., Topeka, Kan.

Missionary Outfits and Supplies

MONTGOMERY WARD & CO., CHICAGO, ship more merchandise to Mission Fields direct to missionaries than all other American houses combined. This is because the great Catalogue House makes a specialty of missionary business, keeps posted as to requirements, and fully understands how to pack and guarantee safe delivery to any and all mission fields.

Our golden rule for nearly forty years of business has been:

"Treat our customers as we would like to be treated if we were the buyers."

We have the best export shipping organization in America. We handle large quantities of foreign freight for other merchants who are glad to pay for our supervision, and get the benefit of our low carload rates.

We gladly give missionaries and their friends the benefit of our facilities for shipping their household goods, donations, etc.

We can save you time, worry and money. A large staff of experts is at your service.

If you are interested in shipping to missionaries, or if you are going as a missionary, write today to Mr. M. D. HOWELL, our Export Manager. Mention the field and ask any questions as to supplies, shipping, etc. He will gladly give you the benefit of his fifteen years' experience in this line of work. Get a copy of our catalogue today. See what other missionaries, many of them no doubt known to you, say about our wares and methods.

Montgomery Ward & Co., Chicago Ave. Bridge, Chicago

Wearing apparel, dress goods, notions, foods, medicines, scientific and surgical instruments, photographic apparatus, sporting goods, guaranteed high-grade bicycles, sewing machines, pianos and organs. Standard brands, prices lower than department stores.

OUR MISSIONARY LEADER. The best folding organ in the world, 4 full octaves, 2 sets of reeds, rich, powerful tone; folds up and can be carried like a suitcase, weight 32 lbs. $25.95

ARE YOU INTERESTED IN THE MISSION STUDY BOOKS?

CONSERVATION OF NATIONAL IDEALS

THE new study book, written by a corps of experts. Heads of chapters:—"A Conserving Force," "What to do for the Immigrant," "The Problem of the Race," "The Church and the Social Questions," "Non-Christian Faiths in America," "Christian Conservation." Text-book helps and leaflets with catalogue of publications may be procured from the Literature Department.

ADVANCE IN THE ANTILLES

A charming study of Cuba and Porto Rico. Yes, we know *you* studied this book last year, but not *all* our circles were so prompt in seizing a good thing when they saw it. A large number are using it this year. It is by no means on the bargain counter yet. We have splendid helps to go with it. Look over our catalogue and see the list, which is too long to mention here.

Challenge of the City; Aliens or Americans? Incoming Millions; From Darkness to Light, or the Upward Way; The Frontier; and Citizens of Tomorrow

Are all still in demand for Mission Circles, Clubs, Sunday School teachers, and all who are interested in definite mission study. Send for our catalogue.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

2969 VERNON AVE., CHICAGO, ILL.

Christmas Present

The many unsolicited letters of commendation which we have received from Teachers and Students who have ordered our Bibles for Christmas Presents, and the satisfaction generally expressed, assure us of the appreciation of our efforts to supply at so low a price this most suitable gift. It gives us pleasure to announce that we have this year made arrangements with the publishers to furnish readers of this paper during the Holiday Season, a Bible far superior to any offered heretofore, which is the famous

Size Open,
8x10½ inches

$4 International Self-Pronouncing Teacher's Bible at $1.50 Each

Carefully packed in a box and sent by mail or express with *All Charges Paid*

The regular price of this handsome Bible is **$4.00.** The above special price is about the cost of manufacture in very large quantities and is offered as a special courtesy to MISSIONS readers, giving them the advantage of all middlemen's profits.

This Self-Pronouncing Teacher's Bible is printed on the best paper in bold black type, with morocco binding, divinity circuit (overlapping edges), extra grained lining, will not break or give way in the hinge, is very flexible, has round corners, with red under gold edges; contains all the helps and references, maps, concordances, etc.

In referring to this Bible, the AMERICAN MISSIONARY says: "A decided bargain. Those receiving it will be well pleased."

The Sunday School Times says: "The arrangement is simple and clear, the illustrations and maps new and admirable. It marks progress toward the true ideal."

Bishop W. X. Ninde says: "Its cheapness is such that everyone can afford a Bible, durable and beautiful in form."

Cumberland Presbyterian says: "Before recommending this Bible to our church and friends, we submitted it to a committee composed of able and scholarly men. After a careful, painstaking, and unprejudiced examination, the Bible was recommended in the strongest words of praise."

A more appropriate and acceptable Holiday Gift could not be made to a relative or friend, to a minister, Sunday School Superintendent, Teacher or Scholar.

For $2 with all Charges Paid we will send this same SELF-PRONOUNCING TEACHER'S BIBLE, with silk head band and silk marker, silk sewed with your name (or any other name you prefer) engraved in pure gold on outside cover, with patent thumb index cut in edge and stamped in pure gold. If you prefer, we could enclose your card and send the Bible to any address, to arrive just in time for Christmas.

WHY THEY ARE BEST

They are Self-Pronouncing, have Large Type—restful to the eye, and superior Paper, Strong Flexible Binding, 60,000 selected marginal references. Complete Concordance. Latest Maps. Best Teacher's Helps, 4500 questions and answers, etc. They have stood the test of time, criticism and competition, proving their adaptability for every need of the Bible student and reader, never failing to give complete satisfaction.

APPRECIATIVE EVIDENCE

GENTLEMEN:—Bibles have arrived. They give perfect satisfaction. I would not take four times the price I gave for them. Respectfully,
NELL M. REYNOLDS, Loami, Ill.

GENTLEMEN:—I received the two Bibles I ordered of you in due time. To say that I am pleased with them is putting it mildly. They are marvels of cheapness and beauty—two very commendable virtues. It's a rare chance to buy a serviceable Bible combined with beauty.
REV. W. H. STEVENS, Kingsville, Ont.

GENTLEMEN:—Your handsome Bible was received to-day. I am highly elated at being the recipient of such a valuable book for the amount paid for it. It is as represented and well worth $4.00. Its clear type and beautiful finishings commend it to the public as a gem of much admiration. Its helps and aids are a feature of special delight to me. I was once a S. S. teacher and wish I could have had such a volume as this. I would commend it to every S. S. Teacher and Scholar.
Yours truly,
C. T. GORDY, Mobile Ala.

DO NOT DELAY

As there is such a demand on the facilities of the mail and express companies before the Holidays, we suggest that you send us your order at once, so as to be sure of getting the Bible in good time.

☞If the Bible is not perfectly satisfactory we will return your money promptly. Remit by express or postoffice money order or draft on New York Bank. It is unsafe to send cash, unless by registered mail. Be sure to write your name and address plainly.

SEND ALL ORDERS DIRECT TO US AS FOLLOWS:

ECONOMY BIBLE CLUB, 1303 to 1334 American Tract Building, NEW YORK

NOTABLE BOOKS ON MISSIONS

BAPTISTS MOBILIZED FOR MISSIONS

By Albert L. Vail, D. D., author of "The Morning Hour of American Baptist Missions," etc. Cloth, 12mo. 176 pp. - - - - - - - - - Net, $0.75

"Doctor Vail has for many years been a close and discriminating student of Baptist history, and has given us in this book the results of his observations and reading respecting the evolution of the organization of the denomination for missionary work. He is unprejudiced in his view and clear in his statement. For those who are now active in our superb organization this book contains some surprises, for it describes conditions that could scarcely be believed possible to-day, and the effect is to make one take new courage when we contemplate the progress that has been made in our co-operative development."—*Service.*

IN A FAR COUNTRY

A story of Christian Heroism and Achievement. By Harriette Bronson Gunn. Cloth, illustrated, 12mo. 244 pp. - - - - - - - - - - - - Net, $1.00

There was a time not so long ago when in the history of our missionary enterprises the name of Miles Bronson was a household word. He was a pioneer in the mission work in Assam. It took him months upon months to get to his field, and almost as long to receive a letter from home. He was exposed to privations and deprivations to which missionary life for the most part is now a stranger. With a loving hand his daughter, Mrs. Gunn, has depicted it all. The book should find its way into courses of missionary study, and no missionary circle can afford to be without it.

CHUNDRA LELA

By Rev. Z. F. Griffin. Cloth, illustrated, 16mo. 84 pp. - - - Net, $0.50

Chundra Lela was the daughter of a high-caste family in the province of Nepal, India, ruled by a native prince. Doctor Griffin, who for many years was a missionary in India, came in touch with her, and also into possession of details of her family life furnished by herself. Hence the story of her struggles and conversion and ministry is given in her own language to a very large extent.

THE TASK WORTH WHILE

Or, The Divine Philosophy of Missions. By H. C. Mabie, D. D. Cloth, 12mo. 343 pp. - - - - - - - - - - - - - - - - - Net, $1.25

"Doctor Mabie's book holds a very high place in the increasing literature on the evangelization of the world. His point of view, his command of the facts, his wide personal observation and rich experience, and above all, his contagious faith in the triumph of the kingdom, combine to make this book one of intelligent inspiration. These lectures made a deep impression upon the students of our theological seminaries, and Doctor Mabie has been so successful in transferring his personality to print that they lose very little in their published form."—*Pres. Geo. E. Horr, Newton Theological Institution.*

OTHER BOOKS BY DOCTOR MABIE

The Divine Right of Missions - - - - - Net, $0.50
How Does the Death of Christ Save Us? - - - " .50

American Baptist Publication Society

16 ASHBURTON PLACE -:- -:- -:- BOSTON, MASS.

This **vose** style of **Home Grand** is a splendid grand piano, suited for any home and sold at a reasonable price. The **tone, touch** and **magnificent wearing qualities** of the

VOSE PIANOS

are only explained by the exclusive patented features and the **high grade** material and superb workmanship that enter into their construction.

We deliver, when requested, direct from our factory free of charge and guarantee perfect satisfaction.

Liberal allowance for old pianos. Time payments accepted.

FREE—If you are interested in pianos, let us send you our beautifully illustrated catalog, that gives full information.

VOSE & SONS PIANO CO.

1046 MASS. AVE., BOSTON, MASS